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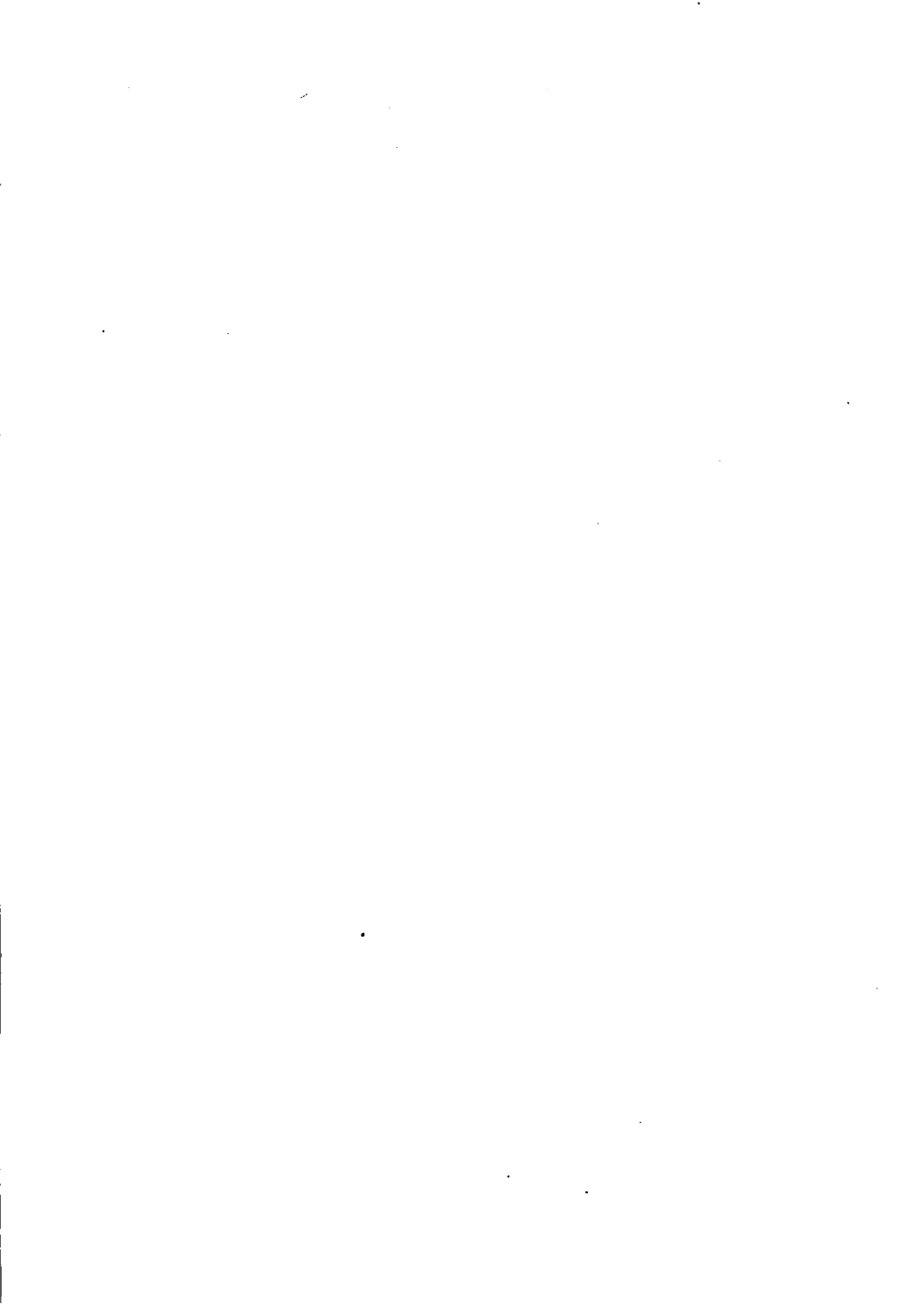
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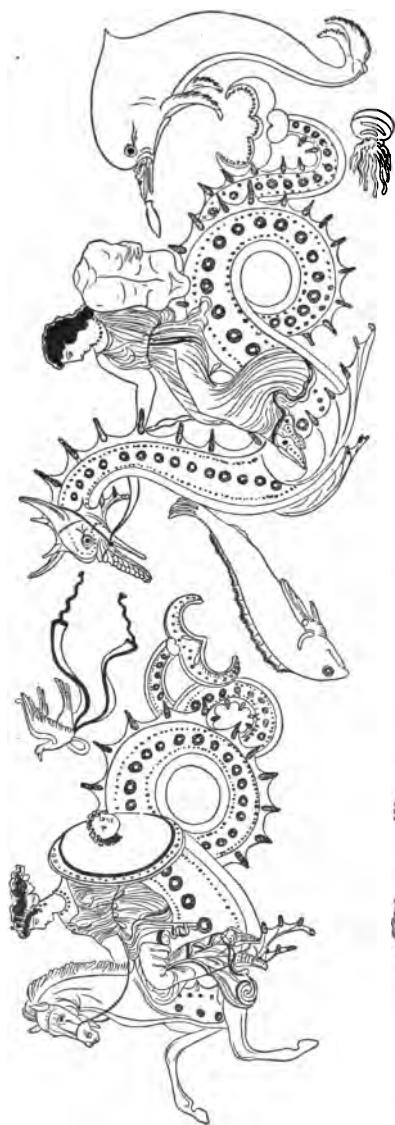
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COLLEGE SERIES OF GREEK AUTHORS

EDITED UNDER THE SUPERVISION OF

JOHN WILLIAMS WHITE AND THOMAS DAY SEYMOUR

HOMER'S ILIAD

BOOKS XIX.-XXIV.

EDITED

ON THE BASIS OF THE AMEIS-HENTZE EDITION

BY

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TO

THE MEMORY OF MY FATHER

THE REVEREND CHARLES WELLES CLAPP

1817-1884

PREFACE.

THIS edition of Books xix.-xxiv. of the *Iliad* follows the same general plan as the other volumes of the series to which it belongs. According to this plan the readings of the Dindorf-Hentze edition, Leipzig, 1884, have been adopted throughout, with a few unimportant changes in punctuation.

The commentary is based upon that of the Ameis-Hentze (third) edition, Leipzig, 1896. Little has been omitted except the occasional critical notes, which have been transferred to the Appendix. It seems undesirable to confuse the learner with conflicting views, and the earnest student will soon discover that many interesting questions are treated in the Appendix alone. The commentary has been much enlarged by additions from various sources, especially from the editions of Faesi-Franke, La Roche, and Leaf, and from the editor's own collections. The parallel passages from Homer have been quoted in full, and many illustrative citations have been added, chiefly from Vergil, but also from other writers, including a considerable number from the Old Testament.

To the Critical Notes on each book is prefixed a brief Critical Introduction, containing a summary of some of the more important phases of the higher criticism. In the Metrical Appendix the American editor has attempted to supply the chief deficiency for American use of the Ameis-Hentze edition by giving a brief statement of certain characteristics of Homeric verse-structure, based upon an exhaustive examination of the portion of the *Iliad* which is

included in this volume. He hopes that the facts collected and the principles stated may assist the student to obtain clear and definite views of the important subjects discussed.

The editor's thanks are due to Professor Hentze for permission to make use of the Ameis-Hentze edition, and especially to Professor Seymour for many stimulating and helpful suggestions, and assistance of every kind.

BERKELEY, May 1, 1899.

SUMMARY OF BOOKS A-Σ.

THE events narrated in the preceding books of the *Iliad* (A-Σ) are briefly as follows :

I. INTRODUCTION.

A. The origin of the μῆνις. The pestilence, the quarrel, and the withdrawal of Achilles. B. The dream of Agamemnon. He tests the feeling of the army by proposing that they return to their homes. The arming of the host, and the catalogue of forces. Γ. The truce, and the duel between Menelaus and Paris.

II. THE FIRST DAY'S FIGHTING, CHIEFLY FAVORABLE TO THE GREEKS.

Δ. The breach of the truce by Pandarus, who wounds Menelaus, and the renewal of the conflict. E. The mighty deeds of Diomed. Z. The episode of Glaucus and Diomed, and the meeting of Hector and Andromache. H. The duel between Hector and Ajax.

III. THE SECOND DAY'S FIGHTING, WITH THE EVENTS OF THE FOLLOWING NIGHT. THE TROJANS ARE SUCCESSFUL.

Θ. Zeus forbids the gods to interpose in the strife, and the tide of battle turns against the Greeks. I. At the close of the day Agamemnon sends an embassy to Achilles offering propitiation, but Achilles is implacable. K. Odysseus and Diomed make their way into the Trojan camp at dead of night ; they slay the Thracian Rhesus and capture his famous steeds.

IV. THE THIRD DAY'S FIGHTING, AND ROUT OF THE GREEKS.

A. Agamemnon performs great deeds, but is at length wounded and forced to leave the field, as are several other Greek chieftains. M. The Trojans break through the rampart of the Greek camp. N. Poseidon assists the Greeks. Ξ. Hera beguiles Zeus to sleep, and the Trojans are repulsed.

Ο. Zeus awakes. Apollo inspires Hector with fresh courage and the Trojans press upon the ships. II. Achilles consents that Patroclus shall take part in the battle. The Trojans are driven back to their city, but Patroclus is slain by Hector. P. Menelaus distinguishes himself in the struggle over the body of Patroclus. Σ. Achilles decides to avenge his friend. But his armor, which had been worn by Patroclus, is now in the possession of Hector. At the request of Thetis, Hephaestus forges new arms for Achilles.

LIST OF ABBREVIATIONS

USED IN THE

COLLEGE SERIES OF GREEK AUTHORS.

abs. = absolute, absolutely.	dir. = direct.
acc. = accusative.	disc. = discourse.
acc. to = according to.	Dor. = Doric.
act. = active, actively.	edit. = edition, editor.
adj. = adjective, adjectively.	editt. = editions, editors.
adv. = adverb, adverbial, adverbially.	e.g. = for example.
Aeol. = Aeolic.	encl. = enclitic.
antec. = antecedent.	Eng. = English.
aor. = aorist.	Ep. = Epic.
apod. = apodosis.	epith. = epithet.
App. = Appendix.	equiv. = equivalent.
appos. = apposition, appositive.	esp. = especial, especially.
art. = article.	etc. = and so forth.
Att. = Attic.	excl. = exclamation.
attrib. = attributive.	f., ff. = following (after numerical statements).
aug. = augment.	fem. = feminine.
c., cc. = chapter, chapters (when numerals follow).	fin. = sub fine.
cf. = compare.	freq. = frequently.
chap. = chapter.	fut. = future.
comp. = comparative.	G. = Goodwin's <i>Greek Grammar</i> .
cond. = condition, conditional.	gen. = genitive.
conj. = conjunction.	GMT. = Goodwin's <i>Moods and Tenses</i> .
const. = construe, construction.	H. = Hadley's <i>Greek Grammar</i> , revised by F. D. Allen (1884).
contr. = contraction, contracted.	hist. pres. = historical present.
co-ord. = co-ordinate.	ibid. = in the same place.
dat. = dative.	id. = the same.
decl. = declension.	i.e. = that is.
def. = definite.	impers. = impersonal, impersonally.
dem. = demonstrative.	impf. = imperfect.
dep. = deponent.	inv. = imperative.
dim. = diminutive.	

- in. = ad initium.
 indef. = indefinite.
 indic. = indicative.
 indir. = indirect.
 inf. = infinitive.
 interr. = interrogative, interrogatively.
 intr. = intransitive, intransitively.
 Introd. = Introduction.
 Ion. = Ionic.
 Kr. *Spr.* = Krüger's *Sprachlehre*, *Erster Theil*, fifth edition.
 Kr. *Dial.* = Krüger's *Sprachlehre*, *Zweiter Theil*, fifth edition.
 κτέ. = καὶ τὰ ἐξής.
 κτλ. = καὶ τὰ λοιπὰ.
 Kühn. = Kühner's *Ausführliche Grammatik*, second edition.
 Kühner-Blass = third edition of the first part of the *Grammatik*, revised by F. Blass.
 Kühner-Gerth = third edition of the second part of the *Grammatik*, revised by B. Gerth.
 Lat. = Latin.
 L. & S. = Liddell and Scott's *Lexicon*, seventh and eighth editions.
 l.c. = loco citato.
 lit. = literal, literally.
 masc. = masculine.
 mid. = middle.
 M. = Monro's *Grammar of the Homeric Dialect*.
 Ms., Mss. = manuscript, manuscripts.
 n. = note.
 neg. = negative.
 neut. = neuter.
 nom. = nominative.
 obj. = object.
 obs. = observe, observation.
 opp. to = opposed to.
 opt. = optative.
 p., pp. = page, pages.
 part. gen. = partitive genitive.
 partic. = participle.
 pass. = passive, passively.
 pers. = person, personal, personally.
 pf. = perfect.
 pl. = plural.
 plpf. = pluperfect.
 pred. = predicate.
 prep. = preposition.
 pres. = present.
 priv. = privative.
 prob. = probable, probably.
 pron. = pronoun.
 prop. = proper, properly.
 prot. = protasis.
 quot. = quoted, quotation.
 q.v. = which see.
 refl. = reflexive, reflexively.
 rel. = relative, relatively.
 Rem. = remark.
 S. = Schmidt's *Rhythmic and Metric*.
 sc. = scilicet.
 SCG. = Gildersleeve's *Syntax of Classical Greek*, First Part.
 Schol. = scholiast.
 sent. = sentence.
 sing. = singular.
 subj. = subject.
 subjv. = subjunctive.
 subord. = subordinate.
 subst. = substantive, substantively.
 sup. = superlative.
 s.v. = sub voce.
 trans. = transitive, transitively.
 viz. = namely.
 v.l. = varia lectio.
 voc. = vocative.
 §, §§ = section, sections.
 Plurals are formed generally by adding *s*.
 Generally small Roman numerals (lower-case letters) are used in referring to the books of an author; but A, B, Γ, etc. in referring to the books of the Iliad, and α, β, γ, etc. in referring to the books of the Odyssey.
 In abbreviating the names of Greek authors and of their works, Liddell and Scott's practice is generally followed.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Τ.

Ταῦ δ' ἀπέλγε χόλοιο καὶ ἔκθορε δῖος Ἀχιλλεύς.*

Μήνιδος ἀπόρρησις.

Ἦώς μὲν κροκόπεπλος ἀπ' Ὀκεανοῖο ῥοάων
ᾠρνυθ', ἔν' ἀθανάτοισι φόως φέροι ἡδὲ βροτοῖσιν.

The new armor is presented to Achilles, and he is publicly reconciled with Agamemnon. The laments of Achilles and Briseis over Patroclus follow, and the preparations for battle. (The fourth day of battle, the twenty-seventh of the action of the whole *Iliad*, begins here.)

1-39. *The new armor is presented to Achilles.*

1. First half-verse as in Θ 1; for the second, cf. Oceanum interea surgens Aurora reliquit Verg. *Aen.* xi. 1. — Ἦώς [Eos]: the goddess of dawn, Vergil's Aurora. — μὲν: correlative with δέ (3) to empha-

size the simultaneity of the actions expressed by the imperfects ᾠρνυτο and ἔκαε. — Ὀκεανοῖο: Ὀκεανοῦ. § 17 a. — ῥοάων: ῥοῶν. § 16 d. — The chief verse-pause here is the fem. caesura in the third foot, which is somewhat more common in Homer than the masc., while in Vergil the masc. caesura is strongly preferred.

2 = Λ 2, ε 2. Similar poetic formulas are often employed to indicate the dawn of day. Cf. Ἦώς μὲν ῥα θεὰ προσεβήσето μακρὸν Ὀλυμπον | Ζηνὶ φῶς ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν B 48 f., ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἦώς ε 228 (twenty times in the *Odyssey*), ἥελιός δ' ἀνόρουσε . . . ἔν' ἀθανάτοισι φαεί-

* The Greek hexameters prefixed to the text of the several books in this edition are from the *Palatine Anthology* (found in 1606 in the library of the Elector Palatine at Heidelberg), a collection of epigrams and short pieces of all ages of Greek literature, compiled by Constantinus Cephalas about 920 A.D. The verses are there (ix. 385) ascribed to Stephanus Grammaticus.

ἡ δ' ἐς νῆας ἵκανε θεοῦ πάρα δῶρα φέρουσα.
 εὔρε δὲ Πατρόκλῳ περικείμενον ὄν φίλον υἱὸν
 5 κλαίοντα λιγέως· πολέες δ' ἄμφ' αὐτὸν ἐταῖροι
 μύρονθ'. ἡ δ' ἐν τοῖσι παρίστατο διὰ θεάων,

ροι | καὶ θνητοῖσι βροτοῖσιν γ 1 ff. — ἀθανάτοισι [ἀθανάτοις]: the first syllable, though originally short (alpha privative), is in this word regularly long, since the three (in some cases four) successive short syllables offended the Greek ear. Demosthenes, in his speeches, carefully avoided three or more successive short syllables. — φῶς: φῶς, φῶς. § 4 i. — ἡδέ: correlative (in its strict use) with a preceding ἡμέν. In Attic, καί. — In deciding upon the place of the chief pause in such verses as this, the presumption is always in favor of the third foot, where a slight pause may often be found, in spite of the presence of a mark of punctuation elsewhere in the verse. Here the pause after ἀθανάτοισι contrasts the word before the caesura with the word before the close of the line. — The 'weak' hiatus in φέροι ἡδέ is permissible (§ 9 d). — The final vowel in ἡδέ remains short before βρ. This is contrary to the prevailing Homeric usage (41 h β), but occurs frequently before βροτός and its compounds. Contrast Πάτρῳκλῳ (4), τέκνον (8), ἀχνύμενοι (8), πᾶρ κλυτά (10).

3. ἡ δέ: i.e. Thetis, as appears from the close of the preceding book (Σ 618 ff.) ἡ δ' (Thetis) ἱρῆς (falcon) ὡς ἄλτο κατ' Οὐλύμπου νιφέντος | τέχχεα μαρμαίροντα παρ' Ἑφαιστοῦ φέρουσα. — ἐς νῆας [ναῦς]: i.e. to the place where the ships were drawn up on the land. As these were near the κλισίαι, and equally conspicuous, ἐς νῆας often equals to

the barracks. Cf. πῶν ἐν ἀγῶνι 42. — ἵκανε: ἵ shows the absence of the augment. — πάρα: the retraction of the accent marks the construction of the preposition with the preceding word. Cf. 10. § 37 c. — Caesura as in 1. — The delivery of the arms to Achilles was a favorite subject in later Greek art. Thetis is often represented as aided by the other Nereids. Cf. the description of the Chest of Cypselus Νηρηίδας τε γὰρ ἐπὶ τῶν συνωρίδων (sprang) εἶναι, καὶ θέτιν τὰ ὄπλα λαμβάνειν παρὰ Ἑφαιστοῦ. καὶ δὴ καὶ ἄλλως ὁ τὰ ὄπλα διδοὺς οὔτε τοὺς πόδας ἐστὶν ἔρρωμένος (strong) καὶ θπισθεν οἰκέτης ἐπεταὶ οἱ πυράγραν (longs) ἔχων Paus. v. 19. 8.

4. περικείμενον (cf. 284): 'circumstantial' and subord. to κλαίοντα (5) which is 'supplementary' with εὔρε. — ὧν [ἐαυτῆς]: possessive. § 24 f. — The pause in the third foot is here slight, but points a contrast as in 2. — For the situation in the κλισίῃ of Achilles, cf. 211, and παννύχιωι . . . ἄμφ' Ἀχιλλῆα | Μυρμιδόνες Πάτροκλον ἀνεστενάχοντο γοῶντες Σ 354 f.

5. Second half-verse as in B 417, Θ 537, λ 520; for the first, cf. κλαίον δὲ λιγέως κ 201. — κλαίοντα: for the quantity of the final syllable, before a single liquid, see § 41 j. — πολέες: πολλοί. § 20 f. — ἄμφ' αὐτόν: as in Σ 354 (cited on 4). — The masc. caesura is here prominent.

6. ἐν τοῖσι παρίστατο: stepped into

ἐν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “τέκνον ἐμόν, τοῦτον μὲν ἑάσομεν ἀχνύμενοί περ
 κεῖσθαι, ἐπεὶ δὴ πρῶτα θεῶν ἰότητι δαμάσθη·

10. *τὴν δ' Ἥφαιστοιο πάρα κλυτὰ τεύχεα δέξο
 καλὰ μάλ', οἷ' οὐ πώ τις ἀνὴρ ὤμοισι φόρησεν.*”

ὥς ἄρα φωνήσασα θεὰ κατὰ τεύχε' ἔθηκεν
 πρόσθεν Ἀχιλλῆος· τὰ δ' ἀνέβραχε δαίδαλα πάντα.
 Μυρμιδόνας δ' ἄρα πάντας ἔλε τρόμος, οὐδέ τις ἔτλη

*their midst. Cf. ὁ δ' ἐν μέσσοισι παρ-
 στατο Δ 212. — θεῶν [θεῶν]: goddesses.
 — Caesura as in 2.*

7 = Z 253, 406, Ξ 232, Σ 384, 423,
 and in the *Odyssey*. — οἷ: αὐτῷ. § 24 c.
 — φῦ: ἔφν. § 25 d. — χειρί: depends
 on ἐν, while οἷ is dat. of interest. This
 const. is proved by ἔγνωσαν δέ μ' ἐκείνοι
 ἔφυν τ' ἐν χερσὶν ἕκαστος κ 397. — ἐκ ὀνό-
 μαζεν: ('called by name') *addressed*,
 always before a direct address, and
 usually followed by a proper name or
 other personal designation (here τέκ-
 νον ἐμόν). — Fem. caesura in third foot.
 — Notice the two cases of 'apparent'
 hiatus, ἄρα φοι and χειρί, ἔπος. § 14.

8. Second half-verse as in Σ 112,
 T 65, Ω 523, π 147. — ἑάσομεν: proba-
 bly aor. subjv. (of exhortation). § 27.
 — This combination of a pause in the
 second foot with the bucolic diaeresis
 is often found in Homer. Cf. 21, 89,
 92, 111, etc. But even here we see
 the effect of the caesura in the third
 foot, in throwing emphasis on τοῦτον μὲν.

9. κεῖσθαι, ἐπεὶ: 'weak' hiatus as
 in 2. — ἐπεὶ δὴ πρῶτα: *since once for
 all*. From that moment it was hopeless
 to attempt to save him. Cf. ἐξ οὗ δὴ τὰ
 πρῶτα διαστήτην Α 6, and ἐπεὶ δὴ πρῶτα
 τομὴν ἐν ὄρεσσι λείλοιπεν Α 235. πρῶτον

and πρῶτα are used as adverbs with little
 difference of meaning. — Caesura as in 2.

10. *τὴν [σύ] δέ: but do thou. —
 Ἥφαιστοιο πάρα κλυτὰ τεύχεα: cf.
 τεύχεα καλὰ φέρουσα παρ' Ἥφαιστοιο
 ἀνακτος Σ 137. — δέξο: first aor. inv. with
 the variable vowel of the second aorist.
 § 30 j. Cf. the perf. inv. δέδεξο T 377.
 — Here the chief pause is the masc.
 caesura in the fourth foot, since πάρα
 cannot be separated from its noun.*

11. ὤμοισι: appropriate only for
 cuirass, sword, and shield, the more
 important parts of the panoply. The
 local use of the dat. is common in
 Homer, especially with nouns signifi-
 ing parts of the body. M. 145, 3. —
 Here the caesura in the fourth foot is
 the more natural on account of the
 strong diaeresis after the first. — The
 hiatus οἷ' οὐ is permissible since the
 elision of the final vowel of οἷα tends
 to fuse the two words into one. § 9 e.

12. ὥς: οὕτως. — κατὰ ἔθηκεν: the
 poet felt κατὰ as an adverb. §§ 3 d,
 37 a, b. — τεύχε' ἔθηκεν: hiatus as in 11.

13. Ἀχιλλῆος: Ἀχιλλεύς. § 5 d.
 — τὰ: demonstrative, introducing δαι-
 δαλα. § 24 i. — ἀνέβραχε: cf. τὰ δ' ἀνέ-
 βραχεν ἤντε ταυρος φ 48.

14. Μυρμιδόνας: the Myrmidons, a

- 15 ἄντην εἰσιδέειν, ἀλλ' ἔτρεσαν. αὐτὰρ Ἀχιλλεὺς
ὡς εἶδ', ὥς μιν μᾶλλον ἔδυ χόλος, ἐν δέ οἱ ὅσσε
δεινὸν ὑπὸ βλεφάρων ὡς εἰ σέλας ἐξεφάανθεν.
τέρπετο δ' ἐν χεῖρεσσιν ἔχων θεοῦ ἀγλαὰ δῶρα.
αὐτὰρ ἐπεὶ φρεσὶν ᾗσι τετάρπετο δαΐδαλα λεύσσω,
20 αὐτίκα μητέρα ᾗν ἔπεα πτερόεντα προσηύδα.
"μήτηρ ἐμή, τὰ μὲν ὄπλα θεὸς πόρεν, οἷ' ἐπιεικὲς

Thracian tribe from Phthiotis, were the special followers of Achilles. Cf. οἱ τ' εἶχον Φθίην . . . Μυρμιδόνες δ' ἐκαλεῦντο . . . τῶν αὖ πεντήκοντα νεῶν ᾗν ἀρχὸς Ἀχιλλεύς B 683 ff. — Second half-verse as in X 136. — Δε: εἰλε. — The terror is caused by the clashing of the divine arms, though in 15 the reference is rather to their dazzling brightness. — The caesura in the third foot throws a slight emphasis upon πάντας, but the chief verse-pause is the bucolic diaeresis.

15. ἄντην εἰσιδέειν [εἰσιδεῖν]: to look directly at the weapons. — ἔτρεσαν: ('inceptive' aor.) turned and fled. Cf. ὑπὸ δὲ τρόμος ἔλλαβε πάντας Ἀχαιοὺς (when Thetis and the Nereids appeared at the funeral of Achilles) ω 49. — The masc. caesura is important here, in spite of the full stop at the bucolic diaeresis.

16. ὡς, ὡς: as, thus; to express the immediate succession of one action upon the other, as in T 424. Cf. Θέτις δ' ὡς ᾗπατο γούνων, ὡς ἔχετ' ἐμπεφυυῖα A 512 f., ὡς δ' ἴδεν, ὡς μιν ἔπος πυκινὰς φρένας ἀμφεκάλυψεν Ξ 294; also ut vidī, ut perii Verg. *Ecl.* viii. 41. — μιν: αὐτόν. — χόλος: fierce wrath against the slayer of his friend Patroclus, which the weapons would enable him to satisfy. — ἐν (adv.): within

their sockets. — Δε οἱ ὅσσε: the first hiatus is 'apparent' (cf. 7); the second, 'weak' (cf. 2). — There is a slight pause at the caesura in the third foot, to emphasize μᾶλλον.

17. δεινόν: adv. with ἐξεφάανθεν [ἐξεφάν(θ)ησαν, § 26 v], which is pl. as often (cf. Ψ 397, Ω 637) with a neut. dual subject. Contrast T 366 (verb in dual) and Ψ 477 (verb in sing.). — ὑπό: out from beneath. — βλεφάρων: ablative gen. (of separation) with ὑπό. — ὡς εἰ: ('as if') like; cf. 366.

18. ἐν χεῖρεσσιν [χερσίν, § 18 c] ἔχων: Achilles had taken up the arms to examine them more closely (12). Cf. miraturque interque manus et brachia versat Verg. *Aen.* viii. 619. — There is no important pause in this verse.

19. τετάρπετο (aor., § 33 f) λεύσσω: had sated himself with gazing at. Cf. Ω 633, and αὐτὰρ ἐπεὶ τάρπησαν δρώμενοι ὀφθαλμοῖσιν δ 47. For the reduplicated aor., see § 25 j. — This form of verse, in which each of the first five feet is a dactyl, is the one most frequent in Homer. Cf. 2, 14, 20, 21.

20. μήτερα ᾗν: apparent hiatus (§ 14, s. v. §). The possessive δς is usually reflexive in Homer (§ 24 f).

21. τά (dem.): these. — οἷ' ἐπιεικὲς (sc. ἐστὶ): the rel. clause forms a pred.

ἔργ' ἔμεν ἀθανάτων, μηδὲ βροτὸν ἄνδρα τελέσσαι·
νῦν δ' ἦ τοι μὲν ἐγὼ θωρήσομαι· ἀλλὰ μάλ' αἰνῶς
δεῖδω, μή μοι τόφρα Μενoitίου ἄλκιμον υἱὸν

- 25 μῦλαι καδδῦσαι κατὰ χαλκοτύπους ὠτειλὰς
εὐλὰς ἐγγείωνται, ἀεικίσσῳσι δὲ νεκρόν —
ἐκ δ' αἰὼν πέφαται — κατὰ δὲ χροῖα πάντα σαπήν."

τὸν δ' ἡμείβετ' ἔπειτα θεά, Θέτις ἀργυρόπεζα·

"τέκνον, μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.

- 30 τῷ μὲν ἐγὼ πειρήσω ἀλαλκέμεν ἄγρια φύλα,

to τὰ δπλα ('beings such,' i.e. 'so splendid, as'), and contains the leading thought. — Caesura as in 8.

22. ἔμεν: εἶναι. § 34 g. — μηδέ: the uses of μή with an inf. or partic. are in general simpler and far less frequent in Homer than in later Greek. Here μή seems to be introduced for emphasis, as often in oaths. M. 361. — τελέσσαι: τελέσαι. § 30 a.

23. νῦν δέ: but now that I am in possession of the arms. — ἀλλὰ . . . δεῖδω (24): as in K 38 f., X 454 f. — The masc. caesura after ἐγὼ is not entirely obscured by the strong pause at the bucolic diaeresis, since ἐγὼ is emphatic.

24. τόφρα: refers not strictly to θωρήσομαι, but to the general idea of the conflict which is implied in that word. — Μενoitίου: Menoetius, the father of Patroclus, was son of Actor and Aegina. He left his mother (i.e. the island) and went to Opus, where he married Sthenele, and became the father of Patroclus. The flight of the latter from Opus, and his reception by Peleus, are recounted in Ψ 83 ff. — υἱόν: const. with καδδῦσαι (25).

25. καδδῦσαι [καταδῦσαι, § 11 a, b]: burrowing into the body of. — κατὰ:

down through. — χαλκοτύπους: occurs here only. — This is the first instance in this book of a 'spondaic' verse (§ 39 h). About one verse in twenty (according to the text of this edition) is of this form.

26. ἐγγείωνται (this form here only): first aor. subjv. middle. — Second half-verse as in II 545.

27. ἐκ δ' αἰὼν πέφαται: for life has departed from it ('been slain out of it'), so that Patroclus cannot defend himself from the εὐλαί. Parenthetical, and closely connected with νεκρόν. — κατὰ . . . σαπήν [σαπῆ, § 33 d]: the subj. is νεκρός. — χροῖα: acc. of specification. — In this verse, as in 1, 6, 10, 13, 19, 22, and often in Homer, the metrical ictus coincides with the word accent in the last two feet. But it does not appear that Homer made a special point of this correspondence, as was done by some of the late Greek hexameter poets, particularly Nonnus. 28 = Σ 127, Ω 89.

29. This verse, with θάρσει in place of τέκνον, occurs Σ 463, ν 362, π 436, ω 357. — σῇσι: σαῖς. § 16 e.

30. τῷ [τούτῳ]: dem. referring to Patroclus. For the dat. of interest

- μνίας, αἶ ρά τε φῶτας ἀρηιφάτους κατέδουσιν·
 ἦν περ γὰρ κῆται γέ τελεσφόρον εἰς ἐνιαυτόν,
 αἰεὶ τῷδ' ἔσται χρῶς ἔμπεδος ἥ καὶ ἀρείων.
 ἀλλὰ σύ γ' εἰς ἀγορὴν καλέσας ἦρωας Ἀχαιοὺς,
 35 μῆνιν ἀποειπὼν Ἀγαμέμνονι ποιμένι λαῶν
 αἴψα μάλ' ἐς πόλεμον θωρήσσειο, δῦσεο δ' ἀλκὴν."
 ὧς ἄρα φωνήσασα μένος πολυθαρσὲς ἐνήκεν,
 Πατρόκλῳ δ' αὖτ' ἀμβροσίην καὶ νέκταρ ἐρυθρὸν
 στάξε κατὰ ῥινῶν, ἵνα οἱ χρῶς ἔμπεδος εἴη.

where an ablative gen. is expected, see § 3 g a. — ἄγρια φύλα: for this characterization of the flies, cf. P 570, where Athena instils into Menelaus *μνὴς θάρσος*.

31. Cf. Ω 415, X 72. — αἶ: sc. in the form of *εὐλαί*.

32. κῆται [κέται, § 34 i]: emphasized by γέ, and contrasted with the idea of burying. Cf. Ω 554. — τελεσφόρον εἰς ἐνιαυτόν: ('to a year that brings completion') for a full year. The prep. expresses the farthest limit of the time during which something is true. HA. 796 b. This phrase occurs four times in the *Odyssey*, but only here in the *Iliad*.

33. ἔμπεδος: *unwasted*. — ἥ καὶ ἀρείων: or still better than unwasted, i.e. fresher than before, for a living body is often disfigured by wounds or disease. Cf. the preservation of Hector's body, Ω 757, and for the form of expression, cf. οἶοι περ πάρος ἦτέ . . . ἥ καὶ ἀρείους Π 557.

34. Cf. αὐρίον εἰς ἀγορὴν καλέσας ἦρωας Ἀχαιοὺς α 272. — καλέσας, ἀποειπὼν (35): these express successive actions, and contain the chief elements of the command, — "first call the

Achaean" etc. — ἦρωας Ἀχαιοὺς: refers to the whole army (cf. 41), since ἦρωας in Homer signifies merely *warrior*, and not *hero*.

35. ἀποειπὼν: here *o* is lengthened before the digamma (*ἀπορειπῶν*), which was perhaps vocalized (*ἀπουειπῶν*). See § 14 j, and cf. 41, T 285, 382, 443, Φ 283, 329.

36. θωρήσσειο: *θωρήσσου*. — δῦσεο δ' ἀλκὴν: cf. δύσεαι ἀλκὴν I 231, and 'Awake, awake, put on thy strength, O Zion' *Isaiah* lii. 1. The metaphor is from a warrior clothing himself in armor.

37. For the second half-verse, cf. μένος πολυθαρσὲς ἐνέη P 156, μένος πολυ-
 θαρσὲς ἐνέεσα ν 387.

38. ἀμβροσίην: here regarded as a sort of essence to protect the body from decay; cf. χρίσιν τ' ἀμβροσίη (sc. the dead body of Sarpedon), περὶ δ' ἀμβροτα εἴματα ἔσσαν Π 670. This is apparently a reminiscence of the custom of embalming as existing in prehistoric Greece, as well as in Egypt. Cf. *ταρχύω* (*bury*) and *ταριχεύω* (*embalm*).

39. κατὰ (§ 41 j a) ῥινῶν: *through the nostrils* and so into the interior of the head (κατὰ because the body was

- 40 αὐτὰρ ὁ βῆ παρὰ θίνα θαλάσσης δῖος Ἀχιλλεὺς
 σμερδαλέα ἰάχων, ὥρσεν δ' ἥρωας Ἀχαιοὺς.
 καὶ ῥ' οἳ περ τὸ πάρος γε νεῶν ἐν ἀγῶνι μένεσκον,
 οἳ τε κυβερνήται καὶ ἔχον οἰήια νηῶν
 καὶ ταμίαι παρὰ νηυσὶν ἔσαν, σίτοιο δοτῆρες,
 45 καὶ μὴν οἳ τότε γ' εἰς ἀγορὴν ἴσαν, οὐνεκ' Ἀχιλλεὺς
 ἐξέφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς.
 τῷ δὲ δύω σκάζοντε βάτην Ἄρεος θεράποντε,
 Τυδεΐδης τε μενεπτόλεμος καὶ δῖος Ὀδυσσεύς,

reclining). Pouring the embalming substance through the nostrils into the head was a chief feature of the Egyptian method of embalming. Cf. *πρῶτα μὲν σκολιῷ (crooked) σιδήρῳ διὰ τῶν μυζωτήρων (nostrils) ἐξάγουσι τὸν ἐγκέφαλον (brain), τὰ μὲν αὐτοῦ οὕτω ἐξάγοντες, τὰ δὲ ἐχέοντες φάρμακα (drugs)* Hdt. ii. 86. — Here, as in Ω 142 f., the poet feels it unnecessary to make special mention of the departure of Thetis.

40–75. *Achilles, in presence of the assembled hosts, renounces his wrath, and urges renewal of the battle.*

40. *παρὰ θίνα* : i.e. toward the center of the line of ships, for the forces of Achilles were stationed on the extreme right, as stated in Θ 225 f. (*τοὶ ῥ' ἔσχατα νῆας ἔϊσας εἵρυσαν*). — In this verse it is impossible to place the chief pause in the third foot.

41. *σμερδαλέα ἰάχων* : apparent hiatus. See on 35. — *ὥρσεν* : set in motion.

42. *καὶ ῥα* : and indeed. — *οἳ περ* : even those who, resumed in 45 with *καὶ μὴν οἳ*. — *νεῶν ἐν ἀγῶνι* : at the station of the ships. See on 3. — *μένεσκον* : ἐμενον.

43. *οἳ τε* : relative. Its pred. is

κυβερνήται, with *ἔσαν* [ἦσαν] omitted as in Ψ 160. — *καὶ . . . νηῶν* : a clause explanatory of *κυβερνήται*. — *ἔχον* [εἰχον] : wielded. — *οἰήια* : rudders. The Homeric ship was steered by an oar thrust out at the stern.

45. *ἴσαν* : ἦσαν. — *οὐνεκ'* . . . *ἀλεγεινῆς* (46) : as in Σ 247 f., T 42 f.

46. *δηρὸν* : not more than fifteen days, according to the chronology of the *Iliad*, but a scholiast remarks *μία ἡμέρα Ἀχιλλεὶ πολλὸν ἦν ἀφαστῶτι*.

47. *σκάζοντε* : Diomed had been wounded in the foot (Λ 377), and Odysseus in the side (Λ 437). The wounds had been received on the previous day, yet on the second day following they both take part in the funeral games of Patroclus in Ψ. — *βάτην* [ἐβήτην] : aor. started. — *Ἄρεος θεράποντε* : comrades-in-arms of Ares. So kings are called *θεράποντες Διός*. The *θεράπων*, like the esquire in chivalry, was often the equal of his lord in birth, though his inferior in age and fame. Cf. *ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρης* B 110.

48. *Τυδεΐδης, Ὀδυσσεύς* : these two heroes are often mentioned together, beginning with the nocturnal raid in K.

- ἔγχει ἐρειδομένω· ἔτι γὰρ ἔχον ἔλκεα λυγρά·
 50 καὶ δὲ μετὰ πρώτη ἀγορῇ ἵζοντο κiónτες.
 αὐτὰρ ὁ δεύτατος ἦλθεν ἀναξ ἀνδρῶν Ἀγαμέμνων,
 ἔλκος ἔχων· καὶ γὰρ τὸν ἐνὶ κρατερῇ ὕσμινῃ
 οὔτα Κόων Ἀντηνορίδης χαλκήρεϊ δουρί.
 αὐτὰρ ἐπεὶ δὴ πάντες ἀολλίσθησαν Ἀχαιοί,
 55 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
 “Ἀτρεΐδῃ, ἣ ἄρ τι τόδ' ἀμφοτέρουσιν ἄρειον
 ἔπλετο, σοὶ καὶ ἐμοί, ὅτε νῶϊ περ ἀχυνμένω κῆρ
 θυμοβόρῳ ἔριδι μενεήναμεν εἵνεκα κούρης;
 τὴν ὄφελ' ἐν νήεσσι κατακτάμεν Ἀρτεμῖς ἰῶ

49. First half-verse as in Ξ 38, κ 170. — γάρ: long, as in A 342, B 39, λ 580; here prob. on account of the original σ in the stem of ἔχον. § 41 m. — ἔχον: were afflicted with. See on 47.

50. κάδ: const. with ἵζοντο (§ 11 b). — μετά: in (the midst of), with ἀγορῇ as in θ 156 μεθ' ὑμετέρῃ ἀγορῇ. — πρώτη: front of, — the place of honor for princes.

51. δεύτατος (pred.): apparently a superlative to δεύτερος. — Ἀγαμέμνων: in appos. with δ.

52. καί: also, with τόν. This is not an instance of the elliptical καὶ γάρ.

53. οὔτα κτλ.: see A 248 ff. where the incident is narrated. The wound was in the arm below the elbow. — This verse has no caesura whatever in the third foot, — an uncommon occurrence.

54. First half-verse as in θ 131.

55 = A 58. — τοῖσι [αὐτοῖς]: dat. of advantage. — δέ: often used to introduce an apodosis. § 3 n. — ἀνιστάμενος: probably with a staff in his hand, as in the assembly of the Ithacans

when Telemachus rose to speak, σκήπτρον δέ οἱ ἐμβαλε χεῖρὶ κῆρυξ β 37 f.

56. ἣ ἄρ τι: the question expects a negative answer. Was this, then, any better for us both? ἄρ marks the question as arising directly from the existing circumstances. Cf. Φ 288, and for the interr. use, cf. Ζεῦ πάτερ, ἣ ρά τινα . . . δασας Θ 236 f. — τόδε: points to the following clause with δτε (57).

57. δτε: when, not merely explanatory, but also serving to recall the situation vividly to mind. Cf. πῇ ἔβαν εὐχολαί, δτε δὴ φάμεν εἶναι ἀριστοὶ Θ 229. — πέρ: with νῶϊ, has an emphatic force which is difficult to reproduce in English. — ἀχυνμένω κῆρ: the same verse-close appears in Ψ 284, 443. Here it refers to wrath at a supposed insult. Cf. 8 and note.

58. θυμοβόρῳ ἔριδι: cf. θυμοβόρον ἔριδος μένει H 210. — μενεήναμεν (aor.): fell into a passion. — εἵνεκα κούρης: in a tone of contempt.

59. ἐν νήεσσι [ναυαί]: sc. immediately after she was brought thither as

- 60 ἥματι τῷ, ὅτ' ἐγὼν ἐλόμην Λυρνησὸν ὀλέσσας·
τῷ κ' οὐ τόσσοι Ἀχαιοὶ ὁδὰξ ἔλον ἄσπετον οὔδας
δυσμενέων ὑπὸ χερσίν, ἐμεῦ ἀπομηνίσαντος.
Ἔκτορι μὲν καὶ Τρωσὶ τὸ κέρδιον· αὐτὰρ Ἀχαιούς
δηρὸν ἐμῆς καὶ σῆς ἔριδος μνήσεσθαι οἶω.
- 65 ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν ἀχνύμενοί περ,
θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκη·
νῦν δ' ἣ τοι μὲν ἐγὼ παύω χόλον, οὔδέ τί με χρῆ
ἄσκελέως αἰεὶ μενεαινέμεν· ἀλλ' ἄγε θᾶσσον

a captive. See on 3 and 42. — **κατακτάμεν**: κατακτείνειν. — **Ἄρτεμις**: this goddess sent sudden or painless death to women (Φ 483), as Apollo to men. Cf. Ω 805, 758, Ἀπόλλων | οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνε (sc. the helmsman of Menelaus) γ 279 f. — This wish is not prompted by any ill-will toward Briseis, but merely by the thought of the unhappy consequences of the quarrel.

60. **ἐλόμην**: chose her for myself from the booty. — **Λυρνησόν**: a town in Mysia, the home of Briseis. Cf. Βρισηίδος . . . τὴν ἐκ Λυρνησοῦ ἐξείλετο B 689 f., and T 291–300.

61. **τῷ**: then, in that case, taking up the previous wish. — **ὁδὰξ ἔλον ἄσπετον οὔδας**: as in Ω 738, χ 269 (similar expressions occur B 418, A 749, X 17); equiv. to “would have bitten the dust.” Cf. humum semel ore momordit Verg. *Aen.* xi. 418. — **ὁδὰξ**: equiv. to τοῖς ὁδοῦσιν. Cf. πύξ (with the fist) Ψ 621, λᾶξ (with the foot) Z 65. § 38 g.

62. **ἐμεῦ ἀπομηνίσαντος** (as in I 426): because I had withdrawn in wrath.

63. **μὲν** [μήν]: to be sure. — **τό**: points back to *δρε* (57); its pred. is

(ἦν) κέρδιον. — For the thought, cf. ἡ κεν γηθήσαι Πρίαμος . . . ἄλλοι τε Τρῶες μέγα κεν κεχαροίετο θυμῷ, | εἰ σφῶιν τάδε πάντα πυθόλοιο μαρναμένουν A 255 ff.

64. **δηρὸν . . . μνήσεσθαι**: i.e. they will long remember the straits to which they were brought by our quarrel. Cf. καὶ πον τῶνδε μνήσεσθαι οἶω μ 212.

65 = Σ 112; cf. ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν Π 60, both times from the lips of Achilles, to whom this verse and thought seem to be peculiar. The same thought reappears in 67.

66 = Σ 113. — **ἀνάγκη**: i.e. since Patroclus must be avenged.

67. **οὔδέ τί με χρῆ**: a causal clause in parataxis. *χρῆ* is a noun like *χρεῖώ*, and the acc. (με) is probably to be construed as the limit of motion with some verb like *ἵκει* supplied in thought. Cf. τίνα (υποπνύω?) χρεῖώ τόσον ἵκει; β 28. — **παύω**: the pres. (*I now give up*) is more emphatic than the future.

68. **ἄσκελέως** (σκέλλω): ‘dried up,’ and hence tough, unyielding, relentless. The word occurs nowhere else, though we find *ἀσκέλες αἰεὶ* in a 68. — **μενεαινέμεν**: cf. 58 and 367. — **ἀλλ' ἄγε θᾶσσον**: as in T 257, where, too, it is the verse-close.

- ὄτρυνον πολεμόνδε κάρη κομόωντας Ἀχαιοὺς,
 70 ὄφρ' ἔτι καὶ Τρώων πειρήσομαι ἀντίος ἐλθών,
 αἶ κ' ἔθελωσ' ἐπὶ νηυσὶν ἰαύειν· ἀλλὰ τιν' οἶω
 ἀσπασίως αὐτῶν γόνυ κάμψειν, ὅς κε φύγησιν
 δηίου ἐκ πολέμοιο ὑπ' ἔγχεος ἡμετέροιο."
 ὧς ἔφαθ', οἱ δ' ἐχάρησαν ἑυκνήμιδες Ἀχαιοὶ
 75 μῆνιν ἀπειπόντος μεγαθύμου Πηλεΐωνος.
 τοῖσι δὲ καὶ μετέειπεν ἀναξ ἀνδρῶν Ἀγαμέμνων
 [αὐτόθεν ἐξ ἔδρης, οὐδ' ἐν μέσσοισιν ἀναστάς·]

69. Cf. κηρύσσειν πολεμόνδε κάρη κομόωντας Ἀχαιοὺς B 443, β 7 (ἀγορήνδε). The Homeric warriors wore their hair long; cf. Ψ 367 and many other passages. In archaic works of Greek art, men are usually represented with hair reaching to the shoulder-blades.

70. Cf. Γ 352. — ἔτι καί: *once more also*. ἔτι points to his previous activity against the Trojans (cf. Ἀτρεΐδῃ, σὺ δ' ἔθ', ὡς πρὶν, . . . ἄρχει' Ἀργελοῖσι B 344 f.), καὶ to the interruption of that activity. — πειρήσομαι: with partic. as in Γ 352; more often with the infinitive.

71. αἶ κε [ἔάν]: *to see whether*, introducing a condition whose apodosis (here the vague idea of bivouacking on the plain) is implied in the protasis. It is not an indirect question in Greek, though the translation takes that form. GMT. 486 f. Cf. νῦν αὖτ' ἐγχείη πειρήσομαι, αἶ κε τύχωμι E 279. — ἐθέλωσι: *are eager*, with λαβεῖν. Cf. the words of Polydamas χαίρεσκον γὰρ ἐγώ γε θοῆς ἐπὶ νηυσὶν ἰαύων Σ 259. Achilles refers sarcastically to the fact that during the last two nights the Trojans had ventured to remain outside their walls, and bivouac upon the plain (Θ 543 ff., Σ 243 ff.) — ἀλλὰ τιν' οἶω: cf.

ἀλλὰ μιν οἶω | κήδεσι μοχθήσειν K 105 f. τινὰ is distributive in force, as often (M. 170), and equivalent to a plural.

72 f. Cf. φημί μιν (Hector) ἀσπασίως γόνυ κάμψειν, αἶ κε φύγησιν | δηίου ἐκ πολέμοιο καὶ αἰνῆς δημοτῆτος H 118 f. — ἀσπασίως: i.e. *will be glad . . . if he can, etc.* Cf. ἀσπασίως γὰρ ἀφίξεται Ἴλιον Ιρην Σ 270. — γόνυ κάμψειν: sc. in utter weariness. — ὅς κε φύγησιν: as in Σ 271, Φ 296. — ὑπ' ἔγχεος: *from before my spear*.

74. First half-verse as in Γ 111.

75. ἀπειπόντος: the neglect of the digamma, shown in the elision of the final vowel of ἀπό, is especially remarkable in view of the phenomenon noticed above in 35; but cf. παρέρπη A 555. — Πηλεΐωνος: verbs expressing pain or indignation usually take a partic. clause in the gen. (not a gen. abs.) to express the cause of the emotion; verbs of joy, more commonly a dative.

76-144. Agamemnon admits his fault and declares himself ready to make over to Achilles the gifts which he had previously promised.

76 = Γ 455, K 233.

77. αὐτόθεν ἐξ ἔδρης (cf. αὐτόθεν ἐξ

- “ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἄρῃος,
 ἔσπεῳτος μὲν καλὸν ἀκουέμεν, οὐδὲ ἔοικεν
 80 ὑββάλλειν· χαλεπὸν γὰρ ἐπισταμένῳ περ ἔοντι.
 ἀνδρῶν δ' ἐν πολλῷ ὁμάδῳ πῶς κέν τις ἀκούσαι
 ἢ εἴποι; βλάβεται δὲ λιγύς περ ἔων ἀγορητής.
 Πηλεΐδῃ μὲν ἐγὼν ἐνδείξομαι· αὐτὰρ οἱ ἄλλοι
 σύνθεσθ' Ἀργεῖοι, μῦθόν τ' εὖ γνῶτε ἕκαστος.
 85 πολλὰκι δὴ μοι τοῦτον Ἀχαιοὶ μῦθον ἔειπον,

ἐδρέων v 56): *directly from his seat*, more closely defined by οὐδ' . . . ἀναστάς, *without taking his stand in the midst of the assembly*, though this does not exclude Agamemnon's rising to his feet (ἐσπεῳτος, 79). The emphasis rests on ἐν μέσσοισιν, for the usual place of the speaker was μέσῃ ἀγορῇ, as in case of Telemachus β 37. — This verse seems to have been inserted in order to remind the reader of Agamemnon's wound, which, however, does not hinder him from slaughtering the boar (249 ff.).

78 = B 110, Z 67, O 733, a formula of complimentary address to the army.

79. ἔσπεῳτος [ἐστῶτος] . . . ἀκουέμεν: *it is seemly to listen to one who has risen in the assembly to speak*.

80. ὑββάλλειν: *interrupt*; cf. τὸν δ' ἄρ' ὑποβλήδην ἡμέτερο A 292. This is an isolated case of 'apocope' of this preposition. Cf. ἀππέμψει (o 83), and see § 11 d. — χαλεπὸν . . . ἔοντι: *for it is annoying to the speaker (to be interrupted), even though he be very expert*.

81. ὁμάδῳ: *hubbub*, of men confusedly shouting. — The hiatus in πολλῷ ὁμάδῳ seems to be allowed on account of the caesura (§ 9 b), though there is no pause in the thought.

82. ἢ εἴποι: resumes the thought in 80. — βλάβεται: ('is hindered') is impeded, followed by the concessive clause λιγύς . . . ἀγορητής, as in B 246. βλάβεται is a 'thematic' present with the short stem. An aor. would be equally suitable, since the passage is gnomic in tone (M. 30). — Agamemnon's introductory words (79 to 82), in which he strives earnestly to prevent the interruption of his speech, are called out by the fear that in this unusually numerous assembly some expression of anger may burst out against him, for his insult to Achilles.

83. Πηλεΐδῃ . . . ἐνδείξομαι: *I will open my mind to the son of Peleus*. This is the only example of this compound in Homer. — αὐτὰρ οἱ ἄλλοι (as in Z 402, θ 40): *but do you, the rest*. — οἱ ἄλλοι: is used with the inv. here as in γ 427; cf. οἱ δ' ἄλλοι . . . ναίετε Γ 73 f.

85. τοῦτον μῦθον: after μῦθον just before, this is awkward, though it is to a certain extent explained, by the clause καὶ . . . νεικέσσκον (86), as a reproof, or reproach. Its content, however, is not further mentioned, since the vindication follows at once. The speaker means, of course, the reproach of having wronged Achilles. For such

καί τέ με νεικείεσκον· ἐγὼ δ' οὐκ αἰτιός εἰμι,
ἀλλὰ Ζεὺς καὶ μοῖρα καὶ ἡεροφοῖτις Ἐρινύς,
οἳ τέ μοι εἰν ἀγορῇ φρεσὶν ἔμβαλον ἄγριον ἄτην
ἤματι τῷ, ὅτ' Ἀχιλλῆος γέρας αὐτὸς ἀπηύρων.

- 90 ἀλλὰ τί κεν ῥέξαιμι; θεὸς διὰ πάντα τελευτᾷ.
πρέσβα Διὸς θυγάτηρ Ἄτη, ἥ πάντας ἀάται,
οὐλομένη· τῇ μὲν θ' ἀπαλοὶ πόδες· οὐ γὰρ ἐπ' οὔδει

reproaches, see B 239 f., I 106 f. — *μῦθον λειπον*: as in κ 561. — The labored style is designed by the poet to betray the embarrassment of Agamemnon, who does not really 'get upon his feet' till 86.

86. καὶ τε: and also. — For the thought in this and the following verses, cf. 'And the woman said, The serpent beguiled me and I did eat' *Genesis* iii. 13. — *νεικείεσκον*: for the iterative impf., see § 36 a, b.

87. μοῖρα: fate. — *ἡεροφοῖτις Ἐρινύς*: the Erinyes that walks in darkness (of the lower world). So in I 571, ο 234. Cf. 'Nor for the pestilence that walketh in darkness' *Psalms* xci. 6. Cf. also Shelley's *Adonais*, xxiv. 'Out of her secret Paradise she sped, | Through camps and cities rough with stone, and steel, | And human hearts, which to her airy tread | Yielding not, wounded the invisible | Palms of her tender feet where'er they fell.' The Erinyes prompts "Ἄτη (blind infatuation). But fate, and the Erinyes, are so closely connected with Zeus that they serve to designate two sides of his activity, being themselves but subordinate instruments.

88. ἄγριον: of the highest degree of passion, as in Ω 41. Cf. *ἄγριον* . . . *θυμὸν* I 629. The infatuation was in consequence of the most violent wrath.

— *ἄτην*: passion; strictly 'moral blindness,' leading to mad folly and ruin.

89. τῷ, ὅτε: hiatus justified by the sense-pause. — *Ἀχιλλῆος*: depends on *γέρας*. Cf. *τῆς τε Ζεὺς δλβον ἀπήυρα* σ 273. — *αὐτός*: strengthens the idea of wilfulness, — "arbitrarily." Cf. *αὐτὸς ἀπούρας* A 356. — *ἀπηύρων*: impf. indicative.

90-136. For a similar case of extended allegory, cf. the *Λιταί*, I 502-512.

90. τί κεν ῥέξαιμι: what could I do? A 'past potential.' In Attic a potential indicative would have been used. GMT. 440 ff.; § 3 c. — *θεός*: in a general sense; the divinity, Heaven. — *διὰ*: with *τελευτᾷ* (this compound here only), conducts everything to its end according to his will. — *πάντα τελευτᾷ*: as in Σ 328.

91. πρέσβα: exalted, with *Διὸς θυγάτηρ* forming the pred. to "Ἄτη. Cf. καὶ γὰρ τε *λιταί* εἰσι, *Διὸς κόυραι μεγάλοι* I 502. — *πάντας*: all whom she wishes. — *ἀάται*: infatuates.

92. μὲν τε: in fact, indeed, emphasizing the preceding word. — *ἀπαλοί*: soft, light. This divinity flies through the air and approaches inaudibly and unnoticed. See on 87. In other words, men fall into the snare of Ate, in their haste and passion, before they are aware of it. In a different connection

- πίλναται, ἀλλ' ἄρα ἦ γε κατ' ἀνδρῶν κράατα βαίνει
 βλάπτουσ' ἀνθρώπους· κατὰ δ' οὖν ἑτερόν γε πέδησεν.
 95 καὶ γὰρ δὴ νύ ποτε Ζῆν' ἄσατο, τόν περ ἄριστον
 ἀνδρῶν ἠδὲ θεῶν φασ' ἔμμεναι· ἀλλ' ἄρα καὶ τὸν
 Ἥρη θῆλυς ἐοῦσα δολοφροσύνης ἀπάτησεν
 ἡματι τῷ, ὅτ' ἔμελλε βῖνν' Ἡρακληεῖν
 Ἀλκμήνῃ τέξεσθαι ἐυστεφάνῳ ἐνὶ Θήβῃ.
 100 ἦ τοι ὃ γ' εὐχόμενος μετέφη πάντεσσι θεοῖσιν·
 “κέκλυτέ μεν, πάντες τε θεοὶ πᾶσαι τε θέαιναι,

(I 505), she is called *ἀρτίπος*, *nimble-footed*. — For the pauses in this verse, see on 8.

93. *ἄρα ἦ*: hiatus at this point in the verse is rare, and hard to justify. — *κατ' ἀνδρῶν κράατα*: *over the heads of men*.

94. *κατά*: const. with *πέδησεν*, *ensnares*, — a picturesque expression for the mysterious power from which men cannot escape. The aor. is 'gnomic.' HA. 840; G. 1292. — *οὖν*: *at all events*. — *ἑτερόν γε*: *one of the two, at least* (if not both). This refers to the special case of Agamemnon and his strife with Achilles, — a reference which is not inappropriate to Agamemnon, in spite of the general character of the description of the agency of Ate above.

95. *καί*: *actually*, with *ἄσατο*. — *δή*: *indeed, I tell you*. — *ἄσατο*: as in 91, 129. This is in proof of the statement in 91, *ἦ πάντας δᾶται*. The mid. is used like the passive *δάσθη* 113. — *ἄριστον*: *the most exalted*; cf. *ἀπερὴ* (*majesty*) I 498.

96. *ἀνδρῶν ἠδὲ θεῶν*: a formula for "all living beings." Cf. *σέ φασι* (*i.e.* Zeus) *περὶ φρένας ἔμμεναι ἄλλων*, | *ἀνδρῶν ἠδὲ θεῶν* N 631 f. — Notice the use of

the superlative with *ἀνδρῶν* (HA. 755 b; G. 1088), and cf. *ὠκυμωράτατος ἄλλων*, A 505; also 'Adam the goodliest man of men since born | His sons, the fairest of her daughters, Eve,' Milton *Par. Lost* iv. 323 f. — *ἄρα*: *you know*.

97. *θῆλυς*: involving a suggestion of weakness (and perhaps of guile); though merely *a female*. — *δολοφροσύνης*: here and in 112 only.

98. *βῖνν' Ἡρακληεῖν*: as in B 658, 666, E 638, A 690, O 640, λ 601. This periphrasis is used for all cases of *Ἡρακλῆης*, since the latter is unsuited to dactylic verse (— — ∪ —). This verse ends with three spondees, which is uncommon.

99. *Ἀλκμήνῃ*: daughter of Electryon and wife of Amphitryon. — *ἐυστεφάνῳ* (here only in the *Iliad* of a city): *encircled by strong walls*. The walls of Thebes were famous, since they were built by Amphion and Zethus, the two sons of Zeus and Antiope; λ 260 ff.

100. *εὐχόμενος*: *boasting*.

101 f. = Θ 5 f. — There is a humorous effect in the important tone with which Zeus makes this announcement, when it is contrasted with the ease

- ὄφρ' εἶπω, τά με θυμὸς ἐνὶ στήθεσσιν ἀνώγει.
 σήμερον ἄνδρα φόωσδε μογοστόκος Εἰλείθια
 ἐκφανεῖ, ὃς πάντεσσι περικτιόνεσσιν ἀνάξει,
 105 τῶν ἀνδρῶν γενεῆς, οἳ θ' αἵματος ἐξ ἐμεῦ εἰσίν."
 τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρη·
 "ψευστήσεις, οὐδ' αὖτε τέλος μύθῳ ἐπιθήσεις.
 εἰ δ' ἄγε νῦν μοι ὅμοσον, Ὀλύμπιε, καρτερὸν ὄρκον,
 ἧ μὲν τὸν πάντεσσι περικτιόνεσσιν ἀνάξειν,
 110 ὃς κεν ἐπ' ἡματι τῷδε πέσῃ μετὰ ποσσὶ γυναικὸς

with which he is afterward foiled by Hera. — τά: *ἄ*.

103. μογοστόκος Εἰλείθια: as in II 187. — Εἰλείθια: often personified as the goddess of childbirth; pl. in 119 and A 270. — μογοστόκος: *who aids delivery*.

104. ἐκφανεῖ: with φόωσδε; cf. 118 and Ἑλένη δὲ θεοὶ γόνον οὐκέτ' ἔφαιον δ 12. — περικτιόνεσσιν: dat. of 'interest,' instead of the gen. which often follows a verb of ruling. See § 3 g a.

105. τῶν ἀνδρῶν: depends on γενεῆς (*from the race*); the whole with ἄνδρα (103). — αἵματος: *in blood*, an unusual gen. of connection or reference. The poet probably confuses two constructions, (1) οἱ αἵματος ἐμεῦ εἰσιν (as in T 241), and (2) οἱ ἐξ ἐμεῦ εἰσιν (as in Φ 189). — Zeus refers oracularly to Heracles (who is to be born to him from Alcmena) as 'descended from his stock.' But the vagueness of this designation enables Hera to outwit him by substituting for Heracles (who was his son and not merely his descendant) a remote scion of the race of Perseus, viz. Eurystheus (Zeus-Perseus-Sthenelus-Eurystheus). Alcmena was herself

the great-granddaughter of Zeus and Danaë (Zeus - Perseus - Electryon - Alcmena).

106 = Ξ 197, 300.

107. ψευστήσεις (here only): *you will prove a liar*. — αὖτε: *on the contrary*, pointing to the relation between proclamation and fulfilment. — τέλος μύθῳ ἐπιθήσεις (as in T 389): *add fulfilment to the word, fulfil your promise*. — With these words Hera provokes Zeus to the fatal oath.

108. εἰ δ' ἄγε: (in a tone of challenge) *come now*, if you are so sure. In this expression *εἰ* is probably an interjection of encouragement or exhortation; cf. εἰα, a ge. Its use as a conj. was probably a later outgrowth of this original signification (M. 320). — Ὀλύμπιε: in the voc. with no name added, as in O 375, α 60. — καρτερὸν ὄρκον: see on 113.

109. ἧ μὲν: (strongly affirmatory) *certainly and truly*; similarly used (in oaths), A 76 f. καὶ μοι ὅμοσον ἧ μὲν μοι . . . ἀρήξειν, K 321 ff. καὶ μοι ὅμοσον | ἧ μὲν τοὺς ἵππους τε καὶ ἄρματα τοικίλα χαλκῷ | δωσέμεν.

110. ἐπ' ἡματι τῷδε: *on this day*; as in N 234.

- τῶν ἀνδρῶν, οἱ σῆς ἐξ αἵματός εἰσι γενέθλης.”
 ὥς ἔφατο· Ζεὺς δ' οὐ τι δολοφροσύνην ἐνόησεν,
 ἀλλ' ὁμοσεν μέγαν ὄρκον, ἔπειτα δὲ πολλὸν ἀάσθη.
 Ἥρῃ δ' αἰξάσα λῖπεν ρίον Οὐλύμποιο,
 115 καρπαλίμως δ' ἵκετ' Ἄργος Ἀχαικόν, ἐνθ' ἄρα ἦδη
 ἰφθίμην ἄλοχον Σθενέλου Περσηιάδαο.
 ἥ δ' ἐκύει φίλον υἱόν, ὃ δ' ἔβδομος ἐστήκει μείς·
 ἐκ δ' ἄγαγε πρὸ φόωσδε καὶ ἡλιτόμηνον ἐόντα,

111. αἷματος: gen. of reference, as in 105. — The change in the form of expression, introduced by Hera, is unimportant, since the language of Zeus was general (see on 105). The error of Zeus, and the first step in his course of Ate, is in swearing an unconditional oath, forgetting the power of Hera to change the outcome of events. — Observe that Zeus and Hera each speak five verses.

113. μέγαν ὄρκον: by Earth, Heaven, and the Styx. The oath was καρτερόν (108) on account of the binding force which such witnesses would exercise upon the swearer. Cf. the oath of Hera to Zeus ἴστω νῦν τόδε γαῖα καὶ οὐρανὸς . . . καὶ τὸ . . . Στυγὸς ὕδωρ . . . σὴ θ' ἱερὴ κεφαλὴ καὶ νοώτερον λέχος O 36 ff. — ἔπειτα: referring to what immediately precedes; *then*, i.e. there, therein. — πολλὸν [πολὺ] ἀάσθη: “fell victim to a grievous deception.” Cf. μέγ' ἀάσθη II 685.

114 = Ξ 225. — Οὐλύμποιο: the Thessalian mountain (so always in the *Iliad*) and not a term for ‘heaven.’ This is shown by the epithets applied to it, e.g. μακρὸς (Ω 468), πολύπτυχος (Υ 5), ἀγάννιφος (Α 420), νιφόεις (Σ 616).

115. Ἄργος Ἀχαικόν: Pelopon-

nesus, particularly the later realm of Agamemnon, over which Sthenelus then ruled, at Mycenae and Tiryns. Pelasgian Argos, on the other hand, was in Thessaly. Amphitryon, husband of Alcmena, had accidentally slain his father-in-law Electryon, whereupon Sthenelus drove him out of Argos, and made himself ruler. — ἐνθ' ἄρα: *where, you know*.

116. ἰφθίμην ἄλοχον (as in E 415, of Aegialea, ἰφθίμη ἄλοχος Διομήδεος ἱπποδάμωιο): Amphibia, or, according to others, Nicippe, daughter of Pelops. To complete the const. with ἦδη, sc. οὔσαν.

117. ὃ δέ: introducing *meis*, which is an Aeolic form for *μήν*, used here only. — ἰστήκει: *had begun*. Cf. τοῦ δ' ἱσταμένωιο (μηρός) ξ 162, where ἱσταμένωιο is used in a similar way. The ἱσταμένος *μήν* is the first part of the month, before the full moon; contrast *μήν φθίνων* (the last part of the month, when the moon is waning).

118. First half-verse as in II 188. — πρὸ (adv.): *forth*. — ἡλιτόμηνον (here only): explained by the Schol. as *falling in the due number of months, prematurely born*. Cf. 117, and τιμήσων ἀλιτήμενον Εὐρυσθέα Hesiod *Shield of Heracles* 91.

- Ἀλκμήνης δ' ἀπέπαυσε τόκον, σχέθε δ' Εἰλειθυίας.
 120 αὐτὴ δ' ἀγγελεύουσα Δία Κρονίωνα προσηΐδα·
 “Ζεῦ πάτερ ἀργικέραυνε, ἔπος τί τοι ἐν φρεσὶ θήσω.
 ἦδη ἀνὴρ γέγον' ἐσθλός, ὃς Ἀργείοισιν ἀνάξει,
 Εὐρυσθεὺς Σθενέλοιο παῖς Περσηιάδαο,
 σὸν γένος· οὗ οἱ ἀεικὲς ἀνασσέμεν Ἀργείοισιν.”
 125 ὥς φάτο, τὸν δ' ἄχος ὅξυν κατὰ φρένα τύψε βαθείαν.
 αὐτίκα δ' εἶλ' Ἄτην κεφαλῆς λιπαροπλοκάμιοι
 χωόμενος φρεσὶν ᾗσι, καὶ ὤμοσε καρτερὸν ὄρκον
 μή ποτ' ἐς Οὐλυμπόν τε καὶ οὐρανὸν ἀστερόεντα
 αὐτὶς ἐλεύσεσθαι Ἄτην, ἣ πάντας αἶται.
 130 ὥς εἰπὼν ἔρριψεν ἀπ' οὐρανοῦ ἀστερόεντος

119. *σχέθε δέ*: *held back* (continually), forming, with *Εἰλειθυίας*, a paratactic clause in explanation of *ἀπέπαυσε τόκον*. See on 103. — So in the Hymn to Delian Apollo (99) Hera postpones the birth of Apollo.

120. Second half-verse as in A 539. — *ἀγγελεύουσα*: the only instance in Homer of this use of the fut. partic. to express purpose without a verb of motion.

121. *Ζεῦ πάτερ*: spoken by his wife, as in E 757; so Thetis in A 503. This form of address marks his patriarchal and royal dignity. Cf. Aeole, *namque tibi divom pater atque hominum rex etc.* Verg. *Aen.* i. 65. — *ἀργικέραυνε*: as in T 16, X 178; cf. *ἀφῆκ' ἀργῆτα κεραυνόν* Θ 133. — *ἐν φρεσὶ θήσω*: cf. *πέθεο δ', ὥς τοι ἐγὼ μύθου τέλος ἐν φρεσὶ θεῖω* Π 83.

124. *σὸν γένος*: emphatic apposition, with sarcastic allusion to the words of Zeus 103 ff. — There is a mocking tone, also, in the 'litotes' οὐ οἱ ἀεικὲς, *it is not unseemly for him*.

The same words are used in O 496 of a warrior dying for his country. Cf. οὐ τοι δεικὲς, I 70.

125. For the first half-verse, cf. *ὥς φάτο, τὸν δ' ἄχος νεφέλη ἐκάλυψε* P 591. — *κατὰ φρένα τύψε βαθείαν*: *struck deep into his soul*. This use of the adj. is not materially different from that in P 313 *μέσσην κατὰ γαστέρα τύψεν*. A still closer parallel is *manet alta mente repostum* Verg. *Aen.* i. 26. *τύπτω* in a metaphorical sense here only. Cf. I 3 *βεβόλητο*, of grief.

126. *λιπαροπλοκάμιοι*: this word is used nowhere else, and seems to be an ornamental epithet, essentially equivalent to *ἐνπλοκάμιοι*.

127. *καὶ . . . ὄρκον*: cf. δ 253, κ' 381, μ 298, σ 55, where similar expressions are used.

129. Cf. 91.

130. *ὥς εἰπὼν*: this formula usually follows the actual words of a speaker, and is strange here, after the mere statement of the substance of the oath. — *ἔρριψεν*: cf. *ῥῖψε ποδὸς τεταγὼν ἀπὸ*

- χειρὶ περιστρέφας, τάχα δ' ἵκετο ἔργ' ἀνθρώπων.
 τὴν αἰεὶ στενάχεσθ', ὅθ' ἔδον φίλον υἱὸν ὀρώτο
 ἔργον ἀεικὲς ἔχοντα ὑπ' Εὐρυσθέως ἀέθλων.
 ὥς καὶ ἐγὼν, ὅτε δὴ αὐτε μέγας κορυθαίολος Ἴκτωρ
 135 Ἀργείους ὀλέεσκεν ἐπὶ πρυμνήσι νέεσσιν,
 οὐ δυνάμην λελαθέσθ' αἴτης, ἥ πρῶτον ἀάσθη.
 ἀλλ' ἐπεὶ ἀσάμην καὶ μευ φρένας ἐξέλετο Ζεὺς,
 αἴψ' ἐθέλω ἀρέσαι, δόμεναί τ' ἀπερείσι' ἄποινα.
 ἀλλ' ὄρσει πολέμονδε, καὶ ἄλλους ὄρνυθι λαούς.
 140 δῶρα δ' ἐγὼν ὅδε πάντα παρασχέμεν, ὅσσα τοι ἔλθων

βηλοῦ θεσπεσίῳ (of Hephaestus) A 591.
 — The first half-verse as in ν 299; the second, as in ν 113.

131. *περιστρέφας*: as in θ 189, of Odysseus hurling the discus, *τόν βα περιστρέφας ἤκε στιβαρῆς (strong) ἀπὸ χειρός*. Cf. *ἐπιδιήσας*, T 268. *He whirled her around*, as a modern athlete whirls the hammer, in order to gain momentum for the throw. — *ἔργ' ἀνθρώπων*: *the fields of men*, the tilled fields, i.e. the inhabited earth. Cf. the same expression in II 392, ζ 259.

132. *τήν*: i.e. *Ate*, but thought of subjectively, *his folly, deception*. So Helen to Menelaus, *αἴτην δὲ μετέστενον*, ἦν Ἀφροδίτη δῶκε δ 261 f.

133. *ὑπ' Εὐρυσθέως ἀέθλων*: *in consequence of the tasks imposed by Eurystheus*. Cf. the same words θ 363, and the statement of Heracles to Odysseus, *Ζητὸς μὲν πάσις ἦα Κρονίωνος, αὐτὰρ διζὺν | εἶχον ἀπειρεσίην · μάλα γὰρ πολὺ χεῖρονι φωτὶ | δεδήμην, δὲ δέ μοι χαλεποὺς ἐπετέλλει* ἀέθλους λ 620 f.

134. *δὴ αὐτε* (with 'synzesis'): *now in turn*. The distress of the Greeks is analogous to the suffering of Heracles.

135. Second half-verse as in N 333, Ξ 51, O 722. — *ὀλέεσκεν*: this iterative form is found nowhere else.

136. *πρῶτον*: with a rel., as with temporal conjunctions (cf. θ), *once for all*.

137. First half-verse as in I 119 (Agamemnon to Nestor). — *φρένας ἐξέλετο Ζεὺς*: as in Z 234. — For the thought, cf. 'But the Lord hardened Pharaoh's heart, and he would not let them go' *Exodus* x. 27.

138 = I 120. — *αἴψ*: *again*. — *ἀρέσαι*: *make amends for*. The object, *my folly*, is to be supplied from *ἀσάμην* (137). — *ἄποινα*: *recompense*.

139. First half-verse as in Δ 264; second, as in O 475. — *ὄρσει*: *imv. of the mixed aor. ὠρσόμεν* (§ 30 j). The act. and aor. are well contrasted in *ὄρσει* and *ὄρνυθι*. — *ἄλλους λαούς*: probably the Myrmidons alone are meant. Cf. the words of Patroclus to Achilles *ἀλλ' ἐμέ περ πρὸς ὦχ', ἅμα δ' ἄλλον λαὸν πασσοῖν | Μυρμιδόνων* II 38 f.

140. *ἐγὼν ὅδε* (with inf. of possible result): *am here (i.e. am ready) to make over to you*. For this use of *ὅδε*

χθιζὸς ἐνὶ κλισίῃσιν ὑπέσχετο διὸς Ὀδυσσεύς.
 εἰ δ' ἐθέλεις, ἐπίμεινον ἐπειγόμενός περ Ἄρῃος·
 δῶρα δέ τοι θεράποντες ἐμῆς παρὰ νηὸς ἐλόντες
 οἴσουσ', ὄφρα ἴδῃαι, ὃ τοι μενοεικέα δώσω.

- 145 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "Ἀτρεΐδῃ κῦδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 δῶρα μὲν, αἶ κ' ἐθέλῃσθα, παρασχέμεν, ὥς ἐπιεικές,

cf. εἰσὶ καὶ οἶδε (i.e. the ambassadors) τὰδ' εἰπέμεν, οἳ μοι ἔποντο I 688. This proposal, as the other alternative (142) shows, is meant in a general sense, and does not contemplate the immediate delivery of the gifts.

141. *χθιζός*: pred. adj. where the English idiom uses an adverb. HA. 619 a; G. 926. This designation of time may be thought inconsistent with the chronology of the *Iliad*, since the offer of the gifts in I (hence called the *Προσβέλα*), actually took place on the second evening before, i.e. the night preceding the third day of battle, which begins with Λ and closes with Σ. But there is considerable evidence to show that the Homeric Greeks, like the ancient Hebrews, reckoned the day from sunset to sunset. *Cf.* 'And the evening and the morning were the first day' *Genesis* i. 5.

142. First half-verse as in ρ 277. — *εἰ δ' ἐθέλεις*: as in π 82. — *Cf. ἀλλ' ἄγε νῦν ἐπίμεινον ἐπειγόμενός περ ὁδοῖο* α 309, and T 189.

143. *δῶρα δέ . . . οἴσουσι* (144): a paratactic addition to the *imv. ἐπίμεινον*. — *θεράποντες*: the gifts are actually brought (238 ff.) by the two sons of Nestor and several other warriors, who can hardly have stood in the relation of *θεράποντες* to Agamemnon. —

ἐμῆς παρὰ νηὸς: const. with *οἴσουσι*.

144. *ἴδῃαι* [ἴδῃ]: 2 aor. middle. § 26 p. — *δ*: *δτι*.

145-237. Discussion between Achilles, Odysseus, and Agamemnon, as to the delivery of the gifts and the renewal of the battle.

146 = B 434 and elsewhere.

147 f. *παρασχέμεν, ἐχέμεν*: inf. for *imv.* — *ἥ τε*: standing without a correlative this is extremely rare. M. 340. — *πάρα σοί*: *that rests with you*, is as you please, *πάρα* standing for *πάρεστι* (HA. 109 b; G. 116. 2; § 37 c), as often. *Cf. εἰ δ' ἐθέλεις περὶ, πάρα τοι δῖφρος τε καὶ ἵπποι*, γ 324. — *μνησάμεθα χάριν* (as in O 477, γ 73): *let us think of battle*. — The passionate eagerness of Achilles (shown in the condensed sentences), and the indifference with which he treats the question in regard to the gifts, reveal not only how completely his soul is filled with the desire to avenge Patroclus, but also the fact that his bitterness against Agamemnon has been by no means overcome. He shows in 65 ff. that it is rather the force of circumstances, than any change of feeling, which has determined him to give up his wrath. So in these lines he almost adds a new insult when he speaks of the gifts as due to him (*ὥς ἐπιεικές*), and yet, in

- ἤ τ' ἐχέμεν· πάρα σοί. νῦν δὲ μνησώμεθα χάρμης
αἷμα μάλ'. οὐ γὰρ χρή κλοτοπεύειν ἐνθάδ' ἐόντας
150 οὐδὲ διατρίβειν· ἔτι γὰρ μέγα ἔργον ἄρεκτον·
[ὥς κέ τις αὐτ' Ἀχιλλῆα μετὰ πρῶτοισιν ἰδῆται
ἔγχεϊ χαλκείῳ Τρώων δλέκοντα φάλαγγας,
ὥδέ τις ὑμείων μεμνημένος ἀνδρὶ μαχέσθω.]”
τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
155 “μὴ δὴ οὕτως, ἀγαθός περ ἐών, θεοείκελ' Ἀχιλλεῦ,
νῆστιας ὅτρυνε προτὶ Ἴλιον νῆας Ἀχαιῶν
Τρωσὶ μαχησομένους, ἐπεὶ οὐκ ὀλίγον χρόνον ἔσται
φύλοπις, εὖτ' ἂν πρῶτον ὁμιλήσωσι φάλαγγες
ἀνδρῶν, ἐν δὲ θεὸς πνεύσῃ μένος ἀμφοτέρωσιν·
160 ἀλλὰ πάσασθαι ἄνωχθι θοῆς ἐπὶ νηυσὶν Ἀχαιοὺς

the same breath, tells Agamemnon that he may keep them.

149. κλοτοπεύειν: a word of uncertain derivation, used here only. It apparently signifies *make long speeches*. — ἐνθάδ' ἐόντας: *lingering here* (in the assembly).

150. διατρίβειν: in 'absolute' sense here only, *waste time*. — μέγα ἔργον: i.e. the combat with Hector to avenge Patroclus. — ἄρεκτον [ἀ-, ῥέζω]: used here only.

151. ὥς: *as*, rel. adv. with δλέκοντα. ὥς, with τις, has for its antecedent ὥδέ τις (153), i.e. with the same eagerness for battle with which *etc.* — Ἀχιλλῆα: with a certain loftiness of tone, for ἐμέ. Cf. H 75 δεῖρ' ἔγω ἐκ πάντων πρόμος ἔμμεναι Ἐκτορι δίῳ, where Hector speaks of himself in the same way. So 'But will ye dare to follow | If Astur clears the way?' Macaulay's *Horatius* xliii.

152. First half-verse as in Z 31 and elsewhere; second, as in Θ 279.

153. μεμνημένος: used 'absolute-ly,' as in τοῖσιν γὰρ κεφαλὴν ποθέω μεμνημένη αἰεὶ α 343. *Mindful* of the ἔργον ἄρεκτον (150) to be performed. — ἀνδρὶ μαχέσθω: *fight with his man*.

155 = A 131. — δὴ οὕτως: with 'synizesis,' as in 134. — ἀγαθός περ ἐών: seems to refer to the prowess of Achilles as enabling him to endure what other men could not.

156. νῆστιας: from νη- and the stem ἑδ- (*ἐσθίω*). — προτὶ Ἴλιον: *const.* with ὅτρυνε.

157. First half-verse as in Σ 59, 440.

158. εὖτ' ἂν πρῶτον: *when once*, with the aor. subjv. in a fut. perf. sense, as often. Cf. ὕστερον αὖτε μαχήσονται, εἰς δ' κε τέκμαρ | Ἴλιον εὐρωσιν H 30 f. — ὁμιλήσωσι: *come into close combat*.

159. ἀνδρῶν: *sc.* of both parties. — ἐν: *adv.* with πνεύσῃ.

- σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή.
οὐ γὰρ ἀνὴρ πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
ἄκμηνος σίτοιο δυνήσεται ἅντα μάχεσθαι·
εἷ περ γὰρ θυμῷ γε μενοινάα πολεμίζειν,
165 ἀλλὰ τε λάθρη γυῖα βαρύνεται, ἡδὲ κιχάνει
δύφα τε καὶ λιμός, βλάβεται δέ τε γούνατ' ἴοντι.
ὃς δέ κ' ἀνὴρ οἴνοιο κορεσσάμενος καὶ ἐδωδῆς
ἀνδράσι δυσμενέεσσι πανημέριος πολεμίζει,
θαρσαλέον νύ οἱ ἦτορ ἐνὶ φρεσίν, οὐδέ τι γυῖα
170 πρὶν κάμνει, πρὶν πάντας ἐρωῆσαι πολέμοιο.
ἀλλ' ἄγε λαὸν μὲν σκέδασον καὶ δεῖπνον ἄνωχθι

161=I 706. — τό: agrees in gender with the pred. μένος.

162. πρόπαν . . . καταδύντα: as in Ω 713, cf. ὡς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα A 601.

163. ἄκμηνος: this word occurs four times in the next 200 verses of this book, but is found nowhere else. It is said by a Scholiast to be derived from the Aeolic use of ἀκμή (sc. τοῦ πεινῆν, or ἐσθλεῖν) for ἀστία. — ἄκμηνος σίτοιο: without tasting food. Cf. the opposite idea in 167. — ἅντα: frequent in Homer for ἀντία. Cf. T 88.

164. εἰ περ: with ἀλλὰ τε (yet) in the apodosis, like si . . . at. The apodosis is really contrasted with the protasis. See § 3 n; H.A. 1046, 2 a; G. 1422; and cf. εἰ περ γὰρ τε χόλον . . . καταπέψῃ, | ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον A 81 f., where the correspondence of thought is still further indicated by the particles τέ, τέ. — μενοινάα: subjv., as in the parallel case cited above. Cf. Φ 576, X 86.

165. γυῖα: limbs (arms and feet). — κιχάνει: comes over him. For a slightly

different use, cf. καὶ λίην σέ γ' ἐμελλε κιχῆσθαι (overtake) κακὰ ἔργα i 477.

166. βλάβεται . . . ἴοντι (as in r 34): are weakened (i.e. tremble) as he moves.

167. οἴνοιο: gen. of material (or fullness) instead of the less frequent instrumental dative. See H.A. 743; G. 1112. This gen. is 'partitive' in origin.

168. First half-verse as in P 158, and elsewhere; second, as A 279 (almost).

169. ὅι: the pers. pron. instead of the demonstrative after a hypothetical rel. sentence. Cf. ὅς κε θεοῖς ἐπιπέλοισθαι, μάλα τ' ἔκλυον αὐτοῦ A 218, ὃν δέ κ' ἐγὼν . . . νοήσω . . . οὐ οἱ ἔπειτα | ἀρκιον ἐσσεῖται B 391 ff., ὃν δ' ἄν . . . νοήσω . . . οἱ . . . μητίσσομαι O 348 f. — οὐδέ τι γυῖα: as in μ 279. — γυῖα: acc. of the 'part affected.' Cf. Φ 26, Ψ 63.

170. πάντας ἐρωῆσαι πολέμοιο: i.e. the battle is entirely finished. Cf. ἄλλοτε δὴ ποτε μάλλον ἐρωῆσαι πολέμοιο | μέλλω N 776, μὴ πῶ τις ἐρωεῖτω πολέμοιο P 422.

171. σκέδασον: this request is ad-

- ὀπλεσθαι, τὰ δὲ δῶρα ἀναξ ἀνδρῶν Ἀγαμέμνων
οἰσέτω ἐς μέσσην ἀγορήν, ἵνα πάντες Ἀχαιοὶ
ὀφθαλμοῖσιν ἴδωσι, σὺ δὲ φρεσὶ σῆσιν ἰανθῆς.
175 ὀμνυέτω δέ τοι ὄρκον, ἐν Ἀργείοισιν ἀναστάς,
μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἡδὲ μιγῆναι,
[ἡ θέμις ἐστίν, ἀναξ, ἢ τ' ἀνδρῶν ἢ τε γυναικῶν.]
καὶ δὲ σοὶ αὐτῷ θυμὸς ἐνὶ φρεσὶν ἱλαὸς ἔστω.
αὐτὰρ ἔπειτά σε δαιτὶ ἐνὶ κλισίῃς ἀρεσάσθω
180 πιείρη, ἵνα μή τι δίκης ἐπιδενὲς ἔχρησθα.
Ἀτρεΐδῃ, σὺ δ' ἔπειτα δικαιότερος καὶ ἐπ' ἄλλῳ
ἔσσειαι· οὐ μὲν γάρ τι νεμεσσητὸν βασιλῆα

dressed to Achilles, as it was he who had summoned the assembly. Achilles complies in 276. — σκέδασον . . . ὀπλεσθαι (172): as in Ψ 168 f.

172. ὀπλεσθαι: here and Ψ 169 only; usually ὀπλιζεσθαι. — τά: demonstrative.

173. οἰσέτω: inv. of the mixed aorist. See on 139.

174. ὀφθαλμοῖσιν: emphasizing ἴδωσι in contrast to mere hearsay. — σὺ . . . ἰανθῆς: cf. σὺ δὲ φρένας ἔνδον ἰάνθης ω 382.

176 f. = I 133 f., 275 f. — μή: see on 22. — τῆς: refers to Briseis (as in I 133, 275) and depends on εὐνῆς. Though Briseis has not been mentioned here, or directly referred to, she is comprised among the δῶρα of 172. — The importance which is attached to the oath (cf. 178, where it appears that the full satisfaction of Achilles depends upon it) is explained in I 340 ff., where Achilles declares his love for Briseis, for whose beauty cf. T 282.

178. καί: even, with σοί. — ἱλαός:

cf. σὺ δ' ἱλαὸν ἔνθεο θυμὸν I 639; used of sincere reconciliation. See on 147 f.

180. τί: adv., in any way. — ἐπιδενὲς: adv. with ἔχειν, = ἐπιδεδεσθαι. Cf. καλῶς ἔχειν, familiar in prose. — δίκης: your due, that which justly belongs to you. — δίκης . . . ἔχρησθα: fail to receive your full rights, be curtailed in your rights.

181. ἐπ' ἄλλῳ: in the eyes (or judgment) of another. Cf. ἀμφω δ' ἰέσθην ἐπὶ ἱστορίᾳ πείραρ εἰλέσθαι (to gain a decision at the hands of an arbitrator) Σ 501. "If Achilles receives full justice, you yourself will appear more upright, not only to Achilles, but also in the eyes of others."

182 f. ἔσσειαι: ἔση. — βασιλῆα: subj. of ἀπαρέσσασθαι, which seems to be a strengthened form of ἀρέσσασθαι (found here only). — ἄνδρα: obj. of ἀπαρέσσασθαι. — τίς: refers to βασιλῆα. — "It is no cause for criticism that a king should thoroughly conciliate a man, when he has first insulted him as you have done." The passage is somewhat obscure. — For 183, cf. Ω 369,

- ἄνδρ' ἀπαρέσσασθαι, ὅτε τις πρότερος χαλεπήνη."
 τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 185 "χαίρω σεῦ, Λαερτιάδῃ, τὸν μῦθον ἀκούσας·
 ἐν μοίρῃ γὰρ πάντα δίικοιο καὶ κατέλεξας.
 ταῦτα δ' ἐγὼν ἐθέλω ὁμόσαι, κέλεται δέ με θυμός,
 οὐδ' ἐπιорκήσω πρὸς δαίμονος. αὐτὰρ Ἀχιλλεὺς
 μιμνέτω αὐτόθι τείος ἐπειγόμενός περ Ἄρῃος,
 190 μίμνετε δ' ἄλλοι πάντες ἀολλέες, ὄφρα κε δῶρα
 ἐκ κλισίης ἔλθῃσι καὶ ὄρκια πιστὰ τάμωμεν.
 σοὶ δ' αὐτῷ τόδ' ἐγὼν ἐπιτέλλομαι ἥδ' ἐκελεύω·
 κρινάμενος κούρητας ἀριστῆας Παναχαιῶν
 δῶρα ἐμῆς παρὰ νηὸς ἐνεικέμεν, ὅσσ' Ἀχιλλῆι
 195 χθιζὼν ὑπέστημεν δώσειν, ἀγέμεν τε γυναικάς.

π 72, φ 133, where the verse is repeated with ἀπαμύνασθαι in place of ἀπαρέσσασθαι.

185. σεῦ : with ἀκούσας. Cf. Ω 787.

186. ἐν μοίρῃ : *duly, properly*. Cf. νῦν δ' ὁ μὲν ἐν μοίρῃ πέφαται χ 54; usually κατὰ μοῖραν as in I 59. — δίικοιο : *gone through with, reviewed*. Cf. ἀλλ' ἀγ' ἐγὼν, . . . ἐξείπω καὶ πάντα δίδκομαι I 60 f.

187. ταῦτα : i.e. as indicated in 175 f. — ἐθέλω : *am ready* (cf. δδε, 140). Agamemnon gives the chief place to the oath, just as Odysseus, in 178, had emphasized it as especially important for the reconciliation. — κέλεται δέ με θυμός : as in K 534, δ 140.

188. ἐπιорκήσω : here only. — πρὸς : *in the presence of, before*. HA. 805, 1 a; G. 1216, 1 a. Cf. μάρτυροι . . . πρὸς τε θεῶν A 338 f. The use of πρὸς with verbs of swearing is a slight further development of this meaning. — δαίμονος : here, apparently, a definite divinity, viz. Zeus, as Aphrodite in Γ 420; often it is indefinite.

189. τείος : explained by ὄφρα κε κτλ. 190. — ἐπειγόμενός περ Ἄρῃος : as in 142.

191. ὄρκια πιστὰ τάμωμεν (as in Γ 94; cf. ὄρκια πιστὰ ταμύοντες ω 483) : *make a strong bond of reconciliation under the sanction of an offering*. — ὄρκια : refers to the victims, since τάμωμεν is equiv. to *slay*.

192. σοὶ δ' αὐτῷ : i.e. Odysseus (cf. 185).

193. κούρητας [κούρους] : another word peculiar to this book; cf. 248, and see on ἀκμηρος 163. The word is used as a proper name in I 529 Κουρήτης τ' ἐμάχοτο.

194. δῶρα : here of the inanimate objects only, and hence with ἐνεικέμεν (*carry*). The hiatus δῶρα ἐμῆς is unusual. § 9 f. — ἐνεικέμεν : the aor. inf. used elsewhere in Homer as ἐνεῖκαι (Σ 334, σ 286). For the inf. as imv. here and in 195, cf. 147 f.

195. χθιζόν : as adv. here only. See on 141.

Ταλθύβιος δέ μοι ὦκα κατὰ στρατὸν εὐρὺν Ἀχαιῶν
κάπρον ἑτοιμασάτω, ταμέειν Διί τ' Ἡεῖω τε."

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

"Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,

200 ἄλλοτ' περ καὶ μᾶλλον ὀφέλλετε ταῦτα πένεσθαι,

ὁππότε τις μεταπαυσωλὴ πολέμοιο γένηται

καὶ μένος οὐτόσον ᾗσιν ἐνὶ στήθεσσι νείκεσσιν.

νῦν δ' οἱ μὲν κέεται δεδαίγμενοι, οὓς ἐδάμασσαν

196. **Ταλθύβιος**: the principal herald of Agamemnon, mentioned A 320, Γ 118. In Hdt. vii. 134, we are told that his descendants still flourished as heralds in Sparta in the time of Xerxes. — Second half-verse as in A 229, 484, B 439.

197. **κάπρον**: the later Greeks employed a boar, a ram, and a bull, as victims in the ratification of oaths; cf. ταῦτα δ' ὤμοσαν, σφάζαντες ταῦρον καὶ κάπρον καὶ κριόν Xen. *Anab.* ii. 2. 9. This triple sacrifice was called by the later Greeks *τριπύνα*, and by the Romans *suovetaurilia*. The boar, too, was the animal over which the competitors at the Olympic games swore that they would observe the rules of honorable contest. Paus. v. 24. 9 f. — **Διί**: cf. Διὶ δ' ἡμεῖς ὀσόμεν ἄλλον Γ 104. — **Ἡεῖω**: cf. ἡελίος θ', ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούεις Γ 277. — Zeus is regarded as near at hand on Mt. Ida, and is the special guardian of solemn oaths. The sun is appropriately included, as a witness, in the sacrifice, since he sees all things in his daily course through the heavens from East to West.

198 f. = 145 f.

200. **ἄλλοτε**: i.e. under different

circumstances, as explained in 201 f. The actual circumstances are contrasted (in 203) in the present tense. — **πέρ**: intensive, preparing the way for the contrast which follows. — **καὶ μᾶλλον**: even more zealously than you do, emphasizing the concessive clause, to indicate full agreement; cf. the frequent καὶ λίην, and καὶ in K 120 ἄλλοτε μὲν σε καὶ αἰτιάσθαι ἄνωγα. — **ὀφέλλετε**: present. — **ταῦτα πένεσθαι**: closes the verse as in π 319, ω 407.

201. **μεταπαυσωλή**: here only, but παυσωλή B 386, and μεταπαυόμενοι P 373, are found. — **γένηται**: future in sense, like ᾗσιν 202; cf. *ὅτε* . . . χαλεπήνη 183. *ἄν* would be used with *ὁπότε* in Attic.

202. **μένος**: warlike ardor. — **ᾗσιν** (θ 163, 580) [ᾗ]: for the regular Homeric form *ἔησιν*. Cf. *ὥσι* (for *ἔωσι*) Ξ 274.

203. **νῦν δέ**: the contrast is paratactically expressed, — the first member (νῦν . . . ἔδωκεν) describing the situation, while the second (ὑμεῖς . . . ὀτρύνετον 205) reproachfully emphasizes the conduct of the persons addressed, as inappropriate to the circumstances. — **κέεται**: *κείται*. §§ 34 i, 26 t.

- Ἐκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν,
 205 ὑμεῖς δ' ἐς βρωτὺν ὀτρύνετον. ἦ τ' ἂν ἐγὼ γε
 νῦν μὲν ἀνώγοιμι πτολεμίζειν νῆας Ἀχαιῶν
 νήστιας ἀκμήνους, ἅμα δ' ἡελίῳ καταδύντι
 τεύξεσθαι μέγα δόρπον, ἐπὴν τισαίμεθα λώβην.
 πρὶν δ' οὐ πως ἂν ἐμοί γε φίλον κατὰ λαιμὸν ἰεῖν
 210 οὐ πόσις οὐδὲ βρῶσις, ἐταῖρου τεθνηῶτος,
 ὅς μοι ἐνὶ κλισίῃ δεδαϊγμένος ὀξεί χαλκῷ
 κείται, ἀνὰ πρόθυρον τετραμμένος, ἀμφὶ δ' ἐταῖροι
 μύρονται· τό μοι οὐ τι μετὰ φρεσὶ ταῦτα μέμηλεν,

204 = Θ 216, Λ 300. — *ὅτε*: here, as often, is almost causal in force.

205. *ὑμεῖς*: i.e. Agamemnon and Odysseus, and therefore with verb in the dual. — *βρωτὺν*: here and σ 407 only (for the usual word *βρῶσις*, 210), epulatio, *eating*, as an action. — *ἦ τε*: *certainly, in truth*, with an adversative relation to the preceding.

207. Cf. 156, 163. — Second half-verse as in Α 592, Σ 210, π 366.

208. *τεύξεσθαι*: the fut. inf. after the pres. *πτολεμίζειν* (206), in indir. disc., is like the fut. indic. after the subjv. of exhortation or the inv., in direct discourse. Cf. *νῦν μὲν παύσωμεν πόλεμον. . . ὕστερον αὖτε μαχήσονται* Η 29 f. In such a case the fut., coming after the subjv. or inv., gives the assurance that the action of the latter also will be carried out. Here a verb of granting or allowing is implied from *ἀνώγοιμι* (206) to govern *τεύξεσθαι*. — *ἐπὴν*: with opt. on account of the opt. in the principal clause, as in Ω 227. See GMT. 542; M. 309 a. But we expect *τισώμεθα*. — *τισαίμεθα λώβην*: cf. *θεοὶ τισαίετο λώβην* ν 169.

209. *πρὶν*: adv. — *οὐ πως ἂν . . . ἰεῖν*: as the realization here depends upon the speaker himself, the expression has the tone of a strong assertion (cf. *τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο* Α 301), as is often the case with an opt. with *ἂν* and a negative word. — *ἰεῖν*: this form of the opt. is not found elsewhere. Cf. *ἰοι* Ξ 21.

210. *βρῶσις*: here only in the *Iliad*. — *ἐταῖρου τεθνηῶτος*: the gen. abs. is not so common in Homer as in later Greek, but this is a clear case. It expresses both time and cause.

211. Second half-verse as in 283, 292, Σ 236, X 72.

212. *ἀνὰ πρόθυρον τετραμμένος*: *with his feet turned to the door* (as he lies on the bier); an ancient funeral custom to indicate departure. Cf. in *portam rigidos calces extendit* Persius iii. 105. — *ἀμφὶ δ' ἐταῖροι*: closes the verse as in K 151, O 9, X 240, and often in the *Odyssey*. This clause is coördinately attached to the rel. clause preceding (*parataxis*), though subordinate in thought.

213. *τό*: *therefore*, as in τὸ καὶ κλαί-

ἀλλὰ φόνος τε καὶ αἷμα καὶ ἀργαλέος στόνος ἀνδρῶν."

215 τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

“ὦ Ἀχιλεῦ Πηλῆος υἱέ, μέγα φέρτατ' Ἀχαιῶν,
κρείσσων εἰς ἐμέθεν καὶ φέρτερος οὐκ ὀλίγον περ
ἔγχει, ἐγὼ δέ κε σείο νοήματί γε προβαλοίμην
πολλόν, ἐπεὶ πρότερος γενόμην καὶ πλείονα οἶδα.

220 τῷ τοι ἐπιτήτῳ κραδίη μύθοισιν ἐμοῖσιν.

αἰψά τε φυλόπιδος πέλεται κόρος ἀνθρώποισιν,
ἥς τε πλείστην μὲν καλάμην χθονὶ χαλκὸς ἔχουν,

ουσα τέττακα Γ 176. See M. 133, 'neuter pronouns may be used in the accusative adverbially.' — ταῦτα: i.e. πόσις καὶ βρώσις (210).

214. For this accumulation of expressions for the same thought, cf. ἀμ φόνον, ἀν νέκυσ, διὰ τ' ἔντα καὶ μέλαν αἷμα K 298. — στόνος ἀνδρῶν: as in Δ 445 ὀφελουσα στόνον ἀνδρῶν.

216 = Π 21, λ 478. — υἷδ [υ —]: for the short penult (the ι being virtually lost between two vowels), cf. διογενὴς Πηλῆος υἱός A 489, ἔνθ' ἔβαλ' Ἀνθεμίωνος υἱόν Δ 473, and see § 5 g. The natural pause after a vocative, especially at the principal caesura of the verse, allows the final syllable to be treated as long. Cf. Θέρτῳ Ω 88, γέρον Ω 569.

217. εἰς [e]: always enclitic in Homer. — οὐκ ὀλίγον περ: strongly emphasizes the comparative, as in θ 187, of the discus, στιβαρώτερον οὐκ ὀλίγον περ.

218. προβαλοίμην: here only with the meaning *surpass*; cf. περιβάλλετον, Ψ 276 (also Ψ 572). — For the thought, which is expressed with true Homeric frankness, cf. Achilles's own admission in Σ 106, ἀγορῇ δέ τ' ἀμείνονές εἰσι καὶ ἄλλοι.

219. πολλόν [πολύ]: adverbial. — ἐπεὶ . . . οἶδα: as in Φ 440; cf. ἀλλὰ Ζεὺς πρότερος γέγονει καὶ πλείονα ᾗδ N 355. — Odysseus refers, of course, to the richer experience which comes with riper years.

220. First half-verse as in Ψ 591; cf. σοὶ δ' ἐπιτολμάτῳ κραδίη καὶ θυμὸς ἀκούειν α 353, and τοῖσιν δ' ἐπεπείθετο θυμὸς μ 324. "Exercise self-control and listen to me with patience."

221. αἰψά τε: cf. αἰψά τέ οἱ (i.e. a king) δῶ | ἀφνειὸν πέλεται καὶ τιμῆστερος αὐτός α 392 f. In this case, τέ seems to be 'gnomic' (M. 332), rather than correlative with δέ in 225.

222. ἥς τε (i.e. φυλόπιδος): cf. *whiche*, to be construed with καλάμην as well as with ἀμντος (223). φύλοπις is used concretely with reference to the following picture, and designates the warriors taken collectively, thus corresponding to the harvest-field. — καλάμην: *straw* (collective), referring metaphorically to the soldiers who fall in battle. — χθονί: *to the ground*; 'dative of approach.' — χαλκός: of the sword, which mows down like the sickle; cf. Δ 67–71. — ἔχουν: 'gnomic' aorist. χέω serves as a causative to πίπτω.

- ἄμητος δ' ὀλίγιστος, ἐπὴν κλίνῃσι τάλαντα
 Ζεὺς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.
 225 γαστέρι δ' οὐ πως ἔστι νέκυν πενθῆσαι Ἀχαιοὺς·
 λίην γὰρ πολλοὶ καὶ ἐπήτριμοι ἥματα πάντα
 πίπτουσιν· πότε κέν τις ἀναπνεύσειε πόνοιο;
 ἀλλὰ χρὴ τὸν μὲν καταθάπτειν, ὅς κε θάνῃσιν,
 νηλέα θυμὸν ἔχοντας, ἐπ' ἥματι δακρύσαντας·
 230 ὅσσοι δ' ἂν πολέμοιο περὶ στυγεροῖο λίπωνται,

• 223. ἄμητος (here only): *harvest, grain*. — ἐπὴν κλίνῃσι τάλαντα Ζεὺς (224): *when Zeus has once inclined the balance* (so that one scale sinks while the other rises), *i.e.* given the decision. Cf. καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε (ποίησεν) τάλαντα, | ἐν δ' ἐτίθει δύο κῆρε ταηλεγέος θανάτου Θ 69 f., and X 209-213.

224 = Δ 84. — “Men are quickly sated with combat, especially since, by decree of Zeus, the final result is often slight, even after the greatest display of courage. Hence it is all the more dangerous to deny to the soldiers the necessary support of food and drink, by means of which they become capable of greater endurance.”

225. A second reason for opposing the desire of Achilles. — γαστέρι: *with the belly, i.e.* by means of fasting. For the thought, cf. Ω 601 ff. Fasting was not a regular mark of sorrow among the Greeks, as it was with the Hebrews. But cf. 346.

226. ἐπήτριμοι: *in quick succession*, and therefore there would be no end to fasting. This adj. is used in a similar way Σ 211 (of beacons), and Σ 552 (of handfuls of grain).

227. The interrogative form adds

life to the style; so in τίς ἂν τάδε γηθήσειεν; I 77. — πόνοιο: *i.e.* πενθῆσαι γαστέρι, though πόνος in Homer usually signifies ‘toil’ (especially of battle).

228. καταθάπτειν: including the burning of the body. Cf. φιτροὺς (logs) δ' αἶψα ταμύντες . . . θάπτομεν μ 11 f. — ὅς κε θάνῃσιν: cf. ὅς κε θάνῃσι βροτῶν δ 196.

229. νηλέα: *stout*; from νη-, and ἔλεος (*pity*). — ἔχοντας: with implied subj. ἡμᾶς. Cf. 232. — ἐπ' ἥματι: *for a single day*; a peculiarly Homeric use of ἐπὶ. Cf. οὐ γὰρ πω ἰδόμεν οὐδ' ἔκλυον αὐδῆσαντος | ἀνδρ' ἕνα τοσσάδε μέρμερ' ἐπ' ἥματι μητίσασθαι K 47 f. — δακρύσαντας: temporal, and preliminary to καταθάπτειν 228. — Cicero translates verses 228-229 as follows: Namque nimis multos atque omni luce cadentes | cernimus, ut nemo possit maerore vacare. | Quo magis est aequum tumultis mandare peremptos | firmo animo, et luctum lacrimis finire diurnis Tusc. Disp. iii. 27, 65.

230. περί: adv. with λίπωνται (usually ὑπολείπεσθαι, cf. Ψ 615), in the sense *are left*. Cf. περί φυγόντε M 322, περίκειται I 321.

μεμνήσθαι πόσιος καὶ ἑδῆτύος, ὅφρ' ἔτι μάλλον
ἀνδράσι δυσμενέεσσι μαχόμεθα νωλεμές αἰεὶ,
ἑσσάμενοι χροῦ χαλκὸν ἀτειρέα. μηδέ τις ἄλλην
λαῶν ὀτρυντὴν ποτιδέγμενος ἰσχανάσθω.

235 ἦδε γὰρ ὀτρυντὴς κακὸν ἔσsetαι, ὃς κε λίπηται
νηυσὶν ἐπ' Ἀργείων· ἀλλ' ἄθροοι ὀρμηθέντες
Τρῶσιν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἄρηα."

ἦ καὶ Νέστορος νῆας ὀπάσσατο κυδαλίμοιο
Φυλειδῆν τε Μέγητα Θόαντά τε Μηριόνην τε
240 καὶ Κρειοντιάδην Λυκομήδεα καὶ Μελάνιππον.

231. *μεμνήσθαι*: const. with *χρῆ*
τοῦς, to be supplied from 228. — *μάλ-*
λον: more zealously.

232. For the first half-verse, see on
168. — *νωλεμές αἰεὶ*: closes the verse
as in I 317, P 148, 385, and in the
Odyssey.

233. *ἑσσάμενοι* [*ἑσάμενοι*]: aor. mid.
partic. from *ἐννυμι*. — *χροῦ*: upon the
body. Cf. *χθοῖ* 222. — *ἄλλην*: sc. be-
side the one contained in the fore-
going words (231 ff.).

234. *λαῶν*: const. with *τις*. — *ὀτρυν-*
τὴν: occurs here and 235 only. For
its formation, cf. *βρωτὴν* 205, *ἑδῆτύος*,
βοητὴς, *μηστὴς*. — *ποτιδέγμενος ἰσχα-*
νάσθω: cf. *οἶδε δὲ σὸν μῦθον ποτιδέγ-*
μενοι ἰσχανώνται η 161.

235. *ἦδε γὰρ ὀτρυντὴς κτλ.*: for this
summons will be an evil thing etc. Cf.
the threat of Agamemnon *ὃν δέ κε . . .*
ἐθέλοντα νοήσω | μὴ μνάξιν παρὰ νηυσὶ
κορωνίσιν, οὐ οἱ ἔπειτα | ἄρκιον ἑσσεῖται
φυγέειν κύνας ἢ δ' οἰωνούς B 391 ff. — *ὃς*
κε: with the subjv. in a hypothetical
clause; *si quis*.

236. First half-verse as in M 246.
— *ἄθροοι ὀρμηθέντες*: in sharp contrast
to *λίπηται* 235.

237 = Δ 352. Cf. T 318, and *τομεν*,
ὅφρα κε θάσσον ἐγείρομεν ὄξυν Ἄρηα B
440. — *ἐγείρομεν*: aor. subjv., since the
short variable vowel is not used in the
present. § 27 a and c. — *ὄξυν Ἄρηα*:
"the fierce fury of battle." — The
dactylic rhythm is suited admirably
to the sentiment.

238–231. *Delivery of the gifts, and*
solemn reconciliation between Agamem-
non and Achilles.

238. See on 143. — *Νέστορος νῆας*:
i.e. Antilochus and Thrasymedes. Cf.
Π 317 ff., where their names appear.
— *ὀπάσσατο*: took as colleagues; so
in K 238.

239. *Μέγητα*: nephew of Odysseus.
He appears in N 692 as leader of the
Epeians; cf. *τῶν αὐθ' ἡγεμόνευε Μέγης*
B 627. — *Θόαντα*: an Aetolian chief;
cf. *Αἰτωλῶν δ' ἡγείτο Θόας Ἀνδραμόνος*
υἱός B 638. — *Μηριόνην*: the famous
comrade and charioteer of Idomeneus.

240 f. *Λυκομήδεα*: a Boeotian. Cf.
ἦ δ' ἀμφὶ Κρεῖοντος νῖδον Λυκομήδεα δῖον I
84. — *Μελάνιππον*: an Achæan, men-
tioned here only. The warriors of this
name in Θ 276 and O 576 are Trojans.
— *ἔμεν*: *λέναι*.

- βὰν δ' ἔμεν ἐς κλισίην Ἀγαμέμνωνος Ἀτρεΐδαο.
 αὐτίκ' ἔπειθ' ἅμα μῦθος ἔην τετέλεστό τε ἔργον·
 ἑπτὰ μὲν ἐκ κλισίης τρίποδας φέρον, οὓς οἱ ὑπέστη,
 αἰθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους·
 245 ἐκ δ' ἄγον αἶψα γυναῖκας ἀμύμονα ἔργα ἰδυίας
 ἔπτ', ἀτὰρ ὀγδοάτην Βρισηίδα καλλιπάρηρον.
 χρυσοῦ δὲ στήσας Ὀδυσσεὺς δέκα πάντα τάλαντα
 ἦρχ', ἅμα δ' ἄλλοι δῶρα φέρον κούρητες Ἀχαιῶν.
 καὶ τὰ μὲν ἐν μέσση ἀγορῇ θέσαν, ἂν δ' Ἀγαμέμνων
 250 ἴστατο· Ταλθύβιος δὲ θεῶ ἑναλῖγκιος αἰδὴν
 κάπρον ἔχων ἐν χερσὶ παρίστατο ποιμένι λαῶν.
 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν

242. *μῦθος*: the command of Odysseus to his companions. For the parataxis of the two clauses, cf. *τέτρατον ἡμαρ ἔην, καὶ τῷ τετέλεστο ἅπαντα* ε 262.
 — *τετέλεστό τε ἔργον*: as in χ 479.

243. The articles mentioned agree with the list given in I 122 ff. at the occasion of the *Πρεσβεία*. — *φέρων*: with *ἵππους* also, by 'zeugma,' for *ἄγον*. Cf. *φέρων* 248, *θέσαν* 249. — *ὑπέστη*: sc. in I 122-134.

244 = I 123. — The greater number of *λέβητες*, in comparison with the *τρίποδες*, seems to indicate that the former were smaller and less valuable. Cf. Ψ 264, 268, Ω 233; but also Ψ 885.

245 = I 128 (nearly); cf. Ψ 263.

246. *Βρισηίδα*: Briseis is mentioned in connection with the female slaves, but separately, on account of her pre-eminent importance in this negotiation.

247 = Ω 232 (almost). — *στήσας*: weighing out. — *πάντα*: in all. — The Homeric talent of gold was probably about equal in weight to the Babylonian 'shekel,' or the Greek

'stater,' and hence corresponded closely to the American 'eagle,' though its purchasing power was of course much greater. But see on Ψ 269.

248. *ἦρχε*: led the way. — *φέρων*: see on 243. — *κούρητες*: see on 193.

249. *ἂν δ' . . . ἴστατο* (250): as in I 13 f. In this action Agamemnon's wound does not interfere with his movements. See on 77. — The hiatus in the third foot shows the influence of the frequent pause at that point, though there can be no pause in this verse.

250. *θεῶ ἑναλῖγκιος αἰδὴν*: here only in the *Iliad*; in a 371, ι 4, of the bard. A loud and clear voice was of course essential for such an official.

251. *κάπρον ἔχων*: in accordance with the command of Agamemnon, 197. — Second half-verse as in E 570, II 2.

252 f. = Γ 271 f. — *χεῖρεσσι*: if the pl. is here loosely used for the sing. (*his right hand*), and if the wound (A 248 f., 256, and note on T 77) was in

ἦ οἱ παρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
 κάπρου ἀπὸ τρίχας ἀρξάμενος, Διὶ χεῖρας ἀνασχών
 255 εὔχετο· τοὶ δ' ἄρα πάντες ἐπ' αὐτόφιν εἶατο σιγῇ
 Ἀργεῖοι κατὰ μοῖραν, ἀκούοντες βασιλῆος.
 εὐξάμενος δ' ἄρα εἶπεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 "ἴστω νῦν Ζεὺς πρῶτα, θεῶν ὕπατος καὶ ἄριστος,
 γῇ τε καὶ ἡέλιος καὶ ἐρινύες, αἱ θ' ὑπὸ γαίαν

the left hand, the inconsistency in these passages is overcome. — *παρ κουλεόν*: along by the sheath. — *αἰὲν*: as commander and high priest, Agamemnon would have many occasions to use this knife. — *ἄωρτο*: from *ἀείρω*. Cf. *δορ sword, δορτήρ sword-strap*.

254. *ἀπό*: with *ἀρξάμενος*, as in γ 446 *εὔχετ' ἀπαρχόμενος κεφαλῆς τρίχας ἐν πυρὶ βάλλων*. The compound is 'pregnantly' used for *ἀποταμὼν ἀρξάμενος*, cutting off the bristles as a preliminary part of the sacrificial ceremony, — of the head, as appears from Γ 273. (The whole scene in Γ should be carefully compared with the present passage.) At an ordinary sacrifice these were then cast into the fire, as in γ 446 (quoted above), but here the victim is not burned. See on 268. — *Διὶ χεῖρας ἀνασχών*: as in A 450, E 174. This was the customary attitude in prayer, as is seen in the beautiful bronze statue of the Praying Boy, now in the Royal Museum at Berlin. Cf. 'And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed' *Exodus* xvii. 11.

255. *ἐπ' αὐτόφιν* [*ἐφ' ἑαυτῶν*]: in a local sense, by themselves, i.e. for

themselves, each in his place, while Agamemnon stood *ἐν μέσση ἀγορῇ* (249). Cf. *εὔχεσθε . . . σιγῇ ἐφ' ὑμῶν*, *ἵνα μὴ Τρῶες γε πύθωνται* H 194 f. — *εἶατο*: ἦντο.

256. *ἀκούοντες*: listening to.

257. First half-verse as in Π 513, η 330 (almost); second, as in Γ 364, H 178, Φ 272. — *εὐξάμενος*: here, as in Γ 350 (and often), the aor. partic. is coincident in time with the leading verb. M. 77.

258 = τ 303; cf. Ψ 43, and the invocation in Γ 276 ff. *Ζεῦ πάτερ, Ἰδὼθεν μεδέων, κύδιστε μέγιστε, | ἡέλιός θ', δε πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις, | καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας | ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον δόμοσση, | ὑμεῖς μάρτυροι ἔσστε, φυλάσσετε δ' ὄρκια πιστά*, and *esto nunc Sol testis, et haec mihi Terra vocanti, | . . . et pater omnipotens, et tu Saturnia conjux, . . . tuque inclute Mavors, | . . . fontesque fluviosque, voco, quaeque aetheris alti | religio, et quae caeruleo sunt numina ponto* Verg. *Aen.* xii. 176 ff.

259. See on 197. — *ὑπὸ γαίαν*: beneath the earth. The acc. follows the idea of motion toward. Const. with *τίνυνται* (260), and cf. *ὑπ' ἡῷ τ' ἡελίῳ τε* E 267.

- 260 ἀνθρώπους τίνυνται, ὅτις κ' ἐπίορκον ὁμόςσῃ,
 μὴ μὲν ἐγὼ κούρῃ Βρισηίδι χεῖρ' ἐπένεικα,
 οὐτ' εὐνῆς πρόφασιν κεχρημένος οὔτε τευ ἄλλου·
 ἀλλ' ἔμεν' ἀπροτίμαστος ἐνὶ κλισίῃσιν ἐμῇσιν.
 εἰ δέ τι τῶνδ' ἐπίορκον, ἐμοὶ θεοὶ ἄλγεα δοῖεν
- 265 πολλὰ μάλ', ὅσσα διδοῦσιν, ὃ τέ σφ' ἀλίτῃται ὁμόςσας."
 ἦ καὶ ἀπὸ στόμαχον κάπρου τάμε νηλεί χαλκῷ·
 τὸν μὲν Ταλθύβιος πολίης ἁλὸς ἐς μέγα λαῖτμα
 ῥῦψ' ἐπιδινήσας, βόσιν ἰχθύσιν· αὐτὰρ Ἀχιλλεύς
 ἀνστὰς Ἀργείοισι φιλοπτολέμοισι μετηῦδα·

260 = Γ 279. — **δτις**: distributive sing. after the pl., as often. See on 71.

261. **μὴ μὲν** [μὴν] **χεῖρ' ἐπένεικα**: this clause is not to be regarded as subordinate to the preceding, but as an independent expression of denial, *far be it from me that I have laid hands on*. Cf. *ἴστω νῦν Ζεὺς αὐτός, . . . μὴ μὲν τοῖς ἱπποῖσιν ἀνὴρ ἐποχῆσεται ἄλλος* K 329 f., *δμόςσαιμ' . . . μὴ δὲ ἐμὴν ἰότητα Ποσειδάων ἐνοσίχθων | πημάλει* Τρῶας O 40 f., where the ind. is also used, and see M. 358 b; 361. In a subord. clause after a verb of swearing, the inf. would commonly be used.

262. **οὔτε, οὔτε**: the preceding clause with **μὴ** is nearly equivalent to *οὐ μὲν ἐπένεικα*, and hence **οὔτε** follows. — **εὐνῆς πρόφασιν**: *for the sake of my bed*. Cf. 302. — **κεχρημένος**: *desiring* her.

263. **ἀπροτίμαστος** (here only): *untouched*. From a 'privative' and *πρῶτι-* (*pros-*) *μαίμαι*; cf. *ἐπιμαστος* ν 377.

264. **ἐπίορκον** (sc. *ἐστίν*): *perjured, forsworn*; cf. *ὥς φάτο καὶ ῥ' ἐπίορκον ἐπώμοσε* K 332. The word signifies

(lit.) 'one who is bound by an oath,' and, secondarily, a person or an act which has incurred the vengeance of the god who punishes perjury.

265. **ὃ τε**: a general rel., *whoever*, i.e. everyone who, the rel. clause taking the place of a dat. of the demonstrative after *ὅσσα διδοῦσιν*. — **σφέ**: equiv. to *σφάς*, i.e. the gods. — **ἀλίτῃται ὁμόςσας**: *sins against them in an oath*, i.e. swears falsely. See on 257, and cf. 309.

266 = Γ 292 (almost). — **ἀπό**: adv. with *τάμε*. — **χαλκῷ**: i.e. *μαχαίρᾳ* (252).

267. **τὸν μὲν**: i.e. *κάπρον*. — **λαῖτμα**: here only in the *Iliad*.

268. First half-verse as in Γ 378. — **ἐπιδινήσας**: see on 131. — **βόσιν** (here only): *food*; cf. *βόσκω, βοτάνη*. — The flesh of the victim sacrificed in confirmation of an oath was not eaten or burned, but was buried (as being consecrated to the subterranean gods), or cast into the sea (as here), when the parties were far away from their own country, so that burial in its soil was impossible.

269. Second half-verse as in Ψ 5.

- 270 "Ζεὺ πάτερ, ἡ μεγάλας ἄτας ἀνδρεσσι διδοῖσθα.
οὐκ ἂν δὴ ποτε θυμὸν ἐνὶ στήθεσσιν ἐμοῖσιν
Ἄτρεΐδης ὤρινε διαμπερές, οὐδέ κε κούρην
ἦγεν ἐμεῦ ἀέκοντος ἀμήχανος· ἀλλὰ ποθι Ζεὺς
ἦθελ' Ἀχαιοῖσιν θάνατον πολέεσσι γενέσθαι.
275 νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα."
ὥς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψηρήν.
οἱ μὲν ἄρ' ἐσκίδναντο ἐὴν ἐπὶ νῆα ἕκαστος,
δῶρα δὲ Μυρμιδόνες μεγαλήτορες ἀμφεπένοντο,
βὰν δ' ἐπὶ νῆα φέροντες Ἀχιλλῆος θείοιο·
280 καὶ τὰ μὲν ἐν κλισίῃσι θέσαν, κάθισαν δὲ γυναῖκας,

270. *ἄτας*: the pl. refers to single acts of wicked folly, springing from judicial blindness; cf. ὦ γέρον, οὐ τι ψεύδος ἐμὰς ἄτας κατέλεξας I 115. — *διδόσθαι* [διδούς, Attic δίδως, — see § 26 a, b]: *ordainest*, as their *alca*, or fate; cf. Ζεὺς καὶ μοῖρα 87. — Achilles, now that he is appeased, follows the admonition of Odysseus (178), and accepts the excuse of Agamemnon concerning the origin of his fault.

271. οὐκ ἂν δὴ ποτε (const. with ὤρινε 272): *never in truth would he have*. The protasis belonging to this apodosis is expressed in the form of a contrasting clause ('parataxis') with ἀλλά (273), which is substituted for ἐὶ μή. — θυμὸν . . . ἐμοῖσιν: as in ξ 169.

272. διαμπερές: *through and through*, to its deepest depths.

273. ἦγεν: impf. with κέ (272) in a cond. contrary to fact of past time, which is the regular use of the impf. in this const. in Homer. See GMT. 435. — ἀμήχανος (cf. μηχανή): *inaccessible to admonition, stubbornly*, lit. *against whom nothing can be accomplished*.

Pred. adj. for adverb. Cf. ἀμήχανος . . . παραρητοῖσι πιθέσθαι N 726. — For the fact, cf. I 108 ff., where Nestor reminds Agamemnon how he had been deaf to all entreaties.

274. In A 2-5 it is suggested that Zeus caused the strife to arise for this very purpose.

275 = B 381. — δεῖπνον: the principal meal of the day, whether eaten in the morning (as here, B 399, Θ 53), at the middle of the day, or towards evening, as in later times. — ξυνάγωμεν Ἄρηα: cf. committere proelium.

276 = β 257. — λῦσεν: coincident in time with ἐφώνησεν. Cf. 41 and see on 171. — αἰψηρήν: *quickly*, a proleptic pred. adjective. G. 926 n; HA. 619.

277 = Ψ 3; cf. οἱ μὲν ἄρ' ἐσκίδναντο ἐὰν πρὸς δώμαθ' ἕκαστος β 258.

278. ἀμφεπένοντο: *were busy with*; cf. Ψ 159 and τάφον ἀμφεπονέιτο υ 307.

279. βὰν φέροντες: *bore forth*. — ἐπὶ: *toward* (not *upon*), as shown by the next line.

280. κάθισαν: sc. among the other female slaves.

ἵππους δ' εἰς ἀγέλην ἔλασαν θεράποντες ἀγανοί.

- Βρισηὶς δ' ἄρ' ἔπειτ', ἱκέλη χρυσέῃ Ἀφροδίτῃ,
ὥς ἶδε Πάτροκλον δεδαῦγμένον ὀξεί χαλκῷ,
ἀμφ' αὐτῷ χυμένη λίγ' ἐκώκυε, χερσὶ δ' ἄμυσσεν
285 στήθεά τ' ἥδ' ἀπαλὴν δειρὴν ἰδὲ καλὰ πρόσωπα.
εἶπε δ' ἄρα κλαίουσα γυνὴ ἐκὺῖα θεῆσιν·
“Πάτροκλέ μοι δειλὴ πλείστον κεχαρισμένε θυμῷ,
ζῶν μὲν σε ἔλειπον ἐγὼ κλισίηθεν ἰούσα,
νῦν δέ σε τεθνηῶτα κιχάνομαι, ὄρχαμε λαῶν,
290 ἀψ' ἀνιούσ'· ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεῖ.

281. ἀγέλην: sc. of captured horses; for the war horses of the Myrmidons were kept standing by the chariots in the tents (B 775 ff.).

282-302. *Lament of Briseis over the body of Patroclus.* This lament, which is strikingly lifelike and natural, forms a beautiful contrast to the warlike character of most of this book.

282. ἱκέλη . . . Ἀφροδίτῃ: as in Ω 699; cf. Ἀρτέμιδι ἱκέλη ἢ χρυσέῃ Ἀφροδίτῃ ρ 37. In the previous books, Briseis is called merely καλλιπάρῃος. A hint at the significance of the comparison with Aphrodite is found in Γ 396 f., where the characteristics of the goddess are περικαλλέα δειρὴν, στήθεα ἱμερόεντα, and δμματα μαρμαίροντα. Cf. οὐδ' εἰ χρυσέῃ Ἀφροδίτῃ κάλλος ἐρίζοι I 389.

283. δεδαῦγμένον ὀξεί χαλκῷ: as in 211, 292, Σ 236.

284. Cf. ἀμφ' αὐτῷ (sc. a dead husband) χυμένη λίγα κωκύει θ 527. — ἀμφ' αὐτῷ: const. with χυμένη, *throwing herself upon his body*. Cf. 4. αὐτός is used of the corpse, as in θ 527 (just cited) and ἦριπε δ' ἀμφ' αὐτῷ Δ 493. — ἄμυσσεν κτλ.: cf. B 700, where the widow

of Protesilaus is described as ἀμφιδρυφής, *with her face torn in mourning*. But this is a very unusual token of grief in Homer. Ordinarily we hear of beating the breast, tearing the hair, and sprinkling it with dust; cf. X 405, Ω 164, 710.

285. Cf. unguibus ora soror foedans et pectora pugnīs Verg. *Aen.* iv. 673.

286. γυνὴ ἐκὺῖα θεῆσιν: cf. Α 638, where the same words are used of Hecamede.

287. πλείστον: *most*, adv. as in πλείστον ἔρυντο Δ 138. — κεχαρισμένε θυμῷ: used with μοι here only; elsewhere with (τῷ) ἐμῷ before κεχαρισμένε.

288. σε ἔλειπον: ‘hiatus after the vowel ε is comparatively rare in the *Iliad*.’ M. 382. — κλισίηθεν ἰούσα: cf. ἐκ δ' ἄγαγε κλισίης Βρισηίδα καλλιπάρῃον Α 346.

290. ὥς: *how!* an exclamation, in which the painful experience mentioned before is generalized, by means of αἰεῖ placed emphatically at the close. — δέχεται: (excipit) *follows*, used intransitively here only. We should expect κακὸν δέχεται κακόν. — κακὸν ἐκ

- ἄνδρα μὲν, ᾧ ἔδοσάν με πατὴρ καὶ πότνια μήτηρ,
 εἶδον πρὸ πτόλιος δεδαῦγμένον ὀξεί χαλκῶ,
 τρεῖς τε κασιγνήτους, τοὺς μοι μία γείνατο μήτηρ,
 κηδείους, οἱ πάντες ὀλέθριον ἦμαρ ἐπέσπον.
 295 οὐδὲ μὲν οὐδέ μ' ἔασκες, ὅτ' ἄνδρ' ἐμὸν ὠκὺς Ἀχιλλεὺς
 ἔκτεινεν, πέρσεν δὲ πόλιν θείοιο Μύνητος,
 κλαίειν, ἀλλὰ μ' ἔφασκες Ἀχιλλῆος θείοιο
 κουριδίην ἄλοχον θήσιν, ἄξιν δ' ἐνὶ νηυσὶν
 ἐς Φθίην, δαΐσειν δὲ γάμον μετὰ Μυρμιδόνεσσιν.
 300 τῷ σ' ἄμοτον κλαίω τεθνηότα, μέλιχον αἰεί."

κακοῦ: misfortune *euoron* misfortune. Cf. μή πού τις ἐφ' ἑλκεῖ ἔλκος ἀρηται Z 130, πάντῃ δὲ κακὸν κακῶ ἐστήρικτο II 111.

291. ἄνδρα: Mynes (296), according to a later tradition. He was son of Euenus, and ruled at Lyrnessus.

292. For the fact, cf. τὴν (i.e. Briseis) ἐκ Λυρνησσού ἐξέλετο . . . καὶ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον . . . υἱέας Εὐηνώϊο B 690 ff.

293. τοὺς . . . μήτηρ: a rel. clause, developing the meaning of κασιγνήτους. Cf. αὐτοκασιγνήτω, τῷ μοι μία γείνατο μήτηρ Γ 238. — μία: eadem quae me.

294. κηδείους: an emphatic 'post-positive' attributive, *the dear ones*. See on 358. — οἱ: dem., *they*. This resumes the acc. κασιγνήτους, but with change of const. ('*anacoluthon*'), since we expect εἶδον . . . ἐπισπόντας. Cf. A 833 ff., where we have *λητοὶ μὲν . . . τὸν μὲν . . . ὁ δέ*. — ὀλέθριον ἦμαρ: here and 409 only. For the periphrasis, cf. δούλιον ἦμαρ (*day of slavery*) Z 463, ὀρφανικὸν ἦμαρ (*day of orphanage*) X 490. The further enumeration of her sorrows, including the death of Patroclus, is interrupted by the thought of the kindness of the dead warrior to her.

295. οὐδὲ μὲν οὐδέ: *but no, thou didst not even let me weep*, so earnestly did he strive to comfort her in her sorrow; cf. οὐ μὲν σ' οὐδὲ ἔῴσι θεοὶ ρεῖα ζῶντες | κλαίειν δ 805 f.

296. πόλιν Μύνητος: i.e. Lyrnessus, B 691 (cited on 292).

298. κουριδίην ἄλοχον: here only of a widow at her second marriage. Cf. ἢ δ' ἀέκουσ' ἄμα τοῖσι γυνὴ κίεν A 348, where ἀέκουσα seems to show that Briseis was more to Achilles than a mere gift of honor. So ἔχει δ' ἄλοχον θυμαρέα I 336. — θήσιν: this proposed marriage is not distinctly mentioned elsewhere in the *Iliad*. — ἄξιν δέ: the subj. is Achilles, since the subj. of δαΐσειν (299) must be the same, and it would not be the part of Patroclus to perform this latter office.

299. δαΐσειν δὲ γάμον: *give the marriage feast*. HA. 715 b; G. 1052. — μετὰ Μυρμιδόνεσσιν: since the retainers would be invited. Cf. ἔτῃσιν in δ 3 δαινόντα γάμον πολλοῖσιν ἔτῃσιν. The feast is mentioned as an essential feature in a formal marriage.

300. μέλιχον αἰεί: repeats with emphasis all that was embraced in τῷ. —

- ὥς ἔφατο κλαίουσ', ἐπὶ δὲ στενάχοντο γυναιῖκες,
 Πάτροκλον πρόφασιν, σφῶν δ' αὐτῶν κήδε' ἐκάστη.
 αὐτὸν δ' ἄμφι γέροντες Ἀχαιῶν ἡγερέθοντο
 λισσόμενοι δειπνήσαι· ὁ δ' ἡρνεῖτο στεναχίζων·
 305 "λίσσομαι, εἴ τις ἐμοί γε φίλων ἐπιπέιθεθ' ἐταίρων,
 μὴ με πρὶν σίτιοι κελεύετε μηδὲ ποτῆτος
 ἄσασθαι φίλον ἦτορ, ἐπεὶ μ' ἄχος αἰνὸν ἰκάνει.
 δύντα δ' ἐς ἥελιον μενέω καὶ τλήσομαι ἔμψης."
 ὥς εἰπὼν ἄλλους μὲν ἀπεσκεδάσεν βασιλῆας,
 310 δοιῶ δ' Ἀτρεΐδα μενέτην καὶ δῖος Ὀδυσσεύς,
 Νέστωρ Ἰδομενεύς τε γέρων θ' ἱππηλάτα Φοῖνιξ,

For the fact, cf. *vñν τις ἐνηέλης* (gentleness) Πατροκλῆος δειλοῖο | μνησάσθω P 670 f.

301 = X 515, Ω 746. — ἐπὶ: in response. — γυναιῖκες: especially those mentioned in 245 f.

302. πρόφασιν: see on 262. — κήδεα: sorrows, i.e. the loss of beloved kinsmen, which the other captive women had suffered as well as Briseïs (291 ff.). For the accusative with στενάχοντο, cf. 132. — The whole verse expresses the same idea as in 338 f. The mourning for Patroclus aroused sad memories of their own bereavements. The idea is a beautiful one, and psychologically true, though more subtle than is usual in Homer.

303-339. The lament of Achilles for Patroclus.

303. αὐτόν: Achilles himself, as the leading personage. See on T 55. — γέροντες: called βασιλῆας in 309, and referring to rank rather than age (cf. the list in B 404 ff., where Ajax and Diomed are included among the γέροντας). So in English

the words *senator*, *alderman*, referred originally to age. — ἡγερέθοντο: assembled one after another (progressive impf.) in the tent of Achilles, whither the latter must have gone (279 f.), though this fact is not mentioned.

304. Cf. 179 f., 209 f., 230 ff.

305. εἰ . . . ἐταίρων: cf. εἰ τις ἐμοὶ Δυκίων ἐπιπέισεται ἀνδρῶν P 154. — τις: in a collective sense. — ἐπιπείθεται: pres. of an enduring state of mind, is inclined to obey.

306. πρὶν: not exactly defined till

308. Cf. οὐ πρὶν μνηστῶν καταπαυσέμεν, ἀλλ' ὅπν' ἂν δῇ II 62; also Ω 697 ff.

307. ἰκάνει: has come upon.

308. μενέω καὶ τλήσομαι: I will wait and endure. The same expression is found A 317, ε 362. — ἔμψης: nevertheless, in spite of your entreaties.

309. ὥς εἰπόν: coincident in time with ἀπεσκεδάσεν. See on 257.

310. Ἀτρεΐδα: this dual form is unusual, but cf. Ἀτρεΐδα δὲ μάλιστα A 16. — The older chiefs alone remain with Achilles.

311. Νέστωρ: added with 'asynde-

τέρποντες πυκινῶς ἀκαχήμενον· οὐδέ τι θυμῷ
τέρπετο πρὶν πολέμου στόμα δύμεναι αἱματόεντος.
μνησάμενος δ' ἀδινῶς ἀνενείκατο φώνησέν τε·

- 315 “ἦ ῥά νύ μοί ποτε καὶ σύ, δυσάμμορε, φίλταθ' ἐταίρων,
αὐτὸς ἐνὶ κλισίῃ λαρὸν παρὰ δεῖπνον ἔθikas
αἶψα καὶ ὀτραλέως, ὅποτε σπερχοίατ' Ἀχαιοὶ
Τρῳσὶν ἐφ' ἵπποδάμοισι φέρειν πολὺδακρυν Ἄρηα.
νῦν δὲ σὺ μὲν κεῖσαι δεδαῖγμένος, αὐτὰρ ἐμὸν κῆρ
320 ἄκμηνον πόσιος καὶ ἔδητύος, ἔνδον ἑόντων,
σῇ ποθῇ. οὐ μὲν γάρ τι κακύτερον ἄλλο πάθοιμι,

ton,' perhaps as beginning a new list slightly distinguished from the foregoing.

312. *τέρποντες*: ('conative') *trying to cheer*. — *πυκινῶς ἀκαχήμενον*: cf. *πυκινῶς ἀκάχημαι* τ 95, *πυκινῶς ἀκάχεται* ψ 360. — *θυμῷ*: in heart. — *οὐδέ τι θυμῷ*: as in N 623, Φ 574, and in the *Odyssey*.

313. *πολέμου στόμα*: the jaws of battle, as of a huge monster ready to devour all things. Cf. *πτολέμοιο μέγα στόμα* K 8, and the expression in T 359. — *δύμεναι*: enter. In Attic the indic. might have been used after *πρὶν* in such a sentence as this. GMT. 624.

314. *μνησάμενος*: used 'absolutely,' and in a general sense, *calling to mind the past*. The question of the meal, just referred to, calls up the friendly offices of Patroclus in their daily life. — *ἀδινῶς*: violently, as in the phrase *ἀδινὰ στεναχίζειν*. — *ἀνενείκατο*: heaved a sigh. So Croesus on the funeral pile *ἀνενείκαμένον τε καὶ ἀναστενάξαντα . . . ἐς τριῖς ὀνομάσαι Σόλωνα* Hdt. i. 86.

315. *ἦ ῥά νυ*: truly, in faith. — *ποτέ*: formerly, as in the words of Nestor *ἦδη γάρ ποτ' ἐγὼ καὶ ἀπέοσιν . . .*

ἀνδράσιν ὠμίλησα A 260 f. Its contrast follows with *νῦν δέ* (319). — *καὶ σέ*: as other *θεράποντες* for their lords. For an instance of Patroclus's services, cf. *αὐτὰρ δ γε κρείον μέγα κάμβαλεν ἐν πυρὸς ἀγῇ | ἐν δ' ἄρα νῶτον ἔθηκ' διος καὶ πῖνος αἰγὸς* κτλ. I 206 f.

316. *παρά*: const. with *ἔθikas*.

317. *αἶψα καὶ ὀτραλέως*: combined in order to emphasize his zeal in service. — For the second half-verse, cf. *ὅποτε σπέρχοιεν ἀελλαι γ 283, ὅποτε σπερχοίατ' ἑρετμοῖς ν 22*.

318 = Θ 516; cf. T 237. — *ἐπί*: against. In the Epic dialect, *ἐπί* with this force is followed by the dative; in Attic, by the accusative.

319. *αὐτὰρ ἐμὸν κῆρ*: as in δ 259, μ 192, ν 89, each time as verse-close. See on 57.

320. *ἄκμηνον*: see on 163. — *ἐνδον ἑόντων* (as in η 166, ο 77, 94, π 254): neut. referring to *πόσιος καὶ ἔδητύος*, and to be taken in a concessive sense.

321. *σῇ*: equivalent to the obj. gen. *σοῦ*, as *ἐμήν* to *ἐμοῦ* in 336. Cf. *σοῦ θ' ἔλκηθμοῖο* Z 465, *σός τε πῶθος* λ 202, *ἐπὶ διαβολῇ τῇ ἐμῇ* (for the sake of creating a prejudice against me) Plat. *Apol.* 20

οὐδ' εἴ κεν τοῦ πατρὸς ἀποφθιμένοιο πυθοίμην,
 ὃς που νῦν Φθίγῃ τέρειν κατὰ δάκρυον εἴβει
 χήτεϊ τοιοῦδ' υἱὸς· ὁ δ' ἄλλοδαπῷ ἐνὶ δῆμῳ
 325 εἵνεκα ῥιγεδανῆς Ἑλένης Τρωσὶν πολεμίζω·
 ἦε τόν, ὃς Σκύρῳ μοι ἐνὶ τρέφεται φίλος υἱός,

E, in mea injuria despecti estis Sallust *Jugurth.* 14. — μέν [μήν]: *in truth.* — κακώτερον ἄλλο: as in θ 138, ο 343, in the same position in the verse. — ἄλλο: *sc. than this.* — πάθοιμι: "I cannot imagine suffering a keener grief." For the potential opt. without κέ, see § 3 b 3; M. 299 f; GMT. 240.

322. οὐδ' εἴ κεν: *not even if, in case.* The opt. after εἴ κεν is comparatively rare. M. 318. — τοῦ πατρὸς: refers to the absent father as in ἐκ γὰρ τοῦ πατρὸς (Odysseus) κατὰ πείσομαι β 134. Monro (261, 3 b) calls attention to this as one of the few cases in Homer of the 'defining' article of later Greek. — ἀποφθιμένοιο: pred. to πατρός. Homer often uses the gen., with a partic. added, after verbs of learning and inquiring. — For the thought, *cf.* 'But life itself, my wife, and all the world, | Are not with me esteemed above thy life,' Bassanio to Antonio, Shak. *Merch. of Ven.* iv. 1.

323. τέρειν . . . εἴβει: *cf.* τέρειν κατὰ δάκρυ χέουσα Γ 142, τέρειν κατὰ δάκρυον εἴβει II 11, τέρειν κατὰ δάκρυον εἴβει π 332.

324. τοιοῦδε: the suffix -δε has its usual 'deictic' force, *such a one as I am.* — ὁ δέ (with πολεμίζω): with a gesture indicating himself. So μελήσει | πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ α 358 f. The clause with ὁ δ' is an example of 'parataxis' instead of a relative clause ("while I").

Such a sentence is almost equivalent to an exclamation, and vividly expresses the discontent and pain of Achilles, for whom all joy in battle is embittered by the death of Patroclus. — ἄλλοδαπῷ ἐνὶ δῆμῳ: *cf.* δῆμῳ ἐν ἄλλοδαπῷ θ 211.

325. ῥιγεδανῆς (here only): *horrible, accursed.* This is the only passage in the *Iliad*, as ξ 68 f. is the only one in the *Odyssey* (Eumaeus to Odysseus, ὡς ὠφελ' Ἑλένης ἀπὸ φύλον δλέσθαι πρόχῃ), where Helen is mentioned, by a Greek, with anger. In both passages the outburst is the result of an excited state of feeling which holds Helen responsible for a severe loss which had befallen the speaker in consequence of the war. — Τρωσὶν πολεμίζω: similar words close the verse in γ 86.

326. τόν: *sc.* ἀποφθιμένον πυθοίμην, 322. The gen. const. of 322 is abandoned, and the acc. substituted. *Cf.* μυκηθμοῦ τ' ἤκουσα βοῶν . . . οἶῶν τε βληχῆν, μ 265 f. For other examples of the acc. of person after πυθέσθαι, see E 702, Z 50, A 135. G. 1108 n. — This son of Achilles is not mentioned elsewhere in the *Iliad*, except in the doubtful passage Ω 467 (where see note), and Achilles is usually represented as very young at the time of his departure for Troy; see I 438 ff., A 783 ff. Neoptolemus is mentioned by name in the *Odyssey*, λ 506 ff. The name Pyrrhus occurs first for him in Theocritus xv. 140.

- [εἴ που ἔτι ζῶει γε Νεοπτόλεμος θεοειδής.]
 πρὶν μὲν γάρ μοι θυμὸς ἐνὶ στήθεσσι νύλλπειν
 οἷον ἐμὲ φθίσεσθαι ἀπ' Ἀργεὸς ἵπποβότοιο
 330 αὐτοῦ ἐνὶ Τροίῃ, σὲ δέ τε Φθίῃνδε νέεσθαι,
 ὥς ἂν μοι τὸν παῖδα θοῇ ἐνὶ νηὶ μελαίνῃ
 Σκυρόθεν ἐξαγάγοις καὶ οἱ δείξαις ἕκαστα,
 κτῆσιν ἐμήν, δμῳάς τε καὶ ὑπερεφές μέγα δῶμα.
 ἦδη γὰρ Πηληϊά γ' οἶομαι ἧ κατὰ πάμπαν
 335 τεθνάμεν, ἧ που τυτθὸν ἔτι ζῶντ' ἀκάχησθαι

327. First half-verse as in δ 833, ξ 44, ν 207.

328. The connection of thought is here very loose. — πρὶν (adv.): *formerly*, before the death of Patroclus. — θυμὸς . . . ἑώλπειν (as in ν 328, φ 96): here the plpf. has the force of an imperfect.

329. οἷον: *alone*, without the death of his companion Patroclus. — ἀπό: *far from*. — The addition of ἀπ' Ἀργεὸς ἵπποβότοιο heightens the tone of sadness. Cf. φθίσθαι ἐνὶ Τροίῃ, ἐκὰς Ἀργεὸς ἵπποβότοιο I 246. — The sentiment of this verse is similar to that of Σ 326, φῆν δέ οἱ (Menoetius) εἰς Ὀπδέντα περικλυτὸν υἱὸν ἀπάξειν. Cf. ξειπεν (Thetis to Achilles) | Μυρμιδόνων τὸν ἄριστον ἔτι ζῶντος ἐμεῖο | χερσὶν ὑπὸ Τρώων λείψειν φάος ἡελίοιο which seems to imply the death of Patroclus. But Achilles had always thought of Patroclus as a Locrion from Opus (see on 24), and hence failed to understand his mother's prophecy.

330. First half-verse as in B 237, Σ 330, σ 266. — ἐνὶ Τροίῃ: of the region, as in B 162. — νείεσθαι: future in sense.

331. ὥς ἂν: with opt. to express the possible consequence, *so that you*

might have. GMT. 329, 1 b. — τὸν παῖδα: *my son there* (in Scyryus). But Monro (261, 3 b) thinks that the article here is used to reinforce the pronoun μοι which conveys the idea of possession. Hence μοι τὸν παῖδα = τὸν ἐμὸν παῖδα. If this is correct we have here another case of the later use of the article (see on 322). — The stay of Neoptolemus in Scyryus was narrated in the *Cyprian Epic* (τὰ Κύπρια) of Stasinus, and the *Little Iliad* of Lesches.

332. ἐξαγάγοις: *sc.* to Phthia. Here Neoptolemus is pictured as a youth. But in λ 506 ff. (cited on 326), as in the cyclic poets and the tragedians, and in Vergil, he is the full-grown warrior, who sails to Troy with Odysseus, and brings the war to a triumphant conclusion. — δείξαις ἕκαστα: *i.e.* as his possessions.

333 = η 226, τ 526, a formula for *his whole inheritance or estate*. — κτῆσιν: appos. to ἕκαστα, with explanatory clause following.

334. κατὰ: const. with τεθνάμεν (335).

335. The supposition that Peleus is dead seems inconsistent with 322, and

γήραϊ τε στυγερῷ καὶ ἐμὴν ποτιδέγμενον αἰεὶ
λυγρὴν ἀγγελίην, ὅτ' ἀποφθιμένοιο πύθεται."

- ὥς ἔφατο κλαίων, ἐπὶ δὲ στενάχοντο γέροντες,
μνησάμενοι, τὰ ἕκαστος ἐνὶ μεγάρουσιν ἔλειπον.
340 μυρομένους δ' ἄρα τοὺς γε ἰδὼν ἐλέησε Κρονίων,
αἴψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
"τέκνον ἐμόν, δὴ πάνπαν ἀποίχεαι ἀνδρὸς ἔηος.
ἦ νύ τοι οὐκέτι πάγχυ μετὰ φρεσὶ μέμβλετ' Ἀχιλλεύς;

with Achilles's statement in II 15 ζῶει δ' Αἰακίδης Πηλεὺς. But in his present despondent mood he naturally indulges in gloomy forebodings. — ποὺ τυτθόν: adv. with ζῶοντα, the latter standing in a concessive relation to ἀκάχησθαι. Observe the Aeolic recessive accent on this perf. infinitive. HA. 104, D. b; § 31 e.

336. γήραϊ (causal dat.): on account of his old age, which, with his weakness and broken condition, destroys all Pelus's pleasure in life. Old age seemed especially gloomy to the active and light-hearted Greeks. Cf. χαλεπὸν . . . γῆρας Ψ 623, γήραϊ λυγρῷ Ψ 644. — ποτιδέγμενον: also causal, and parallel with γήραϊ. Cf. ἀσπίδι γιγνώσκων αὐλώπιδι τε τρυφαλείῃ, | ἱπποὺς τ' εἰσορώων E 182 f., where εἰσορώων is parallel to the two datives preceding. — ἐμὴν: see on 321. — ποτιδέγμενον αἰεὶ: cf. ι 545, χ 380, ω 396, where the same expression is used.

337. λυγρὴν ἀγγελίην: as in P 642, 686. — ὅτ' ἀποφθιμένοιο πύθεται: when he learns of my death, a closer description of the λυγρὴν ἀγγελίην, since the temporal clause not only expresses with greater fullness the leading idea, but at the same time vividly recalls the whole situation. Cf. πῇ ἔβαν εὐχω-

λαί, δεε δὴ φάμεν εἶναι ἄριστοι Θ 229. — δεε κτλ.: 'Clauses with δεε and ὅποτε may be counted as final in a few instances in which the governing clause contains an expression of time.' M. 289, 1 a.

338. See on 301.

339. τᾶ: relative, equiv. to τούτων δ. Women and children are especially meant. — Second half-verse as in δ 734, λ 68.

340-356. Athena, at the command of Zeus, strengthens Achilles with ambrosia and nectar.

340 = P 441. — ἐλέησε: was struck with compassion ('inceptive' aorist). — It is the mournful scene in general which arouses the pity of Zeus, though in the sequel Achilles alone (352 f.), as the leading hero and chief mourner, enjoys the divine assistance.

341 = Θ 351; cf. αὐτίκ' Ἀθηναίην κτλ. Δ 69.

342. δῆ: at the beginning of a clause, now, as in O 437 Τεύκερ πέπον, δὴ νῶν ἀπέκτατο πιστὸς ἑταῖρος. — ἀποίχεαι: you have turned away from, deserted. — ἔηος: valiant; cf. περίσχεο παιδὸς ἔηος A 393. — The whole verse is an exclamation, and not a question.

343. οὐκέτι πάγχυ: no more at all. Cf. οὐκέτι πάγχυ μάχης σχήσεσθαι N 747.

κείνος ὃ γε προπάρειθε νεῶν ὀρθοκραϊάων
 345 ἦσται ὀδυνόρμενος ἔταρον φίλον· οἱ δὲ δὴ ἄλλοι
 οἴχονται μετὰ δείπνον, ὃ δ' ἄκμηνος καὶ ἄπαστος.
 ἀλλ' ἴθι οἱ νέκταρ τε καὶ ἀμβροσίην ἐρατεινὴν
 στάξον ἐνὶ στήθεσσ', ἵνα μὴ μιν λιμὸς ἴκηται."

ὥς εἰπὼν ὥτρυνε πάρος μεμαυῖαν Ἀθήνην·
 350 ἥ δ' ἄρπη εἰκυῖα τανυπτέρυγι λιγυφώνῳ
 οὐρανοῦ ἐκκατέπαλτο δι' αἰθέρος. αὐτὰρ Ἀχαιοὶ
 αὐτίκα θωρήσσοντο κατὰ στρατόν· ἥ δ' Ἀχιλῆϊ
 νέκταρ ἐνὶ στήθεσσι καὶ ἀμβροσίην ἐρατεινὴν

— μέμβλεται [for μέμελται, by 'metathesis' and insertion of β, — HA. 60; G. 66]: perf. of μέλομαι with present signification, *is an object of concern*. Cf. Φ 516.

344. κείνος: *there*, the dem. pron. being used much like a dem. adverb. It is more closely defined by προπάρειθε νεῶν ὀρθοκραϊάων (the same expression in Σ 3). Cf. κείνος δ' γ' (i.e. Paris) ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσι Γ 391. The κλισίη of Achilles, where he sat by the corpse (211, 315), was near the sea. — ὀρθοκραϊάων: usually of cattle, but here and Σ 3 of ships, on account of the resemblance of the lofty ends of the vessels to horns.

345. First half-verse as in π 145.

346. μετὰ δείπνον: ἐπὶ δείπνον is more common. Cf. 275 and ἔρχεσθ' ἐπὶ δείπνον B 381. — ἄπαστος: here only in the *Iliad*.

347. Cf. 38. — οἱ: const. with στάξον, with which ἀμβροσίην is also joined as object; cf. 38 f. — ἐρατεινὴν: used in θ 61 as an epithet of δαῖς.

348. στάξον: ambrosia appears sometimes as a solid and sometimes as a liquid (see on 38). Cf. the miracu-

lous manna of the Israelites in the desert, *Exodus* xvi. 14 f.

349 = Δ 73, X 186, ω 487. — πάρος μεμαυῖαν: *who was already eager*, since she was of the same mind as Hera.

350. ἄρπη: occurs here only; a bird of prey (cf. ἀρπάζω, Ἄρπυια *Harpy*), probably of the falcon kind. — εἰκυῖα: *sc. in the speed with which she swooped down from the height*. She does not assume the form of a bird; contrast ἐξέσθην (Athena and Apollo) ὄρνισιν εἰοκότες αἰγυπιοῖσιν φηγῷ ἐφ' ὑψηλῇ H 59 f., where the metamorphosis really takes place. — τανυπτέρυγι: *with outstretched wings*, calling to mind the attitude of a falcon in flight. — λιγυφώνῳ (here only): this epithet, too, is appropriate to the falcon.

351. ἐκκατέπαλτο: second aor. mid. from ἐκκαταπέλλω (here only); *swooping down*. — δι' αἰθέρος: the *aether*, or upper air, in which the gods had their seat. Cf. αἰγλή παμφανώσα δι' αἰθέρος οὐρανὸν Ἰκεν B 458.

352. αὐτίκα: *sc. after their meal*. Cf. δείπνον ἔλοντο . . . ἀπὸ δ' αὐτοῦ θωρήσσοντο Θ 54 f.

353. Cf. 347.

- στάξ', ἵνα μή μιν λιμὸς ἀτερπῆς γούναθ' ἴκηται,
 355 αὐτὴ δὲ πρὸς πατρὸς ἐρισθενέος πυκινὸν δῶ
 ᾧχετο. τοὶ δ' ἀπάνευθε νεῶν ἐχέοντο θοάων.
 ὡς δ' ὅτε ταρφειαὶ νιφάδες Διὸς ἐκποτέονται
 ψυχραί, ὑπὸ ῥιπῆς αἰθρηγενέος Βορέας,
 ὡς τότε ταρφειαὶ κόρυθες λαμπρὸν γανώσσαι
 360 νηῶν ἐκφορέοντο καὶ ἀσπίδες ὀμφαλόεσσαι
 θώρηκές τε κραταιγύαλοι καὶ μέλινα δοῦρα.
 αἶγλη δ' οὐρανὸν ἴκε, γέλασσε δὲ πᾶσα περὶ χθών

354. Cf. 348. — ἀτερπῆς (here only in the *Iliad*, but some texts read ἀτέρπον in Z 285): *joyless* ('litotes'), *distressing*. — γούναθ' ἴκηται: referring to the weakening influence of hunger. For the knees as the seat of physical strength, cf. X 388, and the frequent *λύτο γούνατα* (Φ 114). The subjv. in a final clause after a secondary tense is contrary to ordinary Homeric usage. Other examples are B 4, N 649, O 23, T 126. M. 298.

355. ἐρισθενέος: applied to Zeus also in N 54, Φ 184.

356. τοὶ 64: i.e. the Achaeans (351). — νεῶν: i.e. the place where the ships were drawn up, as in 360. See on 3. — ἐχέοντο: *poured forth* into the plain. Cf. Φ 6.

357-398. *The army marches out, and Achilles arms himself for battle.*

357. ὡς δ' ὅτε: *as when*. — νιφάδες: in Γ 222 the words of Odysseus are compared to νιφάδεσσιν χειμερίσιν. See also M 156 ff., 278 ff. — Διὸς: const. with ἐκποτέονται. This passage seems to support the belief that the original meaning of this stem was *sky*; cf. Διὸς αὐγὰς N 837. — ἐκποτέονται: a 'frequentative' verb, found here only; *fly continually*.

358 = O 171. — ψυχραί: since the Homeric hexameter shows a strong tendency to complete the thought at the close of a verse, it is often better to regard such an adj. at the beginning of the verse, not as an attrib. but as a sort of appos., serving as a bond of connection with the preceding verse; *cold snowflakes, driven by the stress of Boreas*. See Seymour on the *Homeric Caesura, Harvard Studies in Class. Phil.* vol. iii.; also § 1 g. — αἰθρηγενέος: *born in the upper air*.

359. λαμπρὸν γανώσσαι: cf. θώρηκες λαμπρὸν γανώντες N 265.

360. ἐκφορέοντο: sc. on the bodies of the warriors.

361. κραταιγύαλοι (here only): *with strong plates*, since the θώρηξ seems to have been composed of two plates, front and rear. Cf. θώρηκος γύαλον E 99. — καὶ μέλινα δοῦρα: as in N 715.

362. αἶγλη . . . ἴκε: cf. αἶγλη παμφανόσα δι' αἰθέρος οὐρανὸν ἴκεν B 458. — γέλασσε: *gleam* was probably the original signification of this word. So we speak of the 'laughter of the waves.' Cf. ποτῶν τε κυμάτων ἀνθρήμον γέλασμα Aesch. *Prom.* 89 f., *omnia nunc ridet* (but in a different sense) Verg. *Ecl.* vii. 55. — χθών: about one verse

- χαλκοῦ ὑπὸ στεροπῆς· ὑπὸ δὲ κτύπος ὤρνυτο ποσσὶν
 ἀνδρῶν· ἐν δὲ μέσοισι κορύσσετο δῖος Ἀχιλλεύς.
 365 [τοῦ καὶ ὀδόντων μὲν καναχὴ πέλε, τῷ δέ οἱ ὅσσε
 λαμπέσθην ὡς εἴ τε πυρὸς σέλας, ἐν δέ οἱ ἦτορ
 δύν' ἄχος ἄτλητον· ὁ δ' ἄρα Τρωσὶν μενεαίνων
 δύσσετο δῶρα θεοῦ, τά οἱ Ἥφαιστος κάμε τεύχων.]
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν
 370 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
 δεύτερον αὖ θῶρηκα περὶ στήθεσσι ἐδυνεν.
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον

in fifty, in Homer, ends in a monosyllable. The most frequent of these monosyllables are *Zeús, kḗr, and pŷr*.

363. *ὑπό*: adv. *underneath*, placed first in contrast to the previous designations of place (362), which referred to height and extent. It is further defined by *ποσσίν*. Cf. *αὐτὰρ ὑπὸ χθῶν | σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἱππῶν* B 465 f.

364. The connection of the narrative here is somewhat loose. The statement that Achilles *was arming himself in their midst* takes us back to the time previous to the onset of the host just described, since Achilles is now thought of as still in his tent, and yet *ἐν μέσοισι*.

365-368. For a similarly extravagant description of the warrior's fury, cf. *ἀφλοισμός (frotth) δὲ περὶ στόμα γίγνεται, τῷ δέ οἱ ὅσσε | λαμπέσθην βλοσυρήσιν (ferocious) ὑπ' ὀφρύσιν* (of Hector) O 607 f., and his *agitur furis; totoque ardentis ab ore | scintillae abstant; oculis micat acribus ignis* Verg. *Aen.* xii. 101 f. Verse 365 is found, with slight variations, in Hesiod, *Shield of Heracles* 164.

365. *τοῦ ὀδόντων* (gen. of separation with *πέλε*): *from his teeth*. — *καί*: also, with the whole clause, though without special reference to anything preceding, as in *τῶν δὲ καὶ ἀργύρεον πλῆτο σπέος* Σ 50. Cf. *τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδῇ* A 249. — *τῷ . . . λαμπέσθην* (366): as in O 607 f. (cited above).

366. *ὡς εἴ τι πυρὸς σέλας*: see on 17. — *ἐν δέ οἱ ἦτορ*: as in A 188, Φ 571. *ἐν* is here adv., *within*. — *ἦτορ δύν' ἄχος* (367): cf. *δὴ ἄχος κραδίην* σ 348, υ 286.

367. *ἄτλητον*: here and I 3 (*πένθει δ' ἀτλήτῳ*) only.

368. *κάμε τεύχων*: *had wrought with toil*. Cf. B 101, Θ 195, where the same words are used of Hephaestus.

369-371 = Γ 330-332 (where Paris arms himself). The offensive and defensive weapons of the Homeric warrior are here mentioned in full, and in the stereotyped order, which is that in which they would most naturally and conveniently be assumed.

370. *καλὰς*: cf. on 358 (*ψυχραί*).

372 f. = Γ 334 f. — *ἀμφὶ . . . βάλετο*: since the sword-belt passed over the right shoulder, and not around the

- χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε
 εἶλετο, τοῦ δ' ἀπάνευθε σέλας γένετ' ἥτε μήνης.
 375 ὥς δ' ὅτ' ἂν ἐκ πόντοιο σέλας ναύτησι φανήῃ
 καιομένοιο πυρός· τὸ δὲ καίεται ὑπόθ' ὄρεσφιν
 σταθμῷ ἐν οἰοπόλῳ· τοὺς δ' οὐκ ἐθέλοντας ἄελλαι
 πόντον ἐπ' ἰχθυόεντα φίλων ἀπάνευθε φέρουσιν·
 ὧς ἀπ' Ἀχιλλῆος σάκεος σέλας αἰθέρ' ἵκανεν
 380 καλοῦ δαιδαλέου. περὶ δὲ τρυφάλειαν αἰέρας
 κρατὶ θέτο βριαρὴν· ἥ δ' ἀστὴρ ὥς ἀπέλαμπεν
 ἵππουρις τρυφάλεια, περισσεύοντο δ' ἔθειραι

waist. — ἔρα: *further*. — χάλκεον: as the decoration of the hilt has been mentioned (*ἀργυρόηλον*), prominence is now given to the material of which the sword itself is made. — σάκος: this is taken before the helmet (380), since the strap which helped support the heavy shield (passing over the left shoulder and under the right arm) must be put on over the head.

374. τοῦ: gen. of separation, *from this*. — μήνης: also gen. of separation. Cf. ὥς τε γὰρ ἡελίου ἀγλήη πέλεν ἢ σελήνης δ 45. For μήνη = σελήνη (cf. *μήν, month*), see Ψ 455.

375. ἐκ πόντοιο: *from the deep*, the standpoint of the spectators, i.e. the sailors. — φανήῃ [*φανῇ*]: second aor. passive. Lessing, in the *Laokoon*, praises this simile as one of the most 'perspective' in Homer, and remarks that the order of place is followed, rather than that of time. 'The radiance of the shield forms the foreground; next the gleam which the sailors see; then the fire on the mountain which causes the gleam, and, finally, the friends from whom they are driven far away upon the sea.'

376. καιομένοιο πυρός: gen. of separation with an explanatory clause following. — τὸ δὲ καίεται: the same verb is used as in the previous clause. Cf. *εἰλομένων· εἰλει δέ θ* 215, *δαιομένη, δαίωσι δέ τ* 317. This sentence explains why the fire can be seen so far away.

377. σταθμῷ: a shelter for flocks and shepherds. It is therefore a shepherd's fire which is meant. — οἰοπόλῳ: *solitary*.

378. First half-verse as in δ 516, ψ 317. — φίλων ἀπάνευθε: since they were already near the land, and could perhaps see their friends upon the shore. Cf. *καὶ δὴ πυρπολέοντας (tending fires) ἐλευσσομεν ἐγγὺς ὄντες* κ 30.

379. Cf. Σ 214, where we find the same verse with *κεφαλῆς* in place of *σάκεος*. — ὧς: i.e. so bright, and so cheering. — αἰθέρ' ἵκανεν: as in Ξ 288, O 686.

380. First half-verse as in Σ 612, and elsewhere. — *περὶ*: with *θέτο* (381), since the helmet covered the head on all sides. (In prose *περιέθετο τῇ κεφαλῇ*).

381. ἀστὴρ ὥς ἀπέλαμπεν: as in Z 295, o 108; cf. X 317 ff.

382. ἵππουρις: the conventional epi-

- χρύσειαι, ἃς Ἥφαιστος ἔει λόφον ἀμφὶ θαμειάς.
 πειρήθη δ' ἔο αὐτοῦ ἐν ἔντεσι διὸς Ἀχιλλεύς,
 385 εἰ οἱ ἐφαρμόσσειε καὶ ἐντρέχοι ἀγλαὰ γυῖα·
 τῷ δ' εὔτε πτερὰ γίγνεται, αἶρε δὲ ποιμένα λαῶν.
 ἐκ δ' ἄρα σύριγγος πατρώιον ἐσπάσας ἔγχος
 βριθὺ μέγα στιβαρόν· τὸ μὲν οὐ δύναται ἄλλος Ἀχαιῶν
 πάλ्लειν, ἀλλὰ μιν οἷος ἐπίστατο πῆλαι Ἀχιλλεύς,
 390 Πηλιάδα μελίνην, τὴν πατρὶ φίλῳ πόρε Χείρων

thet is retained, in spite of the fact that in this case the plume was of gold (383). — *περισσεύοντο* . . . *θαμειάς* (383) : as in X 315 f., where the couplet is more appropriate, since Achilles is there in rapid motion. — *περισσεύοντο* : *waved, fluttered about*.

383. *χρῦσαι* : i.e. of golden threads. — *τα* : *sc.* Cf. ἐπὶ δὲ χρύσειον λόφον ἦκεν Σ 612.

385. *εἰ οἱ ἐφαρμόσσειε* (here only) : *whether he had fitted them properly to himself*. (The intrans. meaning, *whether they fitted*, would suit the pres. tense, rather than the aorist.) This applies especially to the *θώρηξ*, which was buckled tighter or looser, at the convenience of the wearer. Cf. ἤρμοσε δ' αὐτῷ Γ 333, Ἑκτορι δ' ἤρμοσε (*sc.* Ζεύς) τεύχε' ἐπὶ χροῖ P 210. — *ἐντρέχοι* (here only) : *moved swiftly and easily in them*. — Cf. 'And David said unto Saul, I cannot go with these; for I have not proved them' 1 Sam. xvii. 39.

386. *εὔτε* : *as*. Cf. *εὔτε* . . . Νότος κατέχευεν ὀμίχλην Γ 10. — *πτερὰ γίγνεται* : *were like wings* (cf. *ἔρεμιά, τά τε πτερὰ νηυσὶ πέλονται* λ 125), — a still stronger expression for the same idea as in *ἐντρέχοι γυῖα*. It is explained by *αἶρε δὲ κτλ.* Instead of oppressing

him with their weight, the arms buoyed him up. They were also impenetrable, as we learn from T 264 ff.

387. *σύριγγος* : *spear-case*. Cf. *δοῦροδόκης ἐνέδου α 128*. *σύριγξ* elsewhere in Homer means *pipe*, especially the shepherd's Pan's pipe.

388-391 = II 141-144.

388. First half-verse as in E 746, α 100. — Observe the asyndeton.

389. Patroclus could not wield this spear, and therefore had not borrowed it with the other arms of Achilles. Hence it was not captured by Hector at the death of Patroclus, but still remained in its case.

390. *Πηλιάδα* : explained by *Πηλίου ἐκ κορυφῆς* (391). The suffix *αδ-*, here adjectival, is often patronymic, as in *Boreάς, daughter of Boreas*, but cf. *Ἑλλάς* (*sc.* γῆ), and *Ἰλιάς*. The assonance of *πῆλαι* (389) and *Πηλιάδα* is probably intentional. — *πόρε* : according to later tradition Peleus received wedding gifts from the various gods, including horses from Poseidon and a spear from Cheiron. — *Χείρων* : the wise Centaur, mythical physician of the Greeks, and a famous tutor of young heroes, among them of Achilles himself. Cf. *δὲν Χείρων ἐδίδαξε, δικάδατος Κενταύρων* Α 832.

- Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἠρώεσσιν.
 ἵππους δ' Αὐτομέδων τε καὶ Ἄλκιμος ἀμφιέποντες
 ζεύγνυνον· ἀμφὶ δὲ καλὰ λέπαδν' ἔσαν, ἐν δὲ χαλινούς
 γαμφηλῆς ἔβαλον, κατὰ δ' ἠνία τείναν ὀπίσσω
 395 κολλητὸν ποτὶ δίφρον. ὁ δὲ μᾶστιγα φαεινὴν
 χειρὶ λαβὼν ἀραρυῖαν ἐφ' ἵππου ἀνόρουσεν
 Αὐτομέδων· ὅπιθεν δὲ κορυσσάμενος βῆ Ἀχιλλεὺς
 τεύχεσι παμφαίνων ὥς τ' ἡλέκτωρ Ὑπερίων.

391. Πηλίου ἐκ κορυφῆς: const. with τήν 390.

392. Αὐτομέδων: cf. Αὐτομέδων Διώρεος Ἀλκιμος υἱός P 429. — Ἄλκιμος: short form for Ἀλκιμέδων, which occurs also Ω 474, 574. Cf. πέμπτης δ' Ἀλκιμέδων Π 197. So Ἐκατος for Ἐκατηβόλος, Πάτροκλος for Πατροκλῆς, Σθένεος for Σθενέλαος, Ζεῦξις for Ζεύξιππος. — ἀμφιέποντες: busily. 'Homer is fond of a participle that completes the picture, but is not necessary to the sense.'

393. ἀμφί: const. with ἔσαν. — λέπαδνα: breast-bands. The horses were first led under the yoke; then bands were placed about their chests and fastened to the (outer) yoke-pin. There were no traces, the chariot being drawn entirely by the pole. See Ω 265 ff. and notes, and cf. ἐν δὲ λέπαδνα κἀλ' ἔβαλε χρύσεια E 730 f. — ἐν: const. with ἔβαλον (394). — χαλινούς (here only): the bit, fastened to a strap which passed over the cheek-bone and the top of the head.

394. κατὰ... ὀπίσσω: as in Γ 261, 311; cf. ἐξ ἄρτυγος ἠνία τείνας E 262. They drew the reins tight back toward the chariot-seat (δίφρον, 395), after untying them from the chariot-rim (ἄρτυξ).

395. κολλητὸν: well put together. — μᾶστιγα φαεινὴν: as in K 500, Ψ 384.

396. χειρὶ: const. with λαβὼν. — ἀραρυῖαν: fitted to the hand; usually with εἰ or πυκινῶς. Cf. οἱ παλάμφιν ἀρήρειν Γ 338. — ἐφ' ἵππου: upon the chariot. The noun is gen., as appears from ἵππων ἐπιβαινέμεν E 255, ἵππων ἐπιβάς E 328, etc. For the long ultima Monro (375, 4) compares the doubtful εἰ ἡμῖν, ὑμῖν, and the two forms of the dat. pl. in Latin (-būs, -bīs). 'We may suppose that the second of the two vowels borrows some of the quantity of the other, so that with the help of the ictus it can form the arsis' (i.e. thesis) 'of a foot.'

397. ὅπιθεν βῆ: stepped after. With βῆ a preposition is to be supplied in thought from ἀνόρουσεν (396); hence mounted, to take his place beside Automedon as παραιβάτης.

398 = Z 513 (nearly). — ἡλέκτωρ: here adj. with Ὑπερίων, which is a title of the sun-god (lit. 'son of the height,' since -ων is strictly a patronymic ending). Cf. Ὑπερίωνος Ἡελίου Θ 480, α 8. The patronymic was a development from the more general use of the adjective; see on Πηλιάδα 390, and cf. the freq. θεοὶ οὐρανίωτες (of heaven). In Hesiod, Hyperion is the father of Helios.

σμερδαλέον δ' ἵπποισιν ἐκέκλετο πατρὸς ἑοῖο·

- 400 “Ξάνθε τε καὶ Βαλῖε, τηλεκλυτὰ τέκνα Ποδάργης,
ἄλλως δὴ φράζεσθε σωσέμεν ἥνιοχῆα
ἅψ Δαναῶν ἐς ὄμιλον, ἐπεὶ χ' ἐώμεν πολέμοιο,
μηδ' ὡς Πάτροκλον λίπετ' αὐτόθι τεθνηῶτα.”

- τὸν δ' ἄρ' ὑπὸ ζυγόφῃ προσέφη πόδας αἰόλος ἵππος
405 Ξάνθος, ἄφαρ δ' ἤμυσε καρῆατι, πᾶσα δὲ χαίτη
ζεύγλης ἐξεριπούσα παρὰ ζυγὸν οὐδας ἵκανεν·

399-424. The horse *Xanthus* foretells to Achilles his approaching death.

399. Cf. Ψ 402. — πατρὸς ἑοῖο: cf. ἵπποι | ἀμβροτοί, οὓς Πηλῆι θεοὶ δόσαν ἀγλαὰ δῶρα II 380 f., and see note on T 390.

400. For the pedigree of the steeds, cf. τοὺς ἔτεκε Ζεφύρῳ ἀνέμῳ ἄρπυια Ποδάργη II 150. Their names indicate their color, while that of their mother signifies *fleet-foot*. — Βαλῖε: *Dapple*, with ε on account of the chief verse-pause following (§ 41 p). — τηλεκλυτά: here only, for the usual τηλεκλειτά.

401. ἄλλως: i.e. better, as explained in the contrasting negative clause, 403. — δὴ: with *imv.*, *pray*. — φράζεσθε: *bear in mind*, with the 'mixed' aor. inf. σωσέμεν. — ἥνιοχῆα: here used of the chariot-fighter (usually παραιβάτης), who gave his orders to the charioteer proper, and sometimes even held the reins himself. See 424, and cf. θρασὺν ἥνιοχον φορέοντες Ἔκτορα Θ 89 f.

402. ἐώμεν (with synizesis of the first two syllables): *satiated*, explained as from an assumed ἤμι (root *á*, Latin *sa* in *satis*); aor. subjv. by metathesis quantitatis for ἤομεν.

403. μηδ' ὡς: lit. *but not as you left, etc.* μηδὲ φράζεσθε σωσέμεν is not

to be supplied, since it is not the poet's intention to compare and contrast different methods of saving the warrior entrusted to them, but merely to forbid (by the prohibitive μή) the conduct described in the ὡς clause, and contrast it with the course recommended in 401. In 403 we need only the general idea of action, *do not do as you did when, etc.* Cf. ἔτι μοι μένος ἐμπεδόν ἐστιν, | οὐχ ὥς με μνηστῆρες ἀτιμάζοντες βρονταὶ (scorn) φ 426 f. — αὐτόθι: *on the spot* where he fell.

404. ὑπὸ ζυγόφῃ [ζυγοῦ]: *from under the yoke*; cf. Ω 576. Const. with προσέφη. — αἰόλος: this word, which is usually applied to worms, wasps, etc., is used with πόδας here only. Its fundamental meanings seem to be *swift-moving*, *bright*. — For this whole scene, cf. 'And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?' etc. Numbers xxii. 28. The ram of Phrixus also is said to have spoken.

405. ἤμυσε καρῆατι: the dat. as in ἡμῖν ἀσταχέουσιν B 148, cf. ὡς ἐτέρωσ ἤμυσεν κάρη πῆλῃκι βαρυνθέν Θ 308.

406 = P 440 (almost). — ζεύγλης (here and P 440 only): depends on the

- αὐδήεντα δ' ἔθηκε θεά, λευκώλενος Ἥρη·
 “καὶ λίην σ' ἔτι νῦν γε σαώσομεν, ὄβριμ' Ἀχιλλεῦ·
 ἀλλὰ τοι ἐγγύθεν ἡμαρ ὀλέθριον· οὐδέ τοι ἡμεῖς
 410 αἵτιοι, ἀλλὰ θεός τε μέγας καὶ μοῖρα κραταιή.
 οὐδὲ γὰρ ἡμετέρῃ βραδυτῆτί τε νωχελίῃ τε
 Τρῶες ἀπ' ὤμουιν Πατρόκλου τεύχε' ἔλοντο·
 ἀλλὰ θεῶν ὤριστος, ὃν ἡύκομος τέκε Λητώ,
 ἔκταν' ἐνὶ προμάχοισι καὶ Ἑκτορι κῦδος ἔδωκεν.
 415 νῶϊ δὲ καὶ κεν ἄμα πνοιῇ Ζεφύροιο θέοιμεν,
 ἦν περ ἐλαφροτάτην φάσ' ἔμμεναι· ἀλλὰ σοὶ αὐτῷ

preposition in *ἐξεριπούσα*, from the *yoke-pad*, which was fastened with straps to the yoke. As the steed dropped his head to the ground, the yoke and pad would slip down upon his neck, and the mane would fall unconfined on both sides of the yoke.

407. *αὐδήεντα* (here only in the *Iliad*): *endowed with speech*.

408. *καὶ λίην*: *yes, indeed* (lit. *even very much*), implying that the speaker agrees with the wish or thought of his interlocutor. Cf. *καὶ λίην σε πάρος γ' οὐτ' εἶρομαι* A 553, *καὶ λίην κείνός γε εἰκότι κείται ὀλέθρῳ* a 46. These words usually prepare the way for an adversative turn of thought, as here in 409. — *νῦν*: emphasized by *γέ*, on account of the following contrast.

409. *ἡμαρ ὀλέθριον*: see on 294, and cf. the words of Thetis to her son *αὐτίκα γάρ τοι ἔπειτα μεθ' Ἑκτορα πότμος ἐτοῖμος* Σ 96.

410. *αἵτιοι*: *to blame* for your death. — *θεός* (cf. 413, 417): Apollo, as we learn from X 359. — *μοῖρα κραταιή*: *mighty destiny*. Cf. *πορφύρεος θάνατος καὶ μοῖρα κραταιή* E 83. Destiny is called *κραταιή*

on account of its power over all mortals. Cf. the same combination of *μοῖρα κραταιή* and a god in *ἀλλὰ με μοῖρ' ὀλοή καὶ Λητοῦς ἔκτανεν υἱός* II 849.

411. *οὐδέ*: *not . . . either*. — *βραδυτῆτι, νωχελίῃ*: here only. The datives are causal, as in *ὑμετέρῃ κακότητι* ω 455.

412. An unmusical verse marked by the rare combination of spondees in the second, third, and fourth feet. But this heaviness may be intentional, in order to harmonize with the thought.

413. *ὃν . . . Λητώ*: as in A 36, λ 318. For the first half-verse, cf. 95.

414 = Σ 456. The death of Patroclus is narrated in II 799–822.

415. *νῶϊ δὲ κτλ.*: in contrast to 411. — *καί*: *even*. — *ἄμα*: *as swift as (in rivalry with)*. — According to II 149 f. (see on 400), Zephyrus was father of both the steeds of Achilles, a feature of the story apparently forgotten here.

416. *ἦν περ* (i.e. *πνοιῇ*): in thought refers to Zephyrus, *who, indeed*. — *σοὶ αὐτῷ*: *you yourself*, without our being able to do anything to bring it about, or to hinder it.

μόρσιμόν ἐστι θεῶ τε καὶ ἀνέρι ἴφι δαμῆναι."

- ὥς ἄρα φωνήσαντος ἐρινύες ἔσχεθον αὐδὴν.
τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
420 "Ξάνθε, τί μοι θάνατον μαντεύει; οὐδέ τί σε χρή.
εἴ νύ τοι οἶδα καὶ αὐτός, ὃ μοι μόρος ἐνθάδ' ὀλέσθαι,
νόσφι φίλου πατρὸς καὶ μητέρος· ἀλλὰ καὶ ἔμπης
οὐ λήξω πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο."
ἦ ῥα καὶ ἐν πρώτοις ἰάχων ἔχε μῶνυχας ἵππους.

417. θεῶ τε καὶ ἀνέρι: i.e. Apollo and Paris (X 359), just as Patroclus was slain by Apollo and Hector.

418. ἐρινύες: here as guardians of universal law. The bestowal of speech upon the steed was a violation of that law, and the further unveiling of the future a still more flagrant one. Heracles once said that if the sun should go out of his due course the Erinyes, as helpers of justice, would find him out. — ἔσχεθον: *stopped*.

419 = II 48, Σ 97, X 14. — ὀχθήσας: *deeply moved*.

420. οὐδέ τί σε χρή: *it is not at all meet for you to do it*. See on 67.

421. εἴ νύ τοι οἶδα καὶ αὐτός: concessive in tone, with the contrasted idea following in 422 f. Cf. εἴ νύ καὶ ἡμεῖς ἴδμεν Θ 32, and Ω 105. — καὶ αὐτός: *even myself*, from Thetis, who tells

him in Σ 96. See on 409. — δ: *sc.* — μόρος (*sc. ἐστίν*): used here only for *μοῖρα*.

422. καὶ μητέρος: though Thetis did not dwell with Peleus during the war, but with her father Nereus (*cf. τοῦ δ' ἔκλυε πότνια μήτηρ, | ἡμέτη ἐν βένθεσσιν αἰὼς παρὰ πατρὶ γέροντι* A 357 f.), yet she was in Phthia when Achilles departed (Σ 439), and may be supposed to have gone there from time to time afterwards.

423. ἄδην: strictly the acc. of a noun, connected with ἐλάσαι in a local sense, *drive them to* (a state of) *satiety of war*. Cf. οἱ μιν ἄδην ἐλώσιν N 315. Cf. ἐῶμεν (402) and note.

424. ἔχε: *directed*, inasmuch as he indicated his direction and goal to the actual charioteer, Automedon, even if he did not himself take the reins.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Υ.

Υ· μακάρων ἔρις ὦρτο, φέρε δ' ἐπὶ κάρτος Ἀχαιῶν.

Θεομαχία.

ὧς οἱ μὲν παρὰ νηυσὶ κορωνίσιν θωρήσσοντο
ἀμφὶ σέ, Πηλέος υἱέ, μάχης ἀκόρητον Ἀχαιοί,
Τρῶες δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμῷ πεδίοιο·

The Greek title of this book, *Θεομαχία*, does not adequately describe its contents; it applies only to the passage (54-74) which serves as an introduction to the Battle of the Gods, while the real *Θεομαχία* occurs in the next book. At the outset Zeus calls a council of the gods and invites them to participate in the combat. The supporters of each party therefore betake themselves to the battle-field, where they stir up the strife afresh, and even prepare to enter the lists in person. In the combat which follows, the most important place is taken by the duel between Aeneas and Achilles, from which the former is saved by Apollo. The Trojans are then routed by Achilles and driven before him in flight.

The activity of Achilles, in this book, does not become worthy of the hero, or of the dramatic situa-

tion, till just before the close (455-503). The poet shows a taste for long speeches, and a certain partiality for Aeneas.

1-31. *Council of the gods.*

1. The beginning of this book is but loosely connected with the situation at the close of the preceding, since there the Greek host and Achilles are already completely armed (T 395-398, 424), and indeed have already advanced to the battle-field (T 356-363). Cf. T 18, 54, 156 ff. — First half-verse as in O 367.

2. Πηλέος υἱέ: so Patroclus is apostrophized in Π 20 (προσέφης, Πατρόκλεις ἱππεύ), Menelaus in Δ 127, 146, Η 104, and Apollo in T 152, but the usage is rare in Homer, except as the poet apostrophizes Εὔμαιε συβῶτα (*swine-herd*) fourteen times in the *Odyssey*.

3 = Λ 56. First half-verse as in Σ 243; second, as in K 160. — θρωσμῷ

- Zeus δὲ Θέμιστα κέλευσε θεοὺς ἀγορήνδε καλέσσαι
 5 κρατὸς ἀπ' Οὐλύμπιοι πολυπτύχου· ἡ δ' ἄρα πάντη
 φοιτήσασα κέλευσε Διὸς πρὸς δῶμα νέεσθαι.
 οὔτε τις οὖν ποταμῶν ἀπέην, νόσφ' Ὀκεανοῖο,
 οὔτ' ἄρα νυμφάων, αἱ τ' ἄλσεα καλὰ νέμονται
 καὶ πηγὰς ποταμῶν καὶ πίσσα ποιήεντα.
 10 ἐλθόντες δ' ἐς δῶμα Διὸς νεφεληγερέταο
 ξεστῆς αἰθούσῃσιν ἐνίζανον, αἷς Διὶ πατρὶ
 Ἥφαιστος ποίησεν ἰδύησι πραπίδεσσιν.

πεδίοιο: *the rising of the plain*, between the ships and the Xanthus, as appears from Θ 560 f. *τόσσα μεσηγνῶν ἡδὲ Ξάνθοιο ῥοάων | Τρώων καίωντων πυρὰ φαίνοτο Ἰλιόθι πρὸς*, describing the Trojan bivouac on the plain.

4. **Θέμιστα:** an Olympian goddess, ἡ τ' ἀνδρῶν ἀγορὰς ἡμὲν λυεῖ ἡδὲ καθίζει (β 69). She is mentioned elsewhere in Homer only O 87, 93. — **ἀγορήνδε:** this was an extraordinary council, like the one in Θ 3, which was held ἀκροτάτῃ κορυφῇ πολυδεράδος Οὐλύμπιοι, and different from the customary assemblies in the palace of Zeus, as in Δ 1, H 443. It was attended by all the gods (6 ff.).

5. **κρατὸς ἀπ' Οὐλύμπιοι:** *from the summit of Olympus*, the customary seat of Zeus for viewing the affairs of man. Cf. *εὔρεν . . . Κρονίδην . . . ἤμενον . . . ἀκροτάτῃ κορυφῇ πολυδεράδος Οὐλύμπιοι* A 498 f., and Θ 3 (quoted above). The phrase is to be taken with κέλευσε (4).

6. **νέεσθαι:** here (as often) not different from ἐρχεσθαι.

7. **οὔν:** here in the first of two negative clauses, as in *μήτε τις οὖν θήλεια θεὸς τό γε μήτε τις ἄρσσην* Θ 7, *μήτε τις οὖν Τρώων θάνατον φύγοι, ὅσσοι ἔασιν, | μήτε τις Ἀργείων* Π 98 f. — **Ὀκεανοῖο:**

cf. Z 201, 246, where he is called *θεῶν γένεσιν* and *γένεσις πάντεσσι*. His absence may perhaps be explained by the fact that Oceanus belonged to the older generation of gods, and had nothing to do with the court of Zeus; though the contempt and hostility felt by the race of the Titans toward Zeus and his new court, which is so vividly portrayed in the *Prometheus* of Aeschylus, is not Homeric. It is not impossible, too, that the poet remembered that Oceanus surrounds the earth and so perhaps holds it together, and that his absence from his place might imperil the whole order of things.

9 = ζ 124. — **πίσσα:** in this verse only. — This verse furnishes a striking case of intentional alliteration.

10. First half-verse as in κ 62. — **δῶμα:** referring to all the buildings which belonged to the palace of Zeus.

11. **ξεστῆς αἰθούσῃσιν:** as in Z 243. The outer of these *porticoes*, or *corridors*, formed a passage from without into the court; the inner, from the court into the house. They are nowhere else spoken of as places of assembly. — **ἐνίζανον:** here only.

12 = A 608. — **ἰδύησι πραπίδεσσιν:**

- ὥς οἱ μὲν Διὸς ἔνδον ἀγηγέρατ'· οὐδ' ἐνοσίχθων
 ηἰκούστησε θεᾶς, ἀλλ' ἐξ ἀλὸς ἦλθε μετ' αὐτούς,
 15 ἰζε δ' ἄρ' ἐν μέσσοισι, Διὸς δ' ἐξείρετο βουλὴν·
 "τίπτ' αὐτ', ἀργικέραυνε, θεοὺς ἀγορήνδε κάλεστας;
 ἦ τι περὶ Τρώων καὶ Ἀχαιῶν μερμηρίζεις;
 τῶν γὰρ νῦν ἄγχιστα μάχη πόλεμός τε δέδην."
 τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 20 "ἔγνων, ἐννοσίγαιε, ἐμὴν ἐν στήθεσι βουλὴν,
 ὦν ἔνεκα ξυνάγειρα· μέλουσί μοι ὀλλύμενοί περ.
 ἀλλ' ἦ τοι μὲν ἐγὼ μενέω πτυχὶ Οὐλύμπιοι

as in Σ 380, 482, in each case of the work of Hephaestus.

13 f. Διὸς ἔνδον (sc. δώματος): see HA. 757; G. 1148; and cf. Ψ 200, Z 47 πολλὰ δ' ἐν ἀφνειῷ πατρὸς κειμήλια κείται. — οὐδέ: *not*, with *ηἰκούστησε* (here only, cf. ἀνηκούστησεν O 236); a case of 'litotes.' This fact seems to be made prominent on account of the last disagreeable meeting between Zeus and Poseidon (O 157 ff.), when the latter is ordered to desist from aiding the Greeks, in consequence of which we might expect that the latter would now absent himself. — μετ' αὐτούς: *into their midst*.

15. Second half-verse as in ν 127. This action was proper and natural on his part, as brother and second in rank to Zeus. Cf. O 187 ff. where he says τρεῖς γάρ τ' ἐκ Κρόνου εἰμὲν ἀδελφοί... | Ζεὺς καὶ ἐγὼ, τρίτατος δ' Ἀΐδης... | τριχθὰ δὲ πάντα δέδασται, ἕκαστος δ' ἔμμορε (shares) τιμῆς.

16. τίπτ' αὐτε: *why again*, in tone of reproof, as when one meets with something disagreeable, and remembers similar previous experiences. Cf. τίπτ' αὐτ'... εἰλήλουθας A 202, and es-

pecially Poseidon's last collision with Zeus (O 173–218) cited above.

18. ἄγχιστα: in a local sense ('very near'), *in close quarters*, referring to the two contending parties, and therefore forming, in connection with δέδην, a designation of violent hand-to-hand conflict. Cf. the opposite expressions ἀλλήλων ἀλείοντες βέλεα στονόντα, | πολλὸν ἀφισταότες P 374 f., ἐκὰς ἰστάμενος πολεμίζειν N 263, of lukewarm warriors. — μάχη... δέδην: cf. μάχη ἐνοπή τε δέδην M 35.

20. ἐν στήθεσι: attrib. to βουλὴν.

21. ὦν: neut. and introducing a clause epexegetic of βουλὴν (20). — μέλουσι: with a partic., as in μέλε γάρ οἱ ἐὼν ἐν δώμασι νύμφης ε 6. Its subject, Τρῶες, does not appear until 26 ff. — ὀλλύμενοι: Athena, in her excitement, speaks of the Greeks as *perishing*, though they are only *threatened with destruction*. — πέρ: emphatic, *as they are*.

22. ἀλλ'... μενέω: as in Ψ 279. — πτυχὶ Οὐλύμπιοι: where Zeus had his dwelling. Cf. ἦχι ἐκάστω | δώματα καλὰ τέτυκτο κατὰ πτόχας Οὐλύμπιοι Λ 76 f. — It is inconsistent with the majesty

- ἦμενος, ἔνθ' ὁρώων φρένα τέρψομαι· οἱ δὲ δὴ ἄλλοι
 ἔρχεσθ', ὄφρ' ἂν ἵκησθε μετὰ Τρῶας καὶ Ἀχαιοὺς,
 25 ἀμφοτέρουσι δ' ἀρήγεθ', ὅπη νόος ἐστὶν ἐκάστου.
 εἰ γὰρ Ἀχιλλεὺς οἷος ἐπὶ Τρώεσσι μαχεῖται,
 οὐδὲ μίνυνθ' ἔξουσιν ποδώκεα Πηλεΐωνα.
 καὶ δέ τέ μιν καὶ πρόσθεν ὑποτρομέεσκον ὀρώντες·
 νῦν δ', ὅτε δὴ καὶ θυμὸν ἐταίρου χέεται αἰνῶς,
 30 δαίδω, μὴ καὶ τεῖχος ὑπὲρ μόνον ἐξαλαπάξῃ."
 ὥς ἔφατο Κρονίδης, πόλεμον δ' ἀλίσστον ἔγειρει.
 βὰν δ' ἵμναι πολεμόνδε θεοί, δίχα θυμὸν ἔχοντες·
 Ἥρη μὲν μετ' ἀγῶνα νεῶν καὶ Παλλὰς Ἀθήνη

of the supreme god to enter the combat himself.

23. *ἔνθα*: rel. *where*. — *ὁρώων*: with *τέρψομαι* (cf. *εἰσορόωμαι* *τέρπεσθαι* Δ 9 f. and see Ω 633), in contrast with participating in the battle itself (25). — *οἱ δὲ δὴ ἄλλοι* (with the *imv.*): *but do ye others now*.

24. *ὄφρα*: *until*. — *μετά*: *into the midst of*. — *μετὰ . . . Ἀχαιοὺς*: as in Γ 264, P 458, and elsewhere.

25. The prohibition announced in the council at the beginning of Θ is now revoked, but no mention is made of the previous command.

26. *οἷος*: *alone*, i.e. without the gods taking part in the battle. Zeus apparently intends that the struggle be kept in equilibrium by the participation of the gods on both sides, but he seems to overlook the fact that Achilles will gain rather than lose by their intervention, since the gods on his side were far the mightier. — *ἐπὶ*: *against*, with *μάχεσθαι* as in E 124, Δ 442. For the ordinary const. with *μάχεσθαι*, see H.A. 772; G. 1177.

27. *ἔξουσιν*: *check*, as in *ἔξουσιν γὰρ πάντας ἐκνήμιδες Ἀχαιοὶ* N 51. Cf. also Φ 309.

28. *καὶ δέ τε, καὶ*: like *οὐδὲ μὲν οὐδέ* T 295 (see note), since the first *καὶ* (*also*) belongs to the whole clause, and marks *ὑποτρομέεσκον* as parallel with *οὐδὲ . . . ἔξουσιν*, while the second *καὶ* (*even*) belongs only to *πρόσθεν*. — *ὀρώντες*: *whenever they saw him*.

29. *νῦν δ', ὅτε δὴ*: *but now, when indeed*, with *καὶ* *even*, as in *ὅτε δὴ καὶ δαίδω βαῖεις* ρ 461. Thus *ἐταίρου χέεται αἰνῶς* is marked as something still more threatening, to be added to the dread Achilles inspired before.

30. *καὶ*: *actually, even*, with the whole clause. — *ὑπὲρ μόνον*: cf. the same expression in Φ 517.

31. For the second half-verse, cf. *πόλεμος δ' ἀλίσστος ὄρωεν* B 797. — *ἀλίσσστον*: *stubborn*. — *ἔγειρεν*: sc. by his words.

32–75. *The gods on the field of battle*.

32. *δίχα θυμὸν ἔχοντες*: the opposite of *ἓνα θυμὸν ἔχοντες* O 710; cf. Φ 386.

33. *μετ' ἀγῶνα νεῶν*: see on T 3, 42.

- ἦδὲ Ποσειδάων γαίηοχος ἦδ' ἐριούνης
 35 Ἑρμείας, ὃς ἐπὶ φρεσὶ πευκαλίμῃσι κέκασται·
 Ἥφαιστος δ' ἅμα τοῖσι κίε σθένει βλέμεαινων
 χωλεύων, ὑπὸ δὲ κνήμαι ῥώνοντο ἀραιαί·
 ἐς δὲ Τρῶας Ἄρης κορυθαίολος, αὐτὰρ ἅμ' αὐτῷ
 Φοῖβος ἀκερσεκόμης ἦδ' Ἄρτεμις ἰοχέαιρα
 40 Λητώ τε Ξάνθος τε φιλομμειδῆς τ' Ἀφροδίτη.
 εἰως μὲν ῥ' ἀπάνευθε θεοὶ θνητῶν ἔσαν ἀνδρῶν,
 τεῖος Ἀχαιοὶ μὲν μέγ' ἐκύδανον, οὐνεκ' Ἀχιλλεύς
 ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς·

34. ἐριούνης (cf. ἐριόνιος 72): a title of Hermes found elsewhere only in Ω (four times) and θ 322. If the usual derivation from ἐρι- and δούνημι be correct, we may translate *bestower of blessings*. But it is perhaps as well to leave it untranslated, like a proper name.

35. ἐπὶ: const. with κέκασται (cf. Ω 535), though this use of the prep. does not occur elsewhere. Cf. Ω 535. But to take it with φρεσὶ is equally difficult, and is objectionable on account of the rhythm, since it destroys the verse-pause after ἐπὶ. — The same divinities are mentioned as friendly to the Greeks, in Ο 213 f.

36. σθένει βλέμεαινων (at the close of the verse as often; cf. θ 337): *raging in might*, a formula to express the outward bearing of a warrior conscious of his strength. Cf. κύβει γαίων θ 51. — βλέμεαινων, χωλεύων (37): for the relation of the two participles, cf. T 211 f.

37 = Σ 411. — ὑπὸ: adv. *below*. — For a similar humorous reference to the lameness of Hephaestus, cf. ἄσβεστος δ' ἄρ' ἐνὶ ὄρτο γέλως μακάρεσσι θεοῖσιν, |

ὡς ἴδον Ἥφαιστον διὰ δώματα ποικιλόεντα A 599 f.

38. Ἄρης: a verb is to be supplied from 32. — κορυθαίολος (always of Hector, except here): *helmet-waving*, a mark of warlike activity. Cf. et cristam adverso curru quatit aura volentem Verg. *Aen.* xii. 370.

39. ἀκερσεκόμης (here only): *with unshorn hair, with waving hair*, perhaps originally referring to the halo of rays with which the head of the god of light was conceived to be surrounded. Pindar calls Apollo ἀκεφοκόμας *Isth.* i. 6. See on T 69.

40. Λητώ: Leto, with Artemis, showed sympathy to the Trojans E 447 f. ἦ τοι τὸν (Aeneas) Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα . . . ἔκοντο.

41. εἰως [ἔως] μὲν: the contrasted clause follows, with αὐτὰρ, in 47.

42. τεῖος: *τέως*. — μέγ' ἐκύδανον: *were full of proud confidence*. κυδάνω is a parallel form to κυδαίνω, as μελάνω (H 64) to μελαίνω. It is elsewhere trans.; cf. τοὺς μὲν ὁμῶς μακάρεσσι θεοῖσιν κυδάνει Ξ 72 f. — οὐνεκ' . . . ἀλεγεινῆς (43): as in Σ 247 ff.

43 = T 46, where see note.

- Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον,
 45 δειδιότας, ὅθ' ὀρώντο ποδώκεα Πηλεΐωνα
 τεύχεσι λαμπόμενον, βροτολοιγῷ ἴσον Ἄρην.
 αὐτὰρ ἐπεὶ μεθ' ὄμιλον Ὀλύμπιοι ἦλυθον ἀνδρῶν,
 ὦρτο δ' Ἔρις κρατερὴ λαοσσόος, αὖε δ' Ἀθήνη,
 σταῶσ' ὅτε μὲν παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός,
 50 ἄλλοτ' ἐπ' ἀκτῶν ἐριδούπων μακρὸν αὐτεῖ·
 αὖε δ' Ἄρης ἐτέρωθεν, ἐρεμνῇ λαίλαπι ἴσος,
 ὅξυν κατ' ἀκροτάτης πόλιος Τρώεσσι κελεύων,

44 = H 215. — Τρῶας: governed by *ὑπήλυθε*. — γυῖα, ἕκαστον: in partitive apposition.

45. ὅθ' [ὅτε]: *ὅτι* does not suffer elision. § 10 b.

46. First half-verse as in P 214, Σ 510; second, as in A 295, M 130, N 802, θ 115. — βροτολοιγῷ ἴσον Ἄρην: on account of his destructive force in battle.

47. μεθ' ὄμιλον: *into the midst of the throng*.

48. ὦρτο δέ: apodosis to *ἐπεὶ* κτλ.

47. — Ἔρις: cf. Ἔρις ἀμοτον μεμανία Δ 440 and E 518. She belongs to neither party, but arouses the spirit of combat on both sides (*λαοσσός*), and enjoys the conflict for its own sake. Athena on the side of the Achaeans, and Ares on the side of the Trojans, accompany her, and support her with loud outcries. Cf. A 3–12 (where Zeus sends Eris to arouse the Achaeans), and hic Mars armipotens animum virisque Latinis | addidit, et stimulos acris sub pectore vertit Verg. *Aen.* ix. 717 f.

49. σταῶσα: *having taken her stand*, and hence *standing*. Of Ares, on the contrary, *θέων* is used (53), correspond-

ing to the impetuous character of the war-god. — ὅτε μὲν: parallel with *ἄλλοτε* (50); cf. ὡς Ἐκτωρ ὅτε μὲν τε μετὰ πρώτοισι φάνεσκεν, | ἄλλοτε δ' ἐν πυμάτοισι κελεύων Δ 64 f.

50. ἄλλοτε: without *δέ*, as in 53; cf. *φοῖτα δ' ἄλλοτε μὲν πρόσθ' Ἐκτορος*, *ἄλλοτ' ὅπισθεν* E 595. The parallelism of the two members is further broken by the return to the leading thought (and to the indic. mood) in *αὐτεῖ* (cf. *αἶε*, 48). Cf. A 139, where the repetition of the leading idea in *ἄξω ἑλῶν* betrays the passionate excitement of Agamemnon. — ἐπ' ἀκτῶν: *on the shores*, i.e. the Rhoetean and Sigeian promontories which enclosed the place where the ships were drawn up. Cf. *ἡδὺς στόμα μακρὸν, δον συνεύραθον* (*shut in*) ἄκραι Ξ 36. — ἐριδούπων: here only as epithet of *ἄκτῃ*. It is used once also of *ποταμός* (κ 515).

51. ἐρεμνῇ . . . ἴσος: as in M 375; cf. *κελαινῇ λαίλαπι ἴσος* A 747. This and similar comparisons are used in other cases more appropriately with verbs of motion or of combat.

52 f. ὅξύ: const. with *κελεύων*, *calling to them with sharp, piercing, voice*. — κατ' ἀκροτάτης πόλιος (cf. X 172): down

- ἄλλοτε πὰρ Σιμόεντι θέων ἐπὶ Καλλικολώνῃ.
 ὥς τοὺς ἀμφοτέρους μάκαρες θεοὶ ὀτρύνοντες
 55 σύμβalon, ἐν δ' αὐτοῖς ἔριδα ῥήγγυντο βαρεῖαν.
 δεινὸν δὲ βρόντησε πατὴρ ἀνδρῶν τε θεῶν τε
 ὑπόθεν· αὐτὰρ ἐνερθε Ποσειδάων ἐτίναξεν
 γαῖαν ἀπειρεσίην ὀρέων τ' αἰπεινὰ κάρηνα·
 πάντες δ' ἐσσεύοντο πόδες πολυπίδακος Ἴδης
 60 καὶ κορυφαί, Τρώων τε πόλις καὶ νῆες Ἀχαιῶν.
 ἔδεισεν δ' ὑπένερθεν ἄναξ ἐνέρων Ἀἰδωνεύς,

from the topmost height of the citadel. To this expression for the standing-place of Ares the contrasting clause ἄλλοτε . . . θέων is joined. The partic., with its qualifying phrases, is subordinate to ὅξῃ . . . κελεύων, and so is parallel with κατ' ἀκροτάτης πόλιος. — Καλλικολώνῃ (cf. 151): this height, which cannot be exactly identified, was said in later tradition to have been the site of the judgment of Paris.

54. τοὺς ἀμφοτέρους: them both, Trojans and Achaeans. Though the combat had already begun, according to Poseidon's words in 18, yet here it appears to be first set in motion by the agency of the gods.

55. σύμβalon: often followed by μάχεσθαι as inf. of result; cf. συμβάλετ' (sc. Paris and Menelaus) ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι Γ 70, ἔριδι ξυνέηκε μάχεσθαι Α 8. — ἐν αὐτοῖς: among themselves, since the presumption, in Homer, is always strongly in favor of the emphatic use of αὐτός. § 24 g. — ἔριδα ῥήγγυντο βαρεῖαν (cf. 66): were causing violent strife to break forth. This combination occurs here only. It is one of the many expressions for fighting. Cf. μένος

Ἄρης δατέονται shared between them the fury of battle Σ 264. ἔριδα is apparently direct obj. of ῥήγγυντο.

56. δεινὸν δὲ βρόντησε: cf. βροντήσας δ' ἄρα δεινὸν Θ 133.

57. ἐτίναξεν: sc. in his capacity of ἐνοσίχθων. Cf. Ξ 392 (where Poseidon is aiding the Argives) ἐκλύσθη δὲ θάλασσα ποτὶ κλισίας τε νέας τε.

58. ἀπειρεσίην: as an epithet of γαῖαν, here only. — ὀρέων . . . κάρηνα: as in § 123.

59. πόδες: the foot-hills of Ida. — πολυπίδακος Ἴδης: verse-close as in 218, Ξ 157, 307, Ψ 117. — The alliteration of π in this verse is not so striking as in 9, but yet is noticeable.

61. ἔδεισεν: for the length of the first syllable (before δ f), cf. ὡς ἔφατ', ἔδεισεν δ' ὁ γέρων Α 33, and see § 41 j. β; M. 371, 372, 394. — ὑπένερθεν: of the lower world, as in οἱ ὑπένερθε καμόντας Γ 278. — ἐνέρων: here and in O 188 (Ἀἰδης ἐνέροιον ἀνάσσω) only. — For the whole description, cf. O 224 f., where Zeus declares that if a combat had arisen between Poseidon and himself μάλα γάρ κε μάχης ἐπύθοντο καὶ ἄλλοι, | οἱ περ ἐνέρετοιο εἰσι θεοί, and non secus, ac si qua penitus vi

- δείσας δ' ἐκ θρόνου ἄλτο καὶ ἴαχε, μή οἱ ὕπερθεν
γαῖαν ἀναρρήξειε Ποσειδάων ἑνοσίχθων,
οἰκία δὲ θνητοῖσι καὶ ἀθανάτοισι φανείη
65 σμερδαλέ' εὐρώεντα, τά τε στυγέουσι θεοὶ περ.
τόσσος ἄρα κτύπος ὦρτο θεῶν ἔριδι ξυνιόντων.
ἦ τοι μὲν γὰρ ἔναντα Ποσειδάωνος ἀνακτος
ἴστατ' Ἀπόλλων Φοῖβος ἔχων ἰὰ πτερόεντα,
ἄντα δ' ἐνναλίιο θεά, γλαυκῶπις Ἀθήνη·
70 Ἥρη δ' ἀντέστη χρυσηλάκατος κελαδεινὴ
Ἄρτεμις ἰοχέαιρα, κασιγνήτη ἐκάτοιο·

terra dehiscens | infernas reseret sedes et regna recludat | pallida, dis invisa Verg. *Aen.* viii. 243 f.; also inde tremit telus et rex pavet ipse silentium, | ne pateat latoque solum retegatur hiatu Ovid *Metam.* V. 356 f. In the treatise *On the Sublime* (περὶ ὕψους, ix.), attributed to Longinus, this passage (verses 56-65) is quoted as specially magnificent.

62. **δείσας δέ**: resumes *ἐδείσαν* (61), (was struck with terror . . .) and in fear, etc. So in the *Persians* of Aeschylus (682 ff.) Darius, in the under-world, is disturbed by the outcries of the Persian elders, and appears above his tomb with questions. — **μή**: to be connected with *δεῖσας*, since the clause καὶ ἴαχε is almost parenthetical, as is indicated by the verse-pause after ἄλτο.

65. **εὐρώεντα**: mouldy, damp, because deprived of the sunlight. Here only in the *Iliad*. — **τά τε . . . περ**: to indicate the extreme of horror. So Agamemnon says of Hector τὸν τε στυγέουσι καὶ ἄλλοι H 112. For the opposite idea, cf. *ἐνθα κ' ἔπειτα καὶ*

ἀθάνατος περ ἐπελθὼν | *θήσαιοτο ἰδὼν καὶ* *τερφθεῖη φρεσὶν ᾗσιν* (of the gardens of Calypso) ε 73 f.

66. **θεῶν**: gen. of source, *from the gods*. Cf. Φ 390.

67. **ἔναντα**: here only; cf. 69. — **Ποσειδάωνος**: the short ultima implies a disregard of the original digamma in *ῥάνακτος* (§ 14 e). — Stier calls attention to the symmetrical arrangement of the pairs of divinities according to sex: (1) masc. masc.; (2) masc. fem.; (3) fem. fem.; (4) fem. masc.; (5) masc. masc.

68. **Ἀπόλλων Φοῖβος**: the usual order reversed. — **ἰά** (here only): for *ἰούς*.

69. **ἐνναλίιο**: strictly an epithet of Ares, but often used as his name. Cf. his sister Ἐνώ (Bellona), a personification of battle, in E 333 *πολλίπορθος Ἐνώ* and E 592 *Ἄρης καὶ πότνι Ἐνώ*.

70. **χρυσηλάκατος**: *with golden arrow* (ἡλακάτη, spindle). — **κελαδεινὴ**: *sounding, echoing*, an epithet of Artemis as goddess of the chase. Cf. Ἀρτέμιδος *χρυσηλακάτου κελαδεινῆς* II 183 (also Φ 511).

71. **ἰοχέαιρα**: *she who showers* (χέω) *arrows, the archer goddess*.

Λητοῖ δ' ἀντίστη σῶκος ἐριούνιος Ἑρμῆς,
 ἅντα δ' ἄρ' Ἡφαίστειο μέγας ποταμὸς βαθυδίνης,
 ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον.

- 75 ὥς οἱ μὲν θεοὶ ἅντα θεῶν ἴσαν· αὐτὰρ Ἀχιλλεὺς
 Ἐκτορος ἅντα μάλιστα λιλαίετο δῦναι ὄμιλον
 Πριαμίδεω· τοῦ γάρ ῥα μάλιστά ἐ θυμὸς ἀνώγειν
 αἵματος ἄσαι Ἄρηα ταλαύρινον πολεμιστήν.
 Αἰνεΐαν δ' ἰθὺς λαοσσόος ὥρσεν Ἀπόλλων
 80 ἀντία Πηλεΐωνος, ἐνῆκε δὲ οἱ μένος ἦν·
 νιεί δὲ Πριάμοιο Λυκάονι εἷσατο φωνήν·

72. σῶκος (here only): *the strong one*, from σῶκεῖν (= ἰσχύειν) a rare verb occurring in tragedy. Cf. Aesch. *Eum.* 36 ὥς μήτε σῶκεῖν (of the tottering priestess). — ἐριούνιος: see on 34.

73. μέγας ποταμὸς βαθυδίνης: as in φ 329.

74. Ξάνθον, Σκάμανδρον: Homer was accustomed to ascribe to the speech of the gods certain ancient names which existed beside the customary ones. Cf. Βριάρεως and Αἰγαίων A 403 f., χαλκίς (*night-hawk*) and κύμινδης E 291, μῶλυ δέ μιν καλέουσι θεοί κ 305. — δέ: short, by metrical necessity, in spite of two consonants following. The poet desires to use the word Σκάμανδρος in his story, and as its penult is long and its antepenult short, it cannot be brought into the dactylic hexameter unless the preceding syllable is also short. So before Ζάκυνθον B 634, Ζέλειαν B 824, σκέπαρον ε 237. See § 41 i ε; M. 370.

75-111. *Apollo incites Aeneas to battle against Achilles.*

75. ἅντα θεῶν ἴσαν: but the real combat between the gods does not begin till φ 342.

76. μάλιστα: connected in thought with Ἐκτορος. — δῦναι ὄμιλον (*pugnam inire*): as in A 537.

77. Πριαμίδεω: with 'synizesis.' — τοῦ: limits αἵματος (78). — ἐ θυμὸς ἀνώγειν: as in Θ 322, Σ 176, X 142.

78 = E 289, X 267. — αἵματος ἄσαι: a vivid expression to emphasize the savage nature of Ares. — ταλαύρινον (from ταλάω and φριός): *shield-bearing*, and hence *warlike*. Usually of Ares, but cf. τό μοι ἐστι ταλαύρινον πολεμίζειν H 239.

79. λαοσσός: of Apollo here only; usually of the war-gods, Ares, Athena, or Eris (48). — Apollo urges Aeneas to attack Achilles, in order to draw the latter away from Hector. The impending struggle between Apollo and Poseidon (67 f.) is ignored by the poet.

80. Cf. 118, T 37, Ψ 390, 400.

81. Λυκάονι: cf. θώρηκα . . . ἔδυνεν | οἷο κασιγνήτοιο Λυκάονος Γ 332 f.; also φ 34 ff. — εἷσατο (inceptive aor.) φωνήν: *made himself like in voice, assumed the voice*, although in the next verse a more complete resemblance seems to be implied. Cf. εἷσατο δὲ φθογγὴν νῦν Πριάμοιο Πολίτη B 791.

- τῷ μιν εἰσάμενος προσέφη Διὸς υἱὸς Ἀπόλλων·
 “Αἰνεΐα, Τρώων βουληφόρε, ποῦ τοι ἀπειλαί,
 αἶς Τρώων βασιλεύσιν ὑπίσχεο οἶνοποτάζων,
 85 Πηλεΐδew Ἀχιλῆος ἐναντίβιον πολεμίζειν;”
 τὸν δ’ αὖτ’ Αἰνεΐας ἀπαμειβόμενος προσέειπεν·
 “Πριαμίδη, τί με ταῦτα καὶ οὐκ ἐθέλοντα κελεύεις
 ἀντία Πηλεΐωνος ὑπερθύμιο μάχασθαι;
 οὐ μὲν γὰρ νῦν πρῶτα ποδώκεος αὖτ’ Ἀχιλῆος
 90 στήσομαι, ἀλλ’ ἤδη με καὶ ἄλλοτε δουρὶ φόβησεν
 ἐξ Ἴδης, ὅτε βουσὶν ἐπήλυθεν ἡμετέρησιν,

82. = II 720, P 326.

83. Αἰνεΐα Τρώων βουληφόρε: as in E 180, N 463, P 485. — ἀπειλαί: boastful threats. Cf. ποῦ τοι ἀπειλαὶ οἰχονται; N 219 f., πῇ δὴ συνθεσθαι τε καὶ ὄρκια βήσεται ἡμῖν; B 339. “Why do you not carry out your boasting threats, now that you have the opportunity?” Cf. Θ 229 ff., quoted on 84.

84. βασιλεύσιν: i.e. the chiefs who formed the king’s council, — sometimes called δημογέροντες. Cf. εἶατο δημογέροντες Γ 149. The same title is also given to the highest nobles, as leaders of the army. — ὑπίσχεο: iterative impf. — οἶνοποτάζων: at times of wine drinking, when the king feasted the princes at the public expense. The verb is frequentative, and occurs nowhere else in the *Iliad*, but cf. οἶνοποτάζει ἐφήμενος ἀθάνατος ὥς ζ’ 30ῃ, ἥσο μετ’ ἀνδράσιν οἶνοποτάζων υ 262. Cf. also εἰλαπινάζων (feasting) Ξ 241. In Θ 229 ff. Agamemnon charges the Achaeans with having forgotten their boasts over their wine, πῇ ἔβαν εὐχολαί, δτε δὴ φάμεν εἶναι ἀρσται, | . . . πίνοντες κρητήρας ἐπιστεφείας οἶνοιο;

85. ἐναντίβιον πολεμίζειν (as in Φ 477): in explanatory appos. with ἀπειλαί (83). Cf. ὑπόσχηται τόδε ἔργον, . . . σκοπιαζόμεν K 39 f. The pres. inf. is used, in spite of ὑπίσχεο (84) which usually takes the future. See HA. 948 a; G. 1286; GMT. 136; M. 238.

86. Cf. 199.

87. ταῦτα: pl. referring to the words of Apollo, and explained by the following inf. (88). Cf. Ψ 415 f., and τί με ταῦτα κελεύετε κερτομέοντες; (the words of Odysseus to Laodamas) θ 153.

88 = 333. — ἀντία: see on T 163.

89. οὐ μὲν γὰρ κτλ.: the reason given applies to οὐκ ἐθέλοντα (87). — ἄντα (with στήσομαι 90, as in P 29, 167): take my stand against. Cf. Τρώων ἀνθ’ ἐκατόν τε . . . στήσσεσθαι Θ 233 f.

90. στήσομαι: the fut., in spite of οὐκ ἐθέλοντα (87), on the supposition that he will obey the exhortation of Apollo. The potential opt. would be more natural to our thought, but less definite. Cf. κείσε δ’ ἐγὼν οὐκ εἶμι, . . . Τρωαὶ δέ μ’ ὀπίσσω πᾶσαι μομήσονται Γ 410 ff. — φόβησεν: for a fuller account of this, see 187 ff.

- πέρσε δὲ Λυρνησσὸν καὶ Πήδασον· αὐτὰρ ἐμὲ Ζεὺς
 εἰρύσαθ', ὅς μοι ἐπῶρσε μένος λαίψηρά τε γούνα.
 ἦ κ' ἐδάμην ὑπὸ χερσὶν Ἀχιλλῆος καὶ Ἀθήνης,
 95 ἦ οἱ πρόσθεν ἰούσα τίθει φάος ἠδὲ κέλευεν
 ἔγχρ' ἡλαλκείῳ Λέλεγας καὶ Τρῶας ἐναίρειν.
 τῷ οὐκ ἔστ' Ἀχιλλῆος ἐναντίον ἄνδρα μάχεσθαι·
 αἰεὶ γὰρ πάρα εἷς γε θεῶν, ὅς λαιγὸν ἀμύνει.
 καὶ δ' ἄλλως τοῦ γ' ἰθὺ βέλος πέτετ', οὐδ' ἀπολήγει
 100 πρὶν χροὸς ἀνδρομέοιο διελθέμεν. εἰ δὲ θεὸς περ
 ἴσον τείνειεν πολέμου τέλος, οὗ με μάλα ρέα

92. **πέρσε δέ**: this, too, is dependent on *δε*. Aeneas had fled to Lyrnessus from Ida. See 191, and note on T 292. — **Πήδασον**: the residence of Altes, king of the Leleges, who gave his daughter Laotoë in marriage to Priam. See Φ 85 ff. In Z 35 it is called Πήδασον αἰπεινήν.

93. Cf. X 204. — **ἐπῶρσε**: in both of these places, signifies *aroused*; not a case of 'zeugma' with γούνα. Cf. μοι φίλα γούνατ' ὀρώρη I 610. — **λαίψηρά**: proleptic, *to rapid motion*. Cf. λαίψηρά δὲ γούνατ' ἐνώμα | φευγέμεναι K 358 f. and note on T 276 (αἰψηρήν).

94. **ἦ κ' ἐδάμην**: the intensive particle, with the emphatic position of the verb, strengthens the contrast with ἐμὲ Ζεὺς εἰρύσατο (92 f.). We mark the contrast by "else."

95. **τίθει φάος**: *brought light*, in a metaphorical sense, i.e. gave the victory. Cf. φῶς δ' ἐτάροισιν ἔθηκεν Z 6.

96. **Δελεγας**: the inhabitants of Pedasus and Lyrnessus. Cf. 92, Φ 86 f.

97. **τῷ**: *therefore*, referring to the preceding explanation (90-96). The central fact is repeated in 98 with γάρ.

98 = E 603 (nearly). Cf. ἦ τοι πρόσθε στᾶσα βέλος ἔχευεν κέλε δμυνεν Δ 129, τοίη οἱ (Tydeus) ἐπὶ ρροθος ἦεν Ἀθήνη Δ 390. — **εἷς γε**: *one at least*, and perhaps more.

99. **καὶ δ' ἄλλως**: *even without this*, i.e. independent of divine help. Cf. ὁ δ' ἀγήνωρ ἐστὶ καὶ ἄλλως I 699, ἦ τε (Penelope) καὶ ἄλλως | κείται ἐν ἄλγεσι θυμὸς φ 87 f. — **τοῦ γε**: const. with βέλος. — **ἰθὺ** [εὐθύς]: *straight forward*, *straight for the mark* without turning aside.

100. **διελθέμεν**: the only case in which this word is used, with a gen., to describe the progress of the spear. — **εἰ δέ** (with *πέρ*): *if only*; a wish, but closely connected, as a condition, with the following clause.

101. **ἴσον**: *fairly, equally*, proleptic pred. with *τείνειεν*. Cf. κατὰ ἴσα Α 336, ἐπὶ ἴσα O 413. — **πολέμου τέλος**: *the decision of the combat*. Cf. ἐν γὰρ χερσὶ τέλος πολέμου II 630. "If only the gods do not favor Achilles unjustly." — **ρέα** ('synthesis'): for the length of the syllable before *ρέα* see § 41 j a. In many such cases the word before which the vowel is

νικήσει, οὐδ' εἰ παγχάλκεος εὐχεται εἶναι."

τὸν δ' αὖτε προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·

"ἤρως, ἀλλ' ἄγε καὶ σὺ θεοῖς αἰειγενέτησιν

105 εὐχεο· καὶ δέ σε φασὶ Διὸς κούρης Ἀφροδίτης

ἐκγεγάμεν, κείνος δὲ χερείονος ἐκ θεοῦ ἐστίν·

ἣ μὲν γὰρ Διὸς ἐσθ', ἣ δ' ἐξ ἀλίοιο γέροντος.

ἀλλ' ἰθὺς φέρε χαλκὸν ἀτειρέα, μηδὲ σε πάμπαν

λευγαλέοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειῇ."

110 ὥς εἰπὼν ἔμπνευσε μένος μέγα ποιμένι λαῶν,

βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ.

lengthened began originally with two consonants (M. 371).

102. νικήσει: fut. ind. in the apod. after a cond. with *εἰ* and the opt. Cf. *εἴ τις . . . ἔποιτο . . . θαρσαλέωτερον ἔσται* K 222 f. The fut. indic. expresses more decidedly than the opt. with *κέ* the confidence of the speaker. — οὐδ' *εἰ*: not even if, with the indic. as in οὐδ' *εἰ μάλα καρτερὸς ἔσσι* E 645. — παγχάλκεος: expresses strength and firmness; cf. *χάλκεον ἦτορ* B 490.

103 = O 253, Φ 461 (with *ἐκάεργος* in place of *Διὸς υἱός*).

104. ἤρως: used in direct address here and K 416 only, in the *Iliad*. — καὶ σύ: you too, since in the case of Achilles it may be assumed, after 98. — αἰειγενέτησιν: ever-existing, eternal; used with *θεοῖς* Γ 296, Z 527, and in the *Odyssey*.

105. καὶ δὲ σε: resuming καὶ σύ (104). δέ is here used almost in a causal sense like γάρ ('parataxis'). The thought is intended at first to be general, "for you also have a goddess as your mother," but instead of this the special statement is made at once. — Διὸς κούρης: Aphrodite was the

daughter of Zeus and Dione. Cf. *μήτηρ δέ οἱ* (Aeneas) *ἐστ'* Ἀφροδίτη E 248, ἣ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτη, | μητρὸς ἑῆς E 370 f.

106. χερείονος: of lower rank, i.e. Thetis, daughter of Nereus the old god of the sea, and not of an Olympian god. Cf. Φ 184-191, where Achilles boasts of his descent from Zeus (through Aeacus and Peleus), as making him the superior of Asteropaeus, who was the grandson of the river-god Axius.

107. Διὸς: gen. of source. The same relation is expressed in the next clause by *ἐξ*.

108. ἰθὺς φέρε: cf. *ἰθὺς φέρεται* 172, *ἰθὺς φέρον* E 506, Π 602. — μηδὲ σε πάμπαν: not by any means, as in Φ 338.

109 = Φ 339 (nearly). — λευγαλέοις: abusive, insolent. — ἀποτρεπέτω: sc. πολέμου, and cf. *ἐπέεσσιν ἀποτρέφεις πολέμου* M 249. — ἀρειῇ: threatening.

110 = O 262. Cf. *ὥς φάτο, τῷ δ' ἔμπνευσε μένος* K 482.

111 = Δ 495, E 562, 681, P 3, 87, 592, and elsewhere. — βῆ: sc. Aeneas. — αἴθοπι χαλκῷ: of the whole panoply (cf. *εἰλυμένοι αἴθοπι χαλκῷ* Σ 522), but especially of sword and spear.

- οὐδ' ἔλαθ' Ἀγχίσαιο πάϊς λευκώλενον Ἥρην
 ἀντία Πηλεΐωνος ἰὼν ἀνὰ οὐλαμὸν ἀνδρῶν·
 ἢ δ' ἄμυδις στήσασα θεοὺς μετὰ μῦθον ἔειπεν·
- 115 “φράζεσθον δὴ σφῶι, Ποσειδάον καὶ Ἀθήνη,
 ἐν φρεσὶν ὑμετέρησιν, ὅπως ἔσται τάδε ἔργα.
 Αἰνείας ὃδ' ἔβη κεκορυθμένος αἶθοπι χαλκῷ
 ἀντία Πηλεΐωνος, ἀνῆκε δὲ Φοῖβος Ἀπόλλων·
 ἀλλ' ἄγεθ' ἡμεῖς πέρ μιν ἀποτρῶπῶμεν ὅπισσῳ
- 120 αὐτόθεν· ἢ τις ἔπειτα καὶ ἡμείων Ἀχιλλῆι
 παρσταίῃ, δοίῃ δὲ κράτος μέγα, μηδέ τι θυμῷ

112–155. *Hera strives to induce Poseidon to take part in the combat, in aid of Achilles.*

112. οὐδ' ἔλαθε: with ἰὼν (113), *escape her notice that.* Cf. οὐδ' ἔλαθ' Ἀτρεὺς υἱὸν ἀρηΐφιλον Μενέλαον | Πάτροκλος Τρώεσσι δαμῆς P 1 f.

113. ἰὼν ἀνὰ οὐλαμὸν ἀνδρῶν: cf. κίων ἀνὰ οὐλαμὸν ἀνδρῶν Δ 251, 273. — οὐλαμὸν (from εἴλω, *crowd together*, with initial *ϕ*, and hence the apparent hiatus): *the throng* of warriors in close array.

114. ἄμυδις στήσασα: *collecting together.* ἄμυδις as in K 300. Cf. οἱ τ' ἄμυδις κοίτης μεγάλην ἱστᾶσιν ὀμίχλην N 336. — θεοῖς: *i.e.* those friendly to the Greeks; cf. 115, 119 f., 123 f., 125 f. — μετὰ: *adv. among them, i.e. among the gods whom she had called together.* With ἔειπεν, cf. ἀγορὴν θέμενος μετὰ μῦθον ἔειπον μ 319. The expression μετὰ μῦθον ἔειπεν is usually preceded by a dat.; cf. 292, Ω 777. — Again the poet ignores the single combats announced in 67–74.

115. φράζεσθον κτλ.: cf. φράζω μεθ' ὅπως ἔσται τάδε ἔργα Ξ 3, φραζώμεθ' ὅπως ἔσται τάδε ἔργα ρ 274. — She addresses by name the chief gods of her party.

116. ὅπως ἔσται τάδε ἔργα: *how these matters shall be, and so “what action we are to take under these circumstances.”* Cf. οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα B 252. The meaning of ἔργα in this formula is usually to be learned from what follows.

117. ὅδε: like a demonstrative adv. of place, *here.* Cf. T 140, and Διί, ὅς τις ὅδε κρατεῖ E 174 f. — ἔβη: *has started to go*, with ἀντία (118).

118. ἀνῆκε: cf. σοὶ δ' ἐπὶ τοῦτον ἀνῆκε E 405, and also Φ 396, 545.

119. ἡμεῖς: emphasized by πέρ (cf. T 57) in contrast with Apollo. — μίν: *i.e.* Aeneas, who is advancing under the protection of Apollo. — ἀποτρῶπῶμεν: *turn back* (a frequentative form from ἀποτρέπω).

120. αὐτόθεν: *directly from here*, and so almost temporal (“at once”). The contrast follows with ἢ τις ἔπειτα. In the first case they would not allow Aeneas to engage in battle with Achilles; hence ἔπειτα (*then*), “if we do not decide on this course.” — καὶ ἡμείων (const. with τῆς): *sc.* just as Apollo is helping Aeneas.

121. κράτος μέγα: almost equiv. to

- δενέσθω, ἵνα εἰδῇ, ὃ μιν φιλέουσιν ἄριστοι
 ἀθανάτων, οἱ δ' αὐτ' ἀνεμῶλιοι, οἱ τὸ πάρος περ
 Τρωσὶν ἀμύνουσιν πόλεμον καὶ δημοτῆτα.
 125 πάντες δ' Οὐλύμποιο κατήλθομεν ἀντιόωντες
 τῇσδε μάχης, ἵνα μή τι μετὰ Τρώεσσι πάθῃσιν
 σήμερον· ὕστερον αὖτε τὰ πείσεται, ἄσσα οἱ αἶσα
 γεινομένῳ ἐπένησε λίνῳ, ὅτε μιν τέκε μήτηρ.
 εἰ δ' Ἀχιλλεὺς οὐ ταῦτα θεῶν ἐκ πεύσεται ὁμφῆς,
 130 δεῖσέτ' ἔπειθ', ὅτε κέν τις ἐναντίβιον θεὸς ἔλθῃ
 ἐν πολέμῳ· χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς."

νικῆν. Cf. αἰψά κεν ἡε φέροιτο μέγα κράτος ἡε φοροίμην N 486. — **μηδέ τι θυμῷ δενέσθω** (122): *and let him not lack in courage*, a negative parallel to the preceding words, in the *imv.* for greater emphasis.

122. **εἰδῇ**: *know* by actual experience, through the help which he enjoys from the gods. — **δ**: *ὅτι*. — **ἄριστοι**: *mightiest*.

123. **οἱ δ' αὐτ' ἀνεμῶλιοι** (*powerless*): still dependent on **εἰδῇ** ὃ.

125. **πάντες**: see on **θεοὺς** (114). — **ἀντιόωντες**: *to take part in*, with *gen.* (of the goal aimed at) **μάχης** 126. A fut. partic. without *σ*, assimilated instead of contracted. § 29 a, c; HA. 424 D; G. 784, 2 c.

126. **πάθῃσιν**: subjv. in a final clause after an aor., perhaps because the purpose is not yet realized, but is still in contemplation. See on T 354, and cf. *ἐσπόμεθ'*, ὅφρα σὺ χαίρης A 158.

127. **σήμερον· ὕστερον**: 'chiastic' position in relation to the verbs. See § 2 o, and cf. *παύσωμεν . . . σήμερον· ὕστερον . . . μαχήσονται* H 29 f. — **πείσεται**: the fut. is often thus used after a command, exhortation, or expression

of purpose. See on T 208. In such cases the fut. may sometimes be translated by *may*, *can*, or *must*. Cf. *ἀνδρας κτείνωμεν· ἔπειτα . . . νεκροὺς . . . συλήσεται* Z 70 f., and H 30 (quoted above).

128 = Ω 210 (nearly). Cf. η 197 f., where *κλώθες* (i.e. the Fates, as *spinners*) are joined with *αἶσα*. — **γεινομένῳ**: *at his birth*. — The idea of the Fates as spinners is beautifully developed by Plato in his *Republic* 617 f. But they are hardly personified in Homer except perhaps in Ω 49, and in η 197 f. cited above.

129. **οὐ**: here used in a protasis, instead of *μή*, since the negative is not regarded as belonging to the whole clause, but as closely joined to the verb, forming almost a compound word, in direct contrast with **εἰδῇ** (122). See HA. 1028; G. 1383, 2; GMT. 384–387; M. 316; and cf. 139, Ω 296. — **θεῶν ἐκ ὁμφῆς**: *by the voice of the gods*, used of direct and personal communication (cf. 120 f.).

131. **χαλεποὶ**: *to be dreaded* (sc. *εἰσιν*); in the 'personal construction,' HA. 944; cf. Φ 482. — **φαίνεσθαι**: inf. with *χαλεποὶ* as acc. of respect. HA.

- τὴν δ' ἡμείβετ' ἔπειτα Ποσειδάων ἐνοσίχθων·
 “Ἥρη, μὴ χαλέπαινε παρέκ νόον· οὐδέ τί σε χρή.
 οὐκ ἂν ἐγὼ γ' ἐθέλοιμι θεοὺς ἔριδι ξυνελάσσαι
 135 [ἡμέας τοὺς ἄλλους, ἐπεὶ ἦ πολὺ φέρτεροί εἰμεν]·
 ἀλλ' ἡμεῖς μὲν ἔπειτα καθεζόμεσθα κιόντες
 ἐκ πάτου ἐς σκοπιήν, πόλεμος δ' ἄνδρесси μελήσει.
 εἰ δέ κ' Ἄρης ἄρχωσι μάχης ἡ Φοῖβος Ἀπόλλων,
 ἡ Ἀχιλῆϊ ἵσχωσι καὶ οὐκ εἰῶσι μάχεσθαι,

952; G. 1528. — *ἐναργεῖς*: predicate to *φαίνεσθαι*. — The visible presence of a god caused awe and fear in the mind of the Homeric man. Cf. *ταρβήσας δ' ἐτέρωσε βάλλ' ὄμματα, μὴ θεὸς εἴη* π 179.

132 = N 231, v 146.

133. *μὴ χαλέπαινε*: do not be incensed. — *παρέκ νόον*: (along past good judgment) *inconsiderately*. Cf. the words of Dolon *πολλῆσιν μ' ἄτρηι παρέκ νόον ἤγαγεν Ἑκτωρ* K 391. Hera has shown inconsiderate haste in proposing to embroil the gods in strife merely because Apollo has stimulated Aeneas, 118 f. — *οὐδέ τί σε χρή*: it does not at all become you (sc. *χαλεπαίνειν*); see on T 67. — Poseidon here shows more moderation than usual; perhaps because of his bitterness against Zeus (see on 13 f.), who has summoned the gods to battle.

134. First half-verse as in Θ 210, cf. *οὐκ ἂν ἐγὼ γε θεοῖσιν ἐπουρανόισι μαχοίμην* Z 129, and *οὐδ' ἂν ἐγὼ μακάρεσσιν θεοῖς ἐθέλοιμι μάχεσθαι* Z 141. For the second, cf. Φ 394. — *θεοὺς*: here the gods of both parties, and not as in 114.

135 = Θ 211. This verse is clearly out of place here, and is wanting in a number of MSS. — *ἡμέας* (with *synthesis*): in appos. with *θεοὺς*.

136. *ἔπειτα*: then, therefore, in consequence of what I have said; cf. Ω 290. — Second half-verse as in α 372.

137. *ἐκ πάτου*: aside from the beaten path, i.e. from the space where the battle is raging. — *πόλεμος* . . . *μελήσει*: i.e. mortals will attend to the battle, without our interference. — *ἄνδρесси*: in distinction from gods; cf. *πόλεμος δ' ἄνδρесси μελήσει | πᾶσιν, ἐμοὶ δὲ μάλιστα* Z 492 f., where it is used of men, in distinction from women.

138. *ἄρχωσι*: pl. between two sing. subjects. Cf. *Σιμόεισιν συμβάλλετον ἡδὲ Σκάμανδρος* E 774, *Πυριφλεγέθων τε ρέουσιν | Κώκυνός τε κ* 513 f. The so-called *Schema Alemanicum*. Here it is unexpected because the subjects are not connected by copulative conjunctions, but opposed to each other by *ἦ*. The effect of the figure is heightened by the rhythm (the chief pause being in the fourth foot, with a secondary caesura in the second foot), and especially by the rhyme before the pauses (*-ης* . . . *-ης*). — *ἄρχωσι μάχης*: these words are emphasized (in contrast to what Apollo had done, 118), by being brought forward into an unusual position.

139. *οὐκ εἰῶσι* (see on 129): *prevent*.

- 140 αὐτίκ' ἔπειτα καὶ ἄμμι παρ' αὐτόφι νείκος ὀρεῖται
 φυλόπιδος· μάλα δ' ὦκα διακρινθέντας ὁῶ
 ἄψ ἵμεν Οὐλυμπόνδε, θεῶν μεθ' ὁμήγουριν ἄλλων,
 ἡμετέρης ὑπὸ χερσὶν ἀναγκαίῃφι δαμέντας."
 ὥς ἄρα φωνήσας ἡγήσατο κυανοχαίτης
- 145 τείχος ἐς ἀμφίχυτον Ἡρακλῆος θείοιο,
 ὑψηλόν, τό ρά οἱ Τρῶες καὶ Παλλὰς Ἀθήνη
 ποίεον, ὅφρα τὸ κῆτος ὑπεκπροφυγῶν ἀλείαιτο,
 ὅππότε μιν σεύαιτο ἀπ' ἡiónος πεδίονδε.

140. ἄμμι: *i.e.* the gods friendly to the Greeks. — παρ' αὐτόφι: *by their side*. Cf. κτενέειν δὲ παρ' αὐτόφι (the ships) πάντας ἀρίστους N 42. — νείκος ὀρεῖται φυλόπιδος (141): *cf.* νείκος ὀρώρηται πολέμοιο N 271 and ξρίδα πτολέμοιο ζ 389.

141. διακρινθέντας: "separating," elsewhere used of the two contending parties (*cf.* φρονέω δὲ διακρινθήμεναι ἦδη | Ἀργείους καὶ Τρῶας Γ 98), here of the gods friendly to the Trojans, *withdrawing from the battle, giving up the battle*; *cf.* 212.

142. First half-verse as in O 133; *cf.* ἄψ ἐς Ὀλυμπον ἵκεσθον, ἔν' ἀθανάτων ἕδος ἐστίν Θ 456. — ὁμήγουριν: here only.

143. ἀναγκαίῃφι [ἀνάγκη]: *by force* against which resistance is useless, by superior might. ἴφι is the usual word with δαμῆναι.

144. κυανοχαίτης: here as a subst.; *cf.* τοῦ δ' ἔκλυε κυανοχαίτης ι 536.

145. τείχος ἐς ἀμφίχυτον (the latter word here only): *to a wall of heaped-up earth* (lit. 'thrown up on both sides'), forming a sort of protecting circle near the sea, behind which Heracles could retire (148). — Second half-verse as in O 25. The spondees

in the third, fourth, and fifth feet give the rhythm a heavy movement. — Poseidon was defrauded by Laomedon of his hire for building the walls of Troy (Φ 446-457), and in revenge sent a sea-monster to ravage the country. Laomedon, in obedience to an oracle, exposed his daughter Hesione to be devoured by the monster, but promised his immortal steeds (E 640) to anyone who should slay it. This heroic act was performed by Heracles, with the protection of the wall here mentioned, but Laomedon again broke his word and gave him only mortal horses. Heracles in return slew Laomedon and sacked Troy, and gave Hesione as a prize to his companion Telamon.

147. τὸ κῆτος: *that sea-monster familiar in the myth*. For this use of the art., *cf.* τὸν Χρῦσσην A 11. — ἀλείαιτο: *escape, find protection from*.

148. ὅππότε: of repeated action, but the opt. is not in a 'past general' condition, but merely the indir. form for the thought of Athena in building the wall (ὅφρα . . . ἀλέγεται ὅππότε κε σεήνται); H. 937; G. 1502 f. — μιν: *i.e.* Heracles.

- ἔνθα Ποσειδάων κατ' ἄρ' ἔξετο καὶ θεοὶ ἄλλοι,
 150 ἀμφὶ δ' ἄρ' ἄρρηκτον νεφέλῃν ὤμοισιν ἔσαντο·
 οἱ δ' ἐτέρωσε καθίζον ἐπ' ὄφρυσιν Καλλικολώνης
 ἀμφὶ σέ, ἦε Φοῖβε, καὶ Ἄρηα ποτολίπορθον.
 ὧς οἱ μὲν ῥ' ἐκάτερθε καθεῖατο μητιόωντες
 βουλὰς· ἀρχέμεναι δὲ δυσηλεγέος πολέμοιο
 155 ὥκνεον ἀμφότεροι, Ζεὺς δ' ἤμενος ὕψι κέλευεν.
 τῶν δ' ἅπαν ἐπλήσθη πεδίων, καὶ λάμπετο χαλκῶ,
 ἀνδρῶν ἦδ' ἵππων· κάρκαιρε δὲ γαῖα πόδεσσιν

149. καὶ θεοὶ ἄλλοι: here those friendly to the Greeks.

150. ἀμφί: const. with ἔσαντο. — ἄρρηκτον (here only of a cloud): *impenetrable*.

151. οἱ δέ: the gods friendly to the Trojans, who, strangely enough, without any motive being given, follow the example of the opposite party. — ἐτέρωσε: i.e. nearer the Simoïs (53). — ἐπ' ὄφρυσιν: *on the brows*. In this sense here only, but cf. Ἰλῶς ὄφρυόεσσα X 411, and supercilio clivosi tramitis Verg. *Georg.* i. 108. — Καλλικολώνης: see on 53.

152. ἀμφὶ σέ: for the apostrophe see on 2. — ἦε: an epithet of Phoebus, found only here and O 365, and of uncertain meaning; probably either *shining* (ἥως), or *loud-shouting* (αὔω), or connected with *ἔημι shoot*. — ποτολίπορθον: used of Ares here only; regularly of Odysseus in the *Odyssey*. Cf. 384, Φ 550, Ω 108.

153 ff. The gods thus range themselves in opposite groups, while Zeus sits in majesty on his higher seat (155).

154. δυσηλεγέος: probably connected with the stem of ἄλγος (cf. ἀλεγ-εινός), *very painful*. It is found

in the *Iliad* here only, but cf. θανάτον γε δυσηλεγέα χ 325.

155. ἤμενος ὕψι: cf. πτυχι Οὐλύμιο ἤμενος (22 f.), ὕψι περ ἐν νεφέεσσι καθήμενος (of Zeus and Athena) π 264. — κέλευεν (used absolutely): *was their master, ruled them as ταμὴς πολέμοιο*.

156-258. *Dialogue between Aeneas and Achilles*.

156. τῶν δέ: here the poet returns to the description of the battle, which was begun in 54 f., and interrupted in 112. But it is noteworthy that the narrative begins anew, as if the armies were now advancing to battle for the first time. τῶν refers to the contending warriors, and is more closely defined by ἀνδρῶν ἦδ' ἵππων (157). — καὶ λάμπετο χαλκῶ: parenthetical (since the following words are in appos. with τῶν), and expressing the result of the preceding clause. Cf. πλήτο δὲ πᾶν πεδὶον πεζῶν τε καὶ ἵππων | χαλκοῦ τε στεροπῆς ξ 267 f.

157. κάρκαιρε (here only): reduplicated from the root καρ- (*to sound*), *tumbled*. For similar reduplications cf. μαρμαίρω, πορφύρω, μορμύρω, etc. A similar onomatopoeic stem appears in *crack, creak*.

- δρυνμένων ἄμυδις. δύο δ' ἄνδρες ἔξοχ' ἄριστοι
 ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι,
 160 Αἰνείας τ' Ἀγχισιάδης καὶ δῖος Ἀχιλλεύς.
 Αἰνείας δὲ πρῶτος ἀπειλήσας ἐβεβήκειν
 νευστάζων κόρυθι βριαρῇ· ἀτὰρ ἀσπίδα θοῦριν
 πρόσθεν ἔχε στέρνοιο, τίνασσε δὲ χάλκεον ἔγχος.
 Πηλεΐδης δ' ἐτέρωθεν ἐναντίον ὦρτο λέων ὥς
 165 σίντης, ὃν τε καὶ ἄνδρες ἀποκτάμεναι μεμάασιν
 ἀγρόμενοι, πᾶς δῆμος· ὁ δὲ πρῶτον μὲν ἀτίζων
 ἔρχεται, ἀλλ' ὅτε κέν τις ἀρηιθόων αἰζήων

158-160. Cf. δύο δ' ἄνδρες ἀρήιοι ἔξοχον ἄλλων, | Αἰνείας τε καὶ Ἴδομενεύς, . . . | ἵεντ' ἀλλήλων ταμείην χροῖα νηλεὶ χαλκῷ N 499 ff.

158. δρυνμένων ἄμυδις: cf. ἐρχόμενων ἄμυδις N 343. — δύο δ' ἄνδρες ἔξοχ' ἄριστοι: the narrative opens as if an entirely new episode were beginning, 75-111 being completely ignored.

159 = Z 120, Ψ 814. — μέσον: (subst.) *midst, space between*. — ἀμφοτέρων: *both armies*.

160. First half-verse as in P 754.

161. ἀπειλήσας: not in words, but by the attitude and bearing described in the following words. The partic. coincides in time with the principal verb; see on T 265. — ἐβεβήκειν: *had moved forward, or had taken his stand*. For the final -ν, see H.A. 87 a; G. 58.

162. θοῦριν: elsewhere an epithet of Ares, or of ἀλκή, but in this passage transferred from the warrior to his shield, as if that too were endowed with life. Cf. ἀσπίδα θοῦριν A 32, αἰγίδα θοῦριν O 308.

163. Cf. τὴν (the shield) ἀρ δ γε πρόσθε σχόμενος, δύο δοῦρε τινάσων M

298. — ἔχε: passing from the partic. construction (νευστάζων) to a finite verb, as often.

164. ἐναντίον . . . ὥς: as in A 129. — The following extended simile is one of the most admired in Homer. See § 2 e, ff.

165. καί: *also, i.e. "consequently,"* referring back to the emphatic σίντης. It belongs to the whole clause, marking its correspondence with the fact previously stated (see also 223). Cf. τοῦ (i.e. Nestor) καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδὴ A 249.

166. πᾶς δῆμος (in emphatic appos. with ἄνδρες ἀγρόμενοι): *a whole village*. — ἀτίζων (here only): *heeding not*.

167. ὅτε κέν: the prevailing Homeric use of κέν or ἄν in conditional, or conditional relative, clauses is to connect the supposition with a *particular* event or state of things. But in many places, as here, the reference is indefinite. Monro suggests that κέν may be used in this case to point a contrast (πρῶτον μὲν . . . ἀλλ' ὅτε κέν τις). See M. 289, 2 b (1), and 363, 1 b.

- δουρὶ βάλλῃ, ἔαλῃ τε χανών, περὶ τ' ἀφρὸς δδόντας
 γίγνεται, ἐν δέ τέ οἱ κραδίῃ στένει ἄλκιμον ἦτορ,
 170 οὐρῇ δὲ πλευράς τε καὶ ἰσχία ἀμφοτέρωθεν
 μαστίεται, ἐξ δ' αὐτὸν ἐποτρύνει μαχέσασθαι,
 γλαυκίωων δ' ἰθὺς φέρεται μένει, ἣν τινα πέφνῃ
 ἀνδρῶν ἣ αὐτὸς φθίεται πρώτῳ ἐν ὁμίλῳ.
 ὥς Ἀχιλῆϊ ὥτρυνε μένος καὶ θυμὸς ἀγήνωρ
 175 ἀντίον ἐλθέμεναι μεγαλήτορος Αἰνείαιο.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
 “Αἰνεία, τί σὺ τόσσον ὁμίλου πολλὸν ἐπελθών

168. *ἔαλῃ τε* (begins the apodosis) : *gathers himself for a leap*; cf. τῇ ὑπο πᾶς ἔαλῃ N 408. The aor. expresses the momentary beginning of the action, while the following presents describe the accompanying and resulting circumstances, which continue; so *ὑπεκρύφθη . . . ἐμβρέμεται . . . τρομέουσι* O 626 f. — For the figure in *ἔαλῃ*, cf. *seque in sua colligit arma Verg. Aen. x. 412*; *se collegit in arma ibid. xii. 491*.

169. *ἐν κραδίῃ ἦτορ* : cf. T 169.

170. *οὐρῇ* : a Schol. states that many believed that the lion *ἔχει ὑπὸ τῇ οὐρῇ* (tail) *κέντρον μέλαν, ὡς κεράτιον* (a little horn), *δι' οὗ αὐτὸν μαστίζει, ὅψ' οὗ νυττόμενος* (pricking himself) *πλέον ἀγριούται*.

171. *ἔ[ε]* : here and Ω 134 only; cf. *εὐ* for *οἰ* N 495. — *ἐποτρύνει* : as though to spur himself on.

172. *γλαυκίωων* : here only. Cf. *γλαυκῶπις* as an epithet of the war-goddess Athena. — *ἰθὺς φέρεται* : cf. 108. — *μένει* : dat. of cause. — *ἣν* : *if haply*. See on T 71. The implied apodosis here is the lion's purpose.

173. *φθίεται* : subjv. from *ἐφθίμην*, second aor. of *φθίω*. — *πρώτῳ ἐν ὁμίλῳ* : as in P 471, but less appropriate here of a combat with hunters. Cf. *ἐβλητ' ἐν πρώτοισι* M 306 (also of a lion).

174. Cf. *Νέστορ, ἐμ' ὀτρύνει κραδίῃ καὶ θυμὸς ἀγήνωρ* K 220. — This application of the simile shows that the detailed description, rich in external features, is merely intended to bring before the hearer the feeling of Achilles, and not at all his manner of moving, as might appear from 164 and 168.

175. First half-verse as in P 67, 69; second, as in T 263, 293, 323.

176 = Γ 15, Z 121, Φ 148, X 248. This formula usually stands in close connection with what has preceded, and introduces a single combat between two warriors. — *ἦσαν* : “found themselves.” *εἶναι* with an adv. in such cases is more than the mere copula. § 3 j. — *ἐπ' ἀλλήλοισιν* : see on T 318.

177 = Φ 149.

178. *τόσσον ὁμίλου* : *so far from the throng*, with *ἔστις* (179). — *πολλὸν ἐπελθών* : *passing over a wide stretch*; added by way of explanation. The

- 180 ἔσθης; ἡ σέ γε θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει
 ἐλπόμενον Τρῶεσσιν ἀνάξιν ἵπποδάμοισιν
 τιμῆς τῆς Πριάμου; ἀτὰρ εἴ κεν ἔμ' ἐξεναρίξης,
 οὐ τοι τούνεκά γε Πριάμος γέρας ἐν χερὶ θήσει·
 εἰσὶν γάρ οἱ παῖδες, ὁ δ' ἔμπεδος οὐδ' ἀεσίφρων.
 ἡ νύ τί τοι Τρῶες τέμενος τάμον ἐξοχον ἄλλων,
 185 καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμῃαι,
 αἶ κεν ἐμὲ κτείνης; χαλεπῶς δέ σ' ἔολπα τὸ ρέξειν.

caesura forbids us to take *τόσσον* with *πολλόν*.

179. *ἡ*: *verily, can it be?* an answer to the preceding question in the form of a conjecture; cf. *ἡ ἵνα ὕβριν ἔδῃ*; A 203. — *σέ*: emphasized by *γέ*, with reference to the preceding clause. — *θυμὸς . . . ἀνώγει*: as in H 74. — *μαχέσασθαι*: to begin battle (inceptive aor.).

180. The pretensions of Aeneas to the crown are explained in 213–241, cf. 302–308. In N 460 f. we read *αἰεὶ γὰρ Πριάμῳ ἐπεμήνιε* (sc. *Alveias*) *δίῳ*, | *οὐνεκ' ἄρ' ἐσθλὸν ἐόντα μετ' ἀνδράσιν οὐ τι τίσσεν*.

181. *τιμῆς*: with *ἀνάξιν*, “enjoy” the honor, *sway the scepter*. Cf. Ψ 649, and *τιμῆς . . . ἥς περ ἀνασσεύω* 30. For the gen. with verbs of ruling, see M. 151 f. — *τῆς Πριάμου*: that of Priam, i.e. the majesty of king. This use of the article is really post-Homeric (M. 260 g).

182. *οὐ* (placed first for emphasis, in contrast with *ἐλπόμενον*, 180): *not at all, by no means*. — *τούνεκα*: in the apod. after *εἰ* (181), as in *εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ . . . | τούνεκά οἱ προβέουσιν ὀρεῖδα μυθήσασθαι* A 290 f. — *γέρας*: i.e. the royal power.

183. *ἔμπεδος* (sc. in his *φρένες*): *firm in mind*; cf. *τούτῳ δ' οὐτ' ἄρ νῦν φρένες ἔμπεδοι* Z 352. — *ἀεσίφρων*: *light-minded, volatile* (lit. *blown about*, from *δημι*). The word is used twice elsewhere in Homer (Ψ 603, φ 302). Cf. *φρένας ἐκπεπαταγμένους* (bereft of sense) σ 327.

184. *τέμενος . . . ἄλλων*: cf. *καὶ μὲν οἱ Λόκιοι τέμενος τάμον ἐξοχον ἄλλων* Z 194. — *τέμενος* (*τέμνω*): a piece of land set apart for special use, either for a royal domain (as here), or as a sanctuary for a divinity. — *τάμον*: cut off from the rest. — *ἐξοχον ἄλλων*: i.e. in extent and value.

185 = Z 195 (nearly); first half-verse as in M 314. — *καλόν*: see on *ψυχρὰ* T 358. — *φυταλιῆς καὶ ἀρούρης*: of orchard and garden; gen. of ‘description,’ with *τέμενος*, like *τὸ μὲν ἡμῖν οἶνονπέδιο* I 579. — *νέμῃαι*: use, till.

186. *αἶ . . . κτείνης*: this protasis is made subord. to *ὄφρα νέμῃαι* (185), and does not depend directly upon *τάμον* (184). — *χαλεπῶς*: with difficulty, scarcely. — *σ' ἔολπα*: the neglect of the digamma shown in this elision is very rare in case of *φέρολπα*. But cf. φ 583, x 216.

- ἤδη μὲν σέ γέ φημι καὶ ἄλλοτε δουρὶ φοβῆσαι·
 ἧ οὐ μέμνη, ὅτε πέρ σε βοῶν ἄπο, μῶνον ἔοντα,
 σεῦα κατ' Ἰδαίων ὀρέων ταχέεσσι πόδεσσιν
 190 καρπαλίμως; τότε δ' οὐ τι μετατροπαλίζω φεύγων.
 ἔνθεν δ' ἐς Λυρνησσὸν ὑπέκφυγες· αὐτὰρ ἐγὼ τὴν
 πέρσα μεθορμηθεὶς σὺν Ἀθήνῃ καὶ Διὶ πατρὶ,
 ληιάδας δὲ γυναικάς, ἐλεύθερον ἡμαρ ἀπούρας,
 ἦγον· ἀτὰρ σέ Ζεὺς ἐρρύσατο καὶ θεοὶ ἄλλοι.
 195 ἀλλ' οὐ νῦν σε ρύεσθαι οἴομαι, ὥς ἐνὶ θυμῷ
 βάλλεαι· ἀλλὰ σ' ἐγὼ γ' ἀναχωρήσαντα κελεύω
 ἐς πληθὺν ἰέναι, μηδ' ἀντίος ἴστασ' ἐμεῖο,
 πρὶν τι κακὸν παθέειν· ῥεχθὲν δέ τε νήπιος ἔγνω.”

187. For the facts, cf. 90–93.

188. ἧ οὐ (with synizesis) μέμνη, ὅτε: as in O 18, Φ 396, ω 115. The temporal clause with ὅτε takes the place of the object of μέμνη. — βοῶν ἄπο: const. with σεῦα (189).

189. ταχέεσσι πόδεσσιν: as in Φ 564, ν 261.

190. μετατροπαλίζω (here only): *kept turning about* as brave men do, to face the foe again. Your flight was complete and cowardly. Cf. ἐντροπαλιζόμενος Λ 547, P 109.

191. Λυρνησσόν: see 89 ff. (with notes), where Aeneas tells the same story.

192. πέρσα: cf. Λυρνησσὸν διαπορθήσας B 691. — σὺν Ἀθήνῃ: with πέρσα. σὺν is the poetic word for *with*, μετά the prose word. The distinction is usually a matter of literary style and not of meaning. See § 3 h a.

193. ληιάδας (here only): this adj. is formed (like Ἑλλάς, Ἰλιάς) by the suffix -ας. It is equivalent to the gen. of the noun λῆις. — ἐλεύθερον ἡμαρ

ἀπούρας: as in Z 455, Π 831. See T 294 and note.

194. Cf. 92 f.

195. ρύεσθαι (inf. pres.): *is protecting you*. The subj. is Δία supplied from Ζεὺς (194). — ἐνὶ θυμῷ βάλλεαι (196): here in the unusual sense *imagine, fancy*; nearly so in K 447 μὴ δὴ μοι φύξιν γε . . . ἐμβάλλω θυμῷ. For the ordinary meaning, cf. Ψ 313, α 200 f. ὡς ἐνὶ θυμῷ ἀθάνατοι βάλλουσι.

196 = P 30 (nearly). — κελεύω: *advise*.

197 = P 31. — ἐς πληθύν (as in Λ 360): in distinction from the foremost champions. — μηδ' . . . ἐμεῖο: carries out the idea of κελεύω . . . ἰέναι in negative form; but πρὶν . . . παθέειν (198) is added in a threatening tone, “ere it is too late.”

198 = P 32. — ῥεχθὲν: placed first for emphasis (cf. ῥεχθέντος κακοῦ ἔστ' ἄκος εὐρεῖν I 250), in contrast with πρὶν . . . παθέειν. When the misfortune has already come, *then* (even) a fool comprehends it. “A fool is taught wisdom only by misfortune.”

- τὸν δ' αὖτ' Αἰνείας ἀπαμείβετο φώνησέν τε·
 200 "Πηλεΐδῃ, μὴ δὴ μ' ἐπέεσσὶ γε νηπύτιον ὥς
 ἔλπεο δειδίξεσθαι, ἐπεὶ σάφα οἶδα καὶ αὐτὸς
 ἡμὲν κερτομίας ἢ δ' αἴσυλα μυθήσασθαι.
 ἴδμεν δ' ἀλλήλων γενεήν, ἴδμεν δὲ τοκῆας,
 πρόκλυτ' ἀκούοντες ἔπεα θνητῶν ἀνθρώπων,
 205 ὅψει δ' οὐτ' ἄρ πω σὺ ἐμοὺς ἴδες οὐτ' ἄρ' ἐγὼ σοὺς.
 φασὶ σέ μὲν Πηλῆος ἀμύμονος ἔκγονον εἶναι,
 μητρὸς δ' ἐκ Θέτιδος καλλιπλοκάμου ἁλοσύδνης·
 αὐτὰρ ἐγὼν υἱὸς μεγαλήτορος Ἀγχίσαο
 εὖχομαι ἐκγεγάμεν, μήτηρ δέ μοί ἐστ' Ἀφροδίτη·

199. Cf. 86.

200-202 = 431-433.

200. μὴ δὴ (with *imv.*, as in μὴ δὴ οὕτως . . . κλέπτε νόψ A 131 f. and often): *do not, pray.* — ἐπέεσσιν (emphasized by γέ): *words* in contrast to deeds; cf. the same thought in 256. — νηπύτιον (*νη-, ἡπύω*): *in-fans*; a word occurring eight times in T and Φ, but elsewhere only in N 292 = T 244. It is equiv. to *νήπιος*.

201. δειδίξεσθαι: cf. 432 and δειδίξασθαι Σ 164.

202. κερτομίας: *insulting words* (referring to 179-186). — αἴσυλα (*ἀ-, ἴσος*): *unmeasured* (i.e. boastful) words, referring to 187-198. — "If I wished to imitate you in such discourse, it would not be difficult."

203. γενεήν: *race*, including the whole line of ancestors; cf. 214 ff. — After repelling the contemptuous and boastful words of his adversary, he asserts his own equality in birth, which warrants him in challenging Achilles.

204. πρόκλυτα (here only): *famed*. — ἀκούοντες: perf. in sense.

— ἔπεα θνητῶν ἀνθρώπων: these words point to the existence of songs of an epic character, in this case, perhaps, telling of the marriage of Peleus and Thetis, or the loves of Aphrodite and Anchises.

205. ὅψει: *with the eyes* (cf. ὅψει . . . εἰσίδεσκει ψ 94), in distinction from ἀκούοντες 204. This whole clause is added 'paratactically' to ἀκούοντες, by the use of a finite verb and conj., instead of a participle. — οὐτ' ἄρ . . . οὐτ' ἄρα: as in Z 352. — πώ: with the neg., *never*.

207. μητρός (pred. appos. with Θέτιδος): as *mother*. — ἁλοσύδνης: prob. *daughter of the sea*; used also of Amphitrite in δ 404 φῶκαι νέποδες (*web-footed seals*) καλῆς ἁλοσύδνης. The origin of the word is doubtful.

208. Cf. Αἰνείας δ' υἱὸς μεγαλήτορος Ἀγχίσαο E 247. — υἱός: pred. with ἐκγεγάμεν (209), *was born the son*.

209 = E 248 (nearly). — μήτηρ δέ: the form of the sentence is changed, as often. We should expect a gen. correlative with Ἀγχίσαο (208). — μοί:

- 210 τῶν δὲ νῦν ἕτεροὶ γε φίλον παῖδα κλαύσονται
 σήμερον· οὐ γάρ φημ' ἐπέεσσί γε νηπυτίοισιν
 ᾧδε διακρινθέντε μάχης ἔξαπονέεσθαι.
 εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' ἐν εἰδῆς
 ἡμετέρην γενεήν, πολλοὶ δέ μιν ἄνδρες ἴσασιν·
- 215 Δάρδανον αὖ πρῶτον τέκετο νεφεληγερέτα Ζεὺς,
 κτίσσε δὲ Δαρδανίην, ἐπεὶ οὐ πω Ἴλιος ἰρή
 ἐν πεδίῳ πεπόλιστο πόλις μερόπων ἀνθρώπων,
 ἀλλ' ἔθ' ὑπωρείας ᾗκεον πολυπίδακος Ἴδης.

dat. of 'possessor' with a noun (see H. 768-b); more commonly with εἰμί or γίγνομαι.

210. τῶν (with ἕτεροι, one or other): of these two pairs of parents. — κλαύσονται: will mourn, i.e. will lose, since the actual mourning for Achilles's death would not take place till the news reached Phthia, probably on the third day. Cf. I 363, where Achilles, expecting to return home, says that if Poseidon should grant him a favorable voyage ἡματί κε τριτάτῳ Φθίην ἐρίβωλον ἰκοίμην.

211. σήμερον (in emphatic position): even to-day, this very day.

212. ᾧδε: i.e. as we are now doing, referring with emphasis to the preceding words. — διακρινθέντε: separating. See on 141, and cf. τῷ δὲ διακρινθέντε δ μὲν μετὰ λαὸν Ἀχαιῶν | ἦιε H 306 f. — μάχης ἔξαπονέεσθαι: as in II 252. For the quantity of α, see § 41 g.

213 f. = Z 150 f. — εἰ δ' ἐθέλεις: this protasis has no formal apodosis, but after the final clause ὅφρα κτλ., and the parenthetical πολλοὶ δ' ἴσασιν, the account itself follows immediately. See M. 324* b, — 'the consequence is sufficiently implied in the εἰ-clause.'

215. αὖ: furthermore, as if in con-

tinuation of a genealogy already begun (cf. 219, 231, 236). — πρῶτον (i.e. as ancestor of our race): pred. to Δάρδανον, as in ὅς πρῶτον Μίνωα τέκε N 450.

216. Δαρδανίην: a city, lying on the foot-hills of Ida, above Ilios. — ἐπεὶ οὐ πω Ἴλιος κτλ.: so Verg. Aen. iii. 109 f. nondum Ilium et arces | Pergamæ steterant.

217. ἐν πεδίῳ: in contrast to the higher situation of Dardania, though Ilios itself lay upon a height, and was often called ἡνεμέσση, αἰπὴ, αἰπεινὴ. This is strongly in favor of the view made almost certain by Schliemann's excavations, that ancient Ilios lay on the low mound of Hissarlik, which rises but 50 or 60 feet from the plain, rather than on the almost inaccessible steep of Bunárbashi, which is almost ten times as high. — πεπόλιστο: had been founded. — πόλις μερόπων ἀνθρώπων: pred. appos. with Ἴλιος (216), and completing the idea of πεπόλιστο. Cf. the same expression in Z 342, 490. — The alliteration in this verse is strongly marked, but does not seem to be significant.

218. ὑπωρείας: here only. — ᾗκεον (with synizesis): sc. as subj. ol Δάρδανοι.

- Δάρδανος αὖ τέκεθ' υἱὸν Ἐριχθόνιον βασιλῆα,
 220 ὃς δὴ ἀφνειότατος γένητο θνητῶν ἀνθρώπων·
 τοῦ τρισχίλια ἵπποι ἔλος κάτα βουκολέοντο
 θήλειαι, πώλοισιν ἀγαλλόμεναι ἀταλῆσιν.
 τῶν καὶ Βορέης ἡράσσατο βοσκομενάων,
 ἵππῳ δ' εἰσάμενος παρελέξατο κυανοχαίτῃ·
 225 αἱ δ' ὑποκυσάμεναι ἔτεκον δυοκαίδεκα πώλους.
 αἱ δ' ὅτε μὲν σκιρτῶεν ἐπὶ ζειδῶρον ἄρουραν,
 ἄκρον ἐπ' ἀνθερίκων καρπὸν θεὸν οὐδὲ κατέκλων·
 ἀλλ' ὅτε δὴ σκιρτῶεν ἐπ' εὐρέα νῶτα θαλάσσης,
 ἄκρον ἐπὶ ῥηγμῖνα αἰλὸς πολιοῖο θέεσκον.

219. υἱὸν (pred.): *as son*. — Ἐριχθόνιον: this familiar Attic name appears strange among the ancestors of the royal family of Troy. The horses mentioned below (221–229) are not the famous divine steeds, for the latter, according to E 285 ff., were given to Tros, and not to Erichthonius, — ἥς (*of which breed*) Τρωὶ περ εὐρύππα Ζεὺς | δῶχ' υἱὸς ποιεῖν (*recompense*) Γανυμήδεος, οὐκ ἐκ' (*because*) ἀριστοὶ | ἵππων, ὅσοι ἔασιν ὑπ' ἡῷ τ' ἡελίων τε.

220. Cf. 233. — δῆ: with synizesis, as often.

221. βουκολέοντο: inaccurate with ἵπποι, the meaning of the first part of the compound being overlooked. So οἰνοχόει νέκταρ A 598, where editors compare οἰκοδομεῖν τεῖχος, aedificare naves, 'weekly journal.'

222. ἀγαλλόμεναι: *exulting in*.

223. τῶν: *i.e.* some of the mares, referred to in 225 by αἱ δέ. — ἡράσσατο: 'inceptive' aor. — For the fact, cf. II 150 f. (quoted on T 400); also illae | ore omnes versae in Zephyrum stant rupibus altis, | exceptant-

que levis auras, et saepe sine ullis | conjugiiis vento gravidæ — mirabile dictu Verg. *Georg.* iii. 272–275.

224. κυανοχαίτῃ: elsewhere as epithet of Poseidon.

225. First half-verse as in Z 26, λ 254.

226. ὅτε: with the opt. in a 'past general' condition. — σκιρτῶεν: here only. — Second half-verse as in Θ 486 and in the *Odyssey*. — ἐπὶ: *over*.

227. ἄκρον ἐπ' ἀνθερίκων καρπὸν: *over the tops of the grain*. — ἀνθερίκων: here only. In later Greek the word signifies the stalk of the asphodel, but here it refers to the stalks of grain. — The idea is based on the light movement of the wind over a field of grain.

228. Second half-verse as in B 159, Θ 511, and in the *Odyssey*.

229. ἄκρον ἐπὶ ῥηγμῖνα: *over the surface of the breakers*. — πολιοῖο: here as an adj. of two terminations. Cf. πολὺς δ' ἰφθίμου ψυχὰς A 3, and see HA. 225 a; G. 307. — With verses 226–229, cf. the beautiful description of Camilla,

- 230 Τρῳά δ' Ἐριχθόνιος τέκετο Τρώεσσιν ἄνακτα·
 Τρῳὸς δ' αὖ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο,
 Ἴλος τ' Ἀσσάρακός τε καὶ ἀντίθεος Γανυμήδης,
 ὃς δὴ κάλλιστος γένετο θνητῶν ἀνθρώπων·
 τὸν καὶ ἀνηρεύψαντο θεοὶ Διὶ οἶνοχοεῦιν
- 235 κάλλεος εἵνεκα οἶο, ἣν' ἀθανάτοισι μετείη.
 Ἴλος δ' αὖ τέκεθ' υἱὸν ἀμύμονα Λαομέδοντα,
 Λαομέδων δ' ἄρα Τιθωνὸν τέκετο Πριάμῳ τε
 Λάμπῳ τε Κλυτίῳ θ' Ἰκετάονά τ' ὄζον Ἄρῃος.
 Ἀσσάρακος δὲ Κάπυν, ὃ δ' ἄρ' Ἀγχίσην τέκε παῖδα·

illa vel intactae segetis per
 summa volaret | gramina, nec
 teneras cursu laeisset aris-
 tas; | vel mare per medium
 fluctu suspensa tument | fer-
 ret iter, celeris nec tingeret
 aequore plantas Verg. *Aen.* vii.
 808-811.

230. Τρώεσσιν: dat. of interest with
 ἄνακτα, as often with ἀνάσσω. See
 § 3 g a, and cf. ἀνδρεσσιν ἄνακτα E 546,
 N 452, Κρήτη ἐπιδούρον N 450. — Tros,
 the ancestor of the Trojans, marks the
 separation of this tribe from the rest
 of the Dardanians; Ilius, his son, gives
 the name to the settlement at Ilios.

231. Cf. Πορθεὶ γὰρ τρεῖς παῖδες ἀμύ-
 μονες ἐξεγένοντο E 116, where a dat. is
 used, in place of the gen. Πορθέως. Cf.
 also Δαρείῳ καὶ Παρυσάτιδος γίγνονται
 παῖδες δύο Xen. *An.* i. 1. 1.

232. With Ilius and Assaracus the
 race divides into two families, ending
 in Priam and Aeneas respectively, be-
 tween which an old feud seems to have
 existed. Cf. αἰεὶ γὰρ Πριάμῳ ἐπεμήνιε
 (sc. Aeneas) δῖψ, | οὐνεκ' ἄρ' ἐσθλὸν ἐόντα
 μετ' ἀνδράσιν οὐ τι | τίεσκεν N 460 f.

233. Cf. 220.

234. ἀνηρεύψαντο: snatched up in
 a storm of wind. — Διὶ: with οἶνοχοεύ-
 ει. — For this story, cf. E 265 f. (quoted
 on 219). In the Homeric *Hymn* to
 Aphrodite, 203-211, the seizure of
 Ganymede by Zeus, the grief of Tros,
 and the gift of the divine steeds in
 requital, are related in full.

235 = o 251. — οἶο: refers to τὸν,
 the object of the preceding clause. —
 This statement in regard to Ganymede,
 together with the close relations of
 Tithonus (237) and Anchises with Eos
 and Aphrodite, implies the existence of
 special beauty in the Trojan royal fam-
 ily. Paris, too, had Aphrodite's gifts.

236. Cf. Μῆνος δ' αὖ τέκεθ' υἱὸν ἀμύ-
 μονα Δευκαλίωνα N 451. — Laomedon
 was the builder of the citadel (Perga-
 mum) of Troy. See on 145.

237. Τιθωνόν: husband of Eos
 (Aurora). Cf. Ἥως δ' ἐκ λεχέων παρ'
 ἀγανού Τιθωνοῦ | ὤρρυτο A 1 f. See on
 T 1.

238 = Γ 147. — ὄζον Ἄρῃος: meta-
 phorical, to denote bravery. — Lam-
 pus, Clytius, and Hicetaon, appear
 with Priam on the tower in Γ, and in
 O 419 ff., 525 ff., and 576 ff. The

- 240 αὐτὰρ ἔμ' Ἀγχίσης, Πρίαμος δ' ἔτεχ' Ἑκτορα διόν.
 ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι.
 Ζεὺς δ' ἀρετὴν ἀνδρεσσιν ὀφέλλει τε μινύθει τε,
 ὅππως κεν ἐθέλῃσιν· ὁ γὰρ κάρτιστος ἀπάντων.
 ἀλλ' ἄγε μηκέτι ταῦτα λεγόμεθα νηπύτιοι ὥς,
 245 ἔστεῳτ' ἐν μέσση ὕσμινῃ δημοτῆτος.
 ἔστι γὰρ ἀμφοτέροισιν ὀνείδεα μυθήσασθαι
 πολλὰ μάλ'· οὐδ' ἂν νηῦς ἐκατόζυγος ἄχθος ἄροιτο·

slaying of their sons is mentioned O 543, 419, II 695.

240. Ἑκτορα: this mention of Hector, by Aeneas, alongside of himself, springs from the wish to show the full equality of his family with the reigning house (see on 232). The two heroes were both great-great-grandsons of Tros, and hence 'third-cousins.'

241 = Z 211. — αἵματος: gen. of source, like γενεῆς. τοῦτον is to be supplied in thought with αἵματος.

242. After showing his equality with his adversary in birth, Aeneas repels the charge of cowardly flight (187 ff.) by asserting that the warrior's courage and success are the gift of Zeus. "He, who then increased your courage and diminished mine, can now reverse this relation." Cf. O 490 ff., II 688 ff., where the same views of human valor are advanced by Hector, and by the poet himself.

243. ὅππως κεν: see on 167, and cf. M. 283 b. — For the lengthening of κέν, excused by the slight caesura, cf. εἰ μὲν κεν ἐμὲ κείνος ἔλῃ H 77 (here, too, in the thesis of the second foot).

244 = N 292. Cf. μηκέτι ταῦτα λεγόμεθα κηδόμενοι περ γ 240. — μηκέτι . . . λεγόμεθα: a formula for changing the

subject, or breaking off a conversation.

245. ἴστεῳτε (synizesis): with the secondary idea of inactivity, *standing* idly. — ὕσμινῃ δημοτῆτος: these words are joined here only. Cf. νεῖκος ξριδος P 384, νεῖκος φυλόπιδος T 140 f. — The rhythm of this verse, with four spondees in succession, is very unusual; cf. T 84.

246. γάρ: the thought introduced here is not fully developed until 251. It is preceded by a paratactic concessive sentence in two members, of which the first (246) asserts the abundance of matter for invective; the second (248), the ease of expressing abusive thoughts in words. Then follows (251 ff.), in contrast, a statement that such wrangling is unworthy. — ἔστι: *are at hand*. — ὀνείδεα (subj. of ἔστι): *topics of abuse*. — μυθήσασθαι: inf. depending on ὀνείδεα. See HA. 952; G. 1530; M. 232. — Second half-verse as in A 291.

247. οὐδέ: *not even*, with νηὺς ἐκατόζυγος (here only), *a ship with a hundred benches of oarsmen*, intended by Aeneas to express the largest conceivable ship, but without implying that such ships really existed. Cf. νηὶ πολυζύγῳ

- στρεπτή δὲ γλῶσσ' ἐστὶ βροτῶν, πολέες δ' ἐνὶ μῦθοι
 παντοίοι, ἐπέων δὲ πολὺς νομὸς ἔνθα καὶ ἔνθα.
 250 ὀπποῖόν κ' εἶπησθα ἔπος, τοῖόν κ' ἑπακούσαις.
 ἀλλὰ τί ἦ ἔριδας καὶ νείκεα νῶϊν ἀνάγκη
 νεικεῖν ἀλλήλοισιν ἐναντίον, ὥς τε γυναικας,
 αἷ τε χολωσάμεναι ἔριδος πέρι θυμοβόροιο
 νεικεῦσ' ἀλλήλησι μέσσην ἐς ἄγνιαν ἰοῦσαι,
 255 πολλά τ' ἔόντα καὶ οὐκί· χόλος δέ τε καὶ τὰ κελεύει.
 ἀλκῆς δ' οὐ μ' ἐπέεσσιν ἀποτρέψεις μεμαῶτα
 πρὶν χαλκῷ μαχέσασθαι ἐναντίον· ἀλλ' ἄγε θᾶσσον
 γευσόμεθ' ἀλλήλων χαλκήρεσιν ἐγχείησιν."

B 293. — ἄχθος ἄροίτο: *could carry* (as freight) *the multitude* of invectives. Cf. *ὅσα οἱ νέες ἀχθος ἄειραν* γ 312. The whole is a paratactic clause of result, closely connected with *πολλά μάλα*.

248 f. *στρεπτή* (*στρέφω*): *volatile*. — *ἐν*: *ἐνέσι*. — *μῦθοι*: i.e. thoughts which have already taken shape within the soul, but hover, as it were, upon the tongue, waiting to be incorporated into words. — *ἔπεια*: i.e. thoughts already embodied, *spoken words* which 'escape the bulwark of the teeth.' — *Far and wide* (*πολύς*) *extends the pasturage of words, on this side and on that* (*ἐνθα καὶ ἔνθα*), i.e. they have a wide field in which to move about in all directions. — *πολύς*: cf. *πολλὸς γάρ τις ἔκειτο* H 156, and see Ψ 245.

251. *ἔριδας καὶ νείκεα*: cf. *ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει* B 376. The idea is emphatically expressed by means of two synonymous words, as in Γ 2 *κλαγγῇ τ' ἐνοπῇ τε*. — *νῶϊν*: const. with *ἀνάγκη*.

252. *ἐναντίον*: const. with *νεικεῖν*. Cf. the frequent *μαχέσασθαι ἐναντίον*

(257). The dat. is used here with *νεικεῖν* after the analogy of verbs of fighting. — *γυναικας*: not attracted by *νῶϊν* (251), but as if *χρῆ ἡμᾶς* had preceded. See M. 237, 240.

253. *ἔριδος πέρι θυμοβόροιο*: as in H 301, II 476. — *πέρι*: *on account of*.

254. *μέσσην ἐς ἄγνιαν ἰοῦσαι*: cf. 159, 245.

255. *πολλά τ' ἔόντα* (cognate acc. with *νεικεῦσι*): *much that is true*. — *καὶ οὐκί* (sc. *έόντα*): elsewhere only at close of verse. — *καὶ τὰ*: i.e. *καὶ τὰ οὐκί έόντα* (sc. *νεικεῖν*, utter in strife).

256. *ἀλκῆς*: with *ἀποτρέψεις*. Cf. *παρφάμενος ἐπέεσσιν ἀποτρέψεις πολέμοιο* M 249. — *μεμαῶτα*: *in my ardor* for battle.

257. *πρὶν . . . ἐναντίον*: these words develop more fully the idea of *ἐπέεσσιν* (256). — *μαχέσασθαι ἐναντίον* (as in Γ 433): the subj. is *σέ*. — *χαλκῷ*: in contrast with *ἐπέεσσιν* (256). — *ἀλλ' ἄγε θᾶσσον*: as in T 68.

258. *γευσόμεθα*: aor. subjv.; elsewhere with a gen. (*χειρῶν, δουρός*, cf. Φ 60 f.), but here in a general sense,

- ἦ ῥα καὶ ἐν δεινῷ σάκει ἤλασεν ὄβριμον ἔγχος,
 280 σμερδαλέω· μέγα δ' ἀμφὶ σάκος μύκε δουρὸς ἀκωκῇ.
 Πηλεΐδης δὲ σάκος μὲν ἀπὸ ἔο χειρὶ παχείῃ
 ἔσχετο ταρβήσας· φάτο γὰρ δολιχόσκιον ἔγχος
 ῥέα διελεύσεσθαι μεγαλήτορος Αἰνείαιο,
 νήπιος, οὐδ' ἐνόησε κατὰ φρένα καὶ κατὰ θυμόν,
 285 ὥς οὐ ῥήϊδι ἔστι θεῶν ἐρικυδέα δῶρα
 ἀνδράσι γε θνητοῖσι δαμήμεναι οὐδ' ὑποείκειν.
 οὐδὲ τότε Αἰνείαιο δαΐφρονος ὄβριμον ἔγχος

make trial of one another, like *πειράσθαι*.

259-287. *Combat between Aeneas and Achilles.*

259. *δεινῷ*: cf. *δεινὸν σάκος* H 245; here emphasized by the addition of *σμερδαλέω* (260). Cf. Φ 401, T 14.

260. *μέγα*: adv. with *μύκε*. Cf. *μέγα δ' ἀμφὶ πύλας μύκων* M 460. — *ἀμφὶ*: adv. *round about*, with the closer definition *δουρὸς ἀκωκῇ*, at the point of the spear, which had penetrated the shield. A preposition is not needed to govern the ('locative') dative. See M. 182, and cf. *ἀμφὶ* . . . ὤμοισιν 150.

261. *ἀπὸ ἔο*: cf. *ἀσπίδα ταυρεῖην σχέθ' ἀπὸ ἔο* N 163. For the length of the final vowel of the preposition, see on T 35.

262. *φάτο* ("said to himself"): *thought*, and hence *expected*. So in *ἐφάμην ἦρως Ἀχαιοὺς | σχήσειν ἡμέτερόν γε μένος* M 165 f., *ἐφάμην* . . . δῶμ' Ἄλδαι | ἥματι τῷδ' ἔεσθαι O 251 f., and in X 298.

263. *ῥέα*: with synizesis, as in *ῥέα διελεύσεσθαι* N 144, *ῥέα μὲν γὰρ φεύγεσκειν* P 481.

264. First half-verse as in X 445; cf. T 466.

265. *οὐ ῥήϊδι ἔστι* . . . *δῶρα*: personal const., as often, where in English we expect the impersonal. Cf. *χαλεποὶ τοὶ ἔσονται* (sc. *ἐμοὶ μῦθοι εἰδήσειν*) ἀλόχῃ περ ἐούσῃ A 546, *οἱ δ' ἀλεγεινοὶ* . . . *δαμήμεναι* K 402 f. See on 131. — *ἔστι*: the change from the indic. to the opt. in indir. disc. after past tenses had not yet been developed in Homer, though we find it in indir. questions. Cf. *ῥέχτο πεισόμενος* . . . *ἦ που ἔτ' εἴης* ν 415, and see GMT. 671; M. 270*, 302. — *θεῶν ἐρικυδέα δῶρα*: as in Γ 65.

266. Cf. *ἀνδράσι γε θνητοῖσι δαμήμεναι ἢδ' ὀχέεσθαι* K 403 = P 77. — *ὑποείκειν*: *give way*. This second inf. of respect is but loosely connected with the preceding construction, since *ἀνδράσι γε θνητοῖσι*, which is supplied in thought, is no longer dependent on *ρήϊδια*, but on *ὑποείκειν*. — It is noticeable that Achilles does not yet realize the full value of the divine armor.

267. *οὐδὲ τότε*: *nor then*, applying the general thought of 265 f. to the special case in point. Cf. *αἰεὶ τοι* . . . *καὶ νῦν* A 107 ff., where *καὶ νῦν* introduces a special case under *αἰεὶ*. — *δαΐφρονος* . . . *ἔγχος*: as in A 456.

- ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο·
 [ἀλλὰ δὺν μὲν ἔλασσε διὰ πτύχας, αἱ δ' ἄρ' ἔτι τρεῖς
 270 ἦσαν, ἐπεὶ πέντε πτύχας ἦλασε κυλλοποδιῶν,
 τὰς δύο χαλκείας, δύο δ' ἔνδοθι κασσιτέριοι,
 τὴν δὲ μίαν χρυσήν, τῇ ῥ' ἔσχετο μείλινον ἔγχος.]
 δεύτερος αὐτ' Ἀχιλεὺς προῖει δολιχόσκιον ἔγχος,
 καὶ βάλεν Αἰνείαιο κατ' ἀσπίδα πάντοσ' ἔισην,
 275 ἄντυγ' ὑπο πρῶτην, ἣ λεπτότατος θέε χαλκός,

268 = Φ 165. — χρυσός: *i.e.* the golden shield, with δῶρα in appos., though pl., as in Α 124 χρυσὸν . . . δῶρα, Ξ 238 δῶρα . . . θρόνον, Ψ 296 f.

269. μὲν: *indeed, to be sure.* The idea contained in this clause, introduced coördinately by ἀλλά, would be expressed in English by a subord. clause of concession. ἀλλά may be omitted in translating. — ἔλασσε: *sc.* Αἰνείας as subj. and ἔγχος as object. — αἱ δὲ . . . τρεῖς: *but the other three.* Cf. τῷ δὲ δὴ Αἰνείῳ δῶκεν E 272.

270. ἦσαν: *i.e.* remained uninjured. — πέντε πτύχας: *cf.* πέντε δ' ἄρ' αὐτοῦ ἔσαν σάκος πτύχες, in the Ὀπλοποιία, Σ 481. Of the five πτύχες, or plates, the outer and innermost were of bronze, the middle of gold, while the two lying between the bronze and the gold were of tin. These plates were circular and concentric. The lowest plate, *i.e.* the one next the body of the warrior, was the largest in extent, and each succeeding layer was somewhat smaller than the one below it, so that each plate save the uppermost would look like a circular band. The shield was backed with a layer of hide (276). — ἦλασε: *had forged* (but in 269 *thrust*). Homer often uses the same word, in close connection, in different meanings, but

usually in different forms. Cf. δέξαι (*take*) and δέβεο (*swallow*) E 227 f.; but λέκτο (*counted*), and λέκτο (*laid himself*), in δ 451, 453. — κυλλοποδιῶν: elsewhere only in Σ 371, Φ 331.

271. τὰς δύο: *the two, i.e.* those at the top and bottom. Cf. οἱ δὲ ἐπύλοντες (*married*), τρεῖς δ' ἡθεοὶ (*bachelors*) ζ 63. — δύο δέ: *and two others.* — ἔνδοθι: *within.*

272. τὴν δὲ μίαν: *i.e.* the middle plate. — χρυσήν: with synizesis, as often in all the forms of χρύσεος. — τῇ ῥα: *where, as I said*, τῇ being rel., as in Σκαίῃς, τῇ ἄρ' ἔμελλε Z 393. — ἔσχετο: *stopped, stuck fast.* Cf. ἐν τῇ δ' ἐβδομάτῃ βινῶ σῆετο H 248.

273. First half-verse as in Φ 169. Cf. δεύτερος αὐτε | Αἴας διωγενὴς προῖει δολιχόσκιον ἔγχος H 248 f.

274 = Γ 347, 356, H 250, P 517, with different names. — πάντοσ' ἔισην (*a formula often used in the Iliad as verse-close*): *equal on every side* — appropriate to the small circular shield, in distinction from the great oval σάκος. Cf. ἀσπίδος εὐκύκλου E 797.

275. ἄντυγ' ὑπο πρῶτην: *near the outer* (lit. 'first') *rim of the shield*, which was lined with leather. See on 270, and cf. ἄντυξ ἡ πυμάτη θέεν ἀσπίδος Z 118. — λεπτότατος . . . βοός (276):

- λεπτοτάτη δ' ἐπέην ῥινὸς βοός· ἡ δὲ διαπρὸ
 Πηλιὰς ἦξεν μελίη, λάκε δ' ἀσπίς ὑπ' αὐτῆς.
 Αἰνείας δ' ἐάλη καὶ ἀπὸ ἔθεν ἀσπίδ' ἀνέσχευ
 δείσας· ἐγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ
 280 ἔστη ἱεμένη, διὰ δ' ἀμφοτέρους ἔλε κύκλους
 ἀσπίδος ἀμφιβρότης· ὁ δ' ἀλευάμενος δόρυ μακρὸν
 ἔστη, καὶ δ' ἄχος οἱ χύτο μυρίον ὀφθαλμοῖσιν,
 ταρβήσας ὃ οἱ ἄγχι πάγῃ βέλος. αὐτὰρ Ἀχιλλεὺς
 ἐμμεμαὼς ἐπόρουσεν, ἐρυσσάμενος ξίφος ὀξύ,
 285 σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρὶ
 Αἰνείας, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέρουεν,

the shield grew thinner toward the outer edge. See on 270.

276. *ἐπέην*: the force of *ἐπὶ* is to *back it up*. It does not imply that the hide was in front of the metal.

278. *ἐάλη*: cf. τῇ ὑπο πᾶς ἐάλη N 408, and see note on 168.

279. *δείσας*: *terrified*. — *ἐγχείη* . . . *ἱεμένη* (280): as in Φ 69 f. — *ὑπὲρ νώτου*: with *ἱεμένη* (*flying*). — *ἐνὶ γαίῃ*: with *ἔστη* (280), *came to a stand*, i.e. plunged into the earth. Cf. *ἐν γαίῃ ἵσταντο* A 574.

280. *διὰ ἔλε* ('took apart'): *cut through*. — *ἀμφοτέρους κύκλους*: both bands of the shield, i.e. the two nearest the circumference. Cf. *κύκλοι δέκα χάλκεοι* A 33.

281. *ἀμφιβρότης*: *man-protecting*, as in B 389, M 402, with *ἀσπίς* in each case.

282. *ἔστη*: *stood*, i.e. held himself erect. — *καὶ δ'*: with *χύτο*. See § 11 a, b. — *ὀφθαλμοῖσιν*: const. with *καὶ δ'* . . . *χύτο*. Cf. *οἱ τε κατ' αἰσχος ἔχευε* λ 433. — *ἄχος*: *grief* for the loss of his shield. For the whole expression, cf. "Ἐκτορα δ'

αἰὼν ἄχος πύκασε φρένας Θ 124, *κρατερὸν ῥά ἐ πένθος | ὀφθαλμοὺς ἐκάλυψε* A 249 f., *τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα* P 591. Aeneas's anguish is pictured as a cloud which covers his eyes.

283. *ταρβήσας*: closely connected with *ἔστη* (282), since the intervening clause is subordinate in effect (*parataxis*), and almost parenthetical. — *δ'*: *etc.*

284. First half-verse as in 442; second, as in M 190, Ξ 496, Φ 116. — *ἐρυσσάμενος ξίφος ὀξύ* (mid., see HA. 813; G. 1242, 3): *drawing his sharp sword*. Cf. *λυσόμενός τε θύγατρα* A 13, *ἐρύσσατο δὲ ξίφος ὀξύ* Δ 530.

285–287 = E 302–304 (almost).

285. *σμερδαλέα*: with long ultima on account of the digamma in *φάχων*. See on T 35. *σμερδαλέα* is also used before *κτεπέων* H 479, but elsewhere *σμερδαλέον*. — *χερμάδιον* (*χειρ*): a stone (*which can be held in the hand*). Cf. *χερμαδίῳ γὰρ βλήτο . . . ἀκρύνει* Δ 518.

286. *μέγα ἔργον*: a huge thing. — *φέρουεν*: potential opt. without *ἀν*. See § 3 b 3.

οἶοι νῦν βροτοὶ εἶσ'· ὁ δέ μιν ῥέα πάλλε καὶ οἶος.
 ἔνθα κεν Αἰνείας μὲν ἐπεσσύμενον βάλε πέτρῳ
 ἧ κόρυθ' ἧε σάκος, τό οἱ ῥκεσε λυγρὸν ὄλεθρον,
 290 τὸν δέ κε Πηλεΐδης σχεδὸν ἄορι θυμὸν ἀπηύρα,
 εἰ μὴ ἄρ' ὀξὺ νόησε Ποσειδάων ἐνοσίχθων.
 αὐτίκα δ' ἀθανάτοισι θεοῖς μετὰ μῦθον ἔειπεν·
 "ὦ πόποι, ἦ μοι ἄχος μεγαλήτορος Αἰνείαιο,
 ὃς τάχα Πηλεΐωνι δαμείς Ἀϊδόσδε κάτεισιν,

287 = M 449. — *πάλλε*: *throwing* the stone, in order to throw it, — in emphatic contrast to *φέροειν*, just as *καὶ οἶος* is contrasted with *οὐ δύο*. — In these verses the poet contrasts his contemporaries with the fabled heroes of a former age. The myths of all peoples and times describe the older race as stronger and more energetic than their degenerate descendants. So Nestor (A 272) says that no man now living could stand up against the warriors with whom he fought in his youth. Cf. also τὸν (i.e. the stone which Hector threw) δ' οὐ κε δὴ ἀνέρε δῆμον ἀρίστῳ | ῥηιδίως ἐπ' Ἀμαξαν ἀπ' οὐδεὸς ὀχλίσσειαν (*could lift*), | οἶοι νῦν βροτοὶ εἰσὶ M 447 ff., and see Ω 455 f. Cf. also qualia nunc hominum producit corpora tellus Verg. *Aen.* xii. 900.

288–352. *Aeneas is rescued by Poseidon.*

288. *ἐπεσσύμενον . . . πέτρῳ*: as in Π 411. — *κέν*: points to the protasis in 291.

289. *ῥκεσε . . . ὄλεθρον*: as in Z 16, δ 292; cf. *οὐδέ τι οἱ τό γ'* (i.e. his golden ornaments) *ἐπῆρκεσε λυγρὸν ὄλεθρον* B 873. — The second half-verse is a 'tag,' added as an epithet of the shield.

290. *σχεδὸν . . . ἀπηύρα*: as in Π 828, Φ 179. — *σχεδόν*: cf. 284.

291. First half-verse as in Γ 374, E 312, 680, Θ 91, 132. — *ἄρα*: "just then," almost in a temporal sense, indicating that the second action begins at the moment when the first is near its fulfilment. — *ὀξύ*: *sharply, quickly*; strictly a cognate accusative.

292. First half-verse as in μ 376. For the second, cf. Τ 114. — *θεοῖς*: i.e. those friendly to the Greeks. For their situation, see 144, 145. — *μετά*: const. with *ἔειπεν*.

293. First half-verse as in φ 249. — *ὦ πόποι*: *alas!* This interjection, strictly neutral in meaning, usually expresses sorrow, but sometimes (B 272, X 373), joyful surprise. — *ἄχος*: sc. *ἔστιν*. — *Αἰνείαιο*: causal gen. Cf. *Ἀργεῖοισι δ' ἄχος γένετ'* *εὐξαμένω* (at his boasting) N 417, and see HA. 744; G. 1126.

294. Poseidon, in 302, says *μόριμον δέ οἱ ἔστ' ἀλέσθαι*. His present fear, therefore, must be lest something *ὑπέρμορον* take place; cf. 29 f., 335 f., Φ 516 f. In this way alone a motive is to a certain extent provided for Poseidon's taking part in favor of the Trojan against Achilles, an action quite out of keeping with his usual support

- 295 *πειθόμενος μύθοισιν Ἀπόλλωνος ἐκάτοιο,
νήπιος, οὐδέ τί οἱ χραισμήσει λυγρὸν ὄλεθρον.
ἀλλὰ τί ἦ νῦν οὗτος ἀναίτιος ἄλγεα πάσχει,
μὰψ ἔνεκ' ἀλλοτρίων ἀχέων, κεχαρισμένα δ' αἰεὶ
δῶρα θεοῖσι δίδωσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν;*
300 *ἀλλ' ἄγεθ' ἡμεῖς πέρ μιν ὑπὲκ θανάτου ἀγάγωμεν,
μή πως καὶ Κρονίδης κεχολώσεται, αἶ κεν Ἀχιλλεὺς
τόνδε κατακτείνῃ· μόριμον δέ οἱ ἐστ' ἀλέασθαι,
ὄφρα μὴ ἄσπερμος γενεὴ καὶ ἄφαντος ὄληται*

of the Greeks (133-143), and more appropriate to Apollo; cf. 79, 138. — For the second half-verse, cf. ὁ μὲν ἦδη κηρὶ δαμῆς Ἀιδόσδε βεβήκειν γ 410.

295. *ἐκάτοιο*: see on T 392.

296. Cf. B 873, where we find the same verse except *τό γ' ἐπήρκεσε* in place of *χραισμήσει*. — *νήπιος*: *blind fool, infatuated* (an appositive exclamation), a standing predicate of those who recklessly enter on a course which ends in their ruin. It is explained by the following clause. See § 1 h, and cf. *demens! qui nimbo et non imitabile fulmen . . . simularet Verg. Aen. vi. 590 f.* — *οὐδέ*: causal in force, the *οὐ* being taken with *τι*, for *in no way, for not at all*. — *χραισμήσει*: obj., *ὄλεθρον*. As subj. sc. *Ἀπόλλων*. Cf. *μή νύ τοι οὐ χραίσμωσι, σοὶ θεοὶ εἰσ' ἐν' Ὀλύμπῳ A 566*. The verb here signifies *ward off*.

297. *πάσχει*: pres. of that which will happen immediately. See HA. 828 a; GMT. 32.

298. *μὰψ*: *groundlessly*. — *ἔνεκ' ἀλλοτρίων ἀχέων*: *on account of the sorrows of others* which do not concern him. He refers to the distress under which Priam suffers on account of the

war, and by which Aeneas is not so directly affected. (But we should expect rather 'guilt.') Cf. E 483 f. (where Sarpedon reminds Hector that he has no personal interest in the war) *οὐ τί μοι ἐνθάδε τοῖον, οἶόν κ' ἡ ἐφ' ἔροισιν Ἀχαιοί*, and see on T 180. — *κεχαρισμένα δ' αἰεὶ*: a paratactic clause of concession.

299. *δῶρα*: *offerings*. — *τοὶ . . . ἔχουσιν*: here and Φ 267 only in the *Iliad*. Cf. *ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν α 67*.

300. First half-verse as in 119. — *ἡμεῖς περ*: in contrast to Apollo (296).

301. Cf. *μή πῶς τοι Κρονίδης κεχολώσεται εὐρύστ' ἄ Ζεὺς ω 544*. — *μή πως καὶ*: *lest perchance*, as in Θ 510, K 101. — *κεχολώσεται*: fut. from a perf. stem. See M. 65, and cf. *κεχαρησμένον O 98*. The fut. is rare in final clauses after *μή*.

302. *μόριμον* (here only): *μόρισμον*.

303. *ὄφρα μὴ*: the purpose of *Μοῖρα*. — *ἄσπερμος* (here only), *ἄφαντος*: pred. with *ὄληται*. Cf. *πάντες | Ἰλίου ἑξαπολλοῖα ἀχέδστοι καὶ ἀφαντοὶ Z 59 f.* — *ἄφαντος*: *leaving no trace behind*.

- Δαρδάνου, ὃν Κρονίδης περὶ πάντων φίλατο παίδων,
 305 οἱ ἔθεν ἐξεγένοντο γυναικῶν τε θνητῶν.
 ἦδη γὰρ Πριάμου γενεὴν ἤχθηρε Κρονίων·
 νῦν δὲ δὴ Αἰνείας βίη Τρώεσσιν ἀνάξει
 καὶ παίδων παῖδες, τοί κεν μετόπισθε γένωνται.”
 τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
 310 “ἐννοσίγαι', αὐτὸς σὺ μετὰ φρεσὶ σῇσι νόησον
 Αἰνείαν, ἣ κέν μιν ἐρύσσειαι ἢ κεν ἑάσεις
 [Πηλεΐδῃ Ἀχιλῆϊ δαμῆμεναι ἐσθλὸν ἔοντα].

304. **φίλατο**: cf. ἐφίλατο E 61.

305. For the first half-verse, cf. οἱ ἄδ' ἐξεγένοντο E 637. — **ἔθεν**: the gen. depends on ἐξ- (ἐξεγένοντο). Cf. 215.

306. **ἦδη**: now; resumed in 307 with νῦν δὲ δὴ. For this paratactic combination, cf. ἦδη μὲν . . . νῦν δὲ θ 98 ff., ψ 350-354. — **ἤχθηρε** κτλ.: *has come to hate the race of Priam*, so that he intends to destroy it. With this later feeling contrast Δ 44 ff., where Zeus expresses the opposite sentiment, — of all the cities of men τάων μοι περὶ κῆρι τίεσκετο Ἴλιος ἱρή.

307. This prophecy was explained in ancient times as referring to the fact that the descendants of Aeneas founded Rome and gained the sovereignty of the world. Cf. hic domus Aeneae cunctis dominabitur oris, | et nati natorum, et qui nascentur ab illis Verg. *Aen.* iii. 97 f. (The whole myth of the Trojan settlements in Italy, under Aeneas, may perhaps be founded, to a great extent, on this Homeric passage.) Aphrodite, too, in the Homeric hymn in her honor (196 f.), prophesies that Anchises shall have a son whose race shall not die out, but shall rule over the Trojans.

There is no ancient notice of the fulfilment of this prophecy, though Acusilaus states that Aphrodite instigated the Trojan war in order that an oracle to the same effect might be fulfilled. But it is not unlikely that at the time these verses were composed there may have been kings in the Troad who traced their lineage to Aeneas.

308. **μετόπισθε γένωνται**: cf. Ω 436, θ 414 μηδὲ τί τοι ξίφεός γε ποθὲ μετόπισθε γένοιτο.

309 = Σ 360. — **βοῶπις** ('ox-eyed'): *large-eyed*.

310. **μετὰ φρεσὶ**: *within your heart*; not essentially different from ἐν (ἐν) φρεσὶ. Cf. μετὰ φρεσὶ γίγνεται ἀλκή Δ 245. — **νόησον**: with anticipated ('proleptic') object Αἰνείαν 311 (*take thought for Aeneas*), and with an indirect alternative question (ἦ . . . ἢ) following. Such anticipation is much more common in case of the subj. of the following clause, than of the object.

311. Cf. ἦ τίς κεν ἐρύσσειαι ἡδὲ σαώσει K 44. — **ἑάσεις**: *give up, abandon*.

312. Cf. X 176. — **δαμῆμεναι**: for the const. with acc. and dat., cf. ἐκ μὲν μ ἀλλάνων ἀλιάων ἀνδρὶ δάμασσεσεν Σ 432.

- ἦ τοι μὲν γὰρ νῶι πολέας ὠμόσσαμεν ὄρκους
 πᾶσι μετ' ἀθανάτοισιν, ἐγὼ καὶ Παλλὰς Ἀθήνη,
 315 μὴ ποτ' ἐπὶ Τρώεσσιν ἀλεξήσιν κακὸν ἦμαρ,
 μηδ' ὅπότε ἂν Τροίη μαλερῷ πυρὶ πᾶσα δάηται
 δαιομένη, δαίωσι δ' ἀρήιοι νῆες Ἀχαιῶν."
 αὐτὰρ ἐπεὶ τό γ' ἄκουσε Ποσειδάων ἐνοσίχθων,
 βῆ ῥ' ἵμεν αὖ τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων,
 320 ἔξε δ' ὄθ' Αἰνείας ἡδ' ὁ κλυτὸς ἦεν Ἀχιλλεύς.
 αὐτίκα τῷ μὲν ἔπειτα κατ' ὀφθαλμῶν χέεν ἀχλὺν
 Πηλεΐδῃ Ἀχιλῆϊ· ὁ δὲ μελίην εὐχαλκον
 ἀσπίδος ἐξέρυσεν μεγαλήτορος Αἰνείαιο·

313. ὠμόσσαμεν: no such oath is mentioned elsewhere in the *Iliad*. — πολέας (synizesis) ὄρκους: *manifold oaths*, i.e. by many different divinities or other objects (*cf. ὠμνε... θεοὺς δ' ὀνόμηνεν ἅπαντας* Ξ 278, and Hera's oath, O 36 ff., *ἴστω νῦν τόδε γαῖα καὶ οὐρανὸς... καὶ... Στυγὸς ὕδωρ... σὴ θ' ἱερὴ κεφαλὴ καὶ νωίτερον λέχος*), and hence of the utmost solemnity. But it may refer to *repeated* oaths. *Cf. πολλά* for *πολλάκις*, as often. — The MSS. all read *πολεῖς*, but, as a rule, Homer strongly prefers the uncontracted forms; see § 6.

314. πᾶσι μετ' ἀθανάτοισι: i.e. in the council of the gods, with all due solemnity. The same expression is found Δ 61, Σ 366; *cf. μετ' ἀθανάτοισι θεοῖσιν* θ 352.

315–317 = Φ 374–376 (almost).

315. ἐπὶ: const. with ἀλεξήσιν. This verb is usually found without a prep. — Second half-verse as in I 251 (nearly).

316. μηδέ: *not even*. — δάηται, δαιομένη (317), δαίωσι (317): this striking succession of similar forms is

intended to emphasize the savage hatred which Hera felt. See on T 376.

317. δαιομένη: 'epanalepsis' (see § 2 p), to secure a bond of connection with the previous verse. See note on T 358. — δαίωσι δέ: explanatory of δαιομένη.

318 = ν 159. — First half-verse as in Φ 377, Ψ 161, ο 92. A common formula of transition.

319 = E 167. — ἀνά: *along through*.

320. ὁ κλυτός: for the art. with the adj., *cf. ὁ τλήμων* Ὀδυσσεύς K 231, ὁ κρατερὸς Διομήδης K 536, ὁ διογενὴς Ὀδυσσεύς ψ 306.

321. For the second half-verse, *cf. κατὰ δ' ὀφθαλμῶν κέχυντ' ἀχλὺς* E 696, Π 344, κατ' ὀφθαλμῶν δ' ἔχυντ' ἀχλὺς χ 88.

322. ὁ δέ: i.e. Poseidon; almost equivalent to αὐτὸς δέ. This expression either makes prominent the identity of subject in contrasted actions, or marks the progress of the action by calling renewed attention to the actor. *Cf. ὁ δέ* A 191, ἐγὼ δέ A 184. — For the quantity of δέ, see § 41 j a.

323. ἀσπίδος ἐξέρυσεν: but accord-

- καὶ τὴν μὲν προπάρουθε ποδῶν Ἀχιλλῆος ἔθηκεν,
 325 Αἰνείαν δ' ἔσσευεν ἀπὸ χθονὸς ὑψόσ' αἰέρας.
 πολλὰς δὲ στίχας ἡρώων, πολλὰς δὲ καὶ ἵππων,
 Αἰνείας ὑπερᾶλτο θεοῦ ἀπὸ χειρὸς ὀρούσας,
 ἴξε δ' ἐπ' ἔσχατιν πολυαῖκος πολέμοιο,
 ἔνθα τε Καύκωνες πόλεμον μέτα θωρήσσοντο.
 330 τῷ δὲ μάλ' ἐγγύθεν ἦλθε Ποσειδάων ἐνοσίχθων,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 "Αἰνεία, τίς σ' ᾧδε θεῶν ἀτέοντα κελεύει
 ἀντία Πηλεΐωνος ὑπερθύμοιο μάχεσθαι,
 ὃς σεῦ ἅμα κρείσσων καὶ φίλτερος ἀθανάτοισιν;
 335 ἀλλ' ἀναχωρῆσαι, ὅτε κεν συμβλήηαι αὐτῷ,

ing to 279 f. the spear of Achilles had stuck fast in the ground after passing through the shield of Aeneas. The difficulty may be removed by supposing that the spear-shaft had carried the shield along with it.

325. *ἔσσευεν* (aor.): *set in motion, hurled*. It is plain from 330 that Poseidon did not carry Aeneas. — ἀπὸ . . . αἰέρας: cf. ὁ δ' ἀπὸ χθονὸς ὑψόσ' ἀερθεῖς θ 375, and (for ὑψόσ' αἰέρας at close of verse) ἀπὸ ἔθεν ὑψόσ' αἰέρας K 465.

327. ἀπὸ χειρὸς ὀρούσας: cf. στίβαρῆς ἀπὸ χειρὸς ὀρουσεν N 505, II 615, when it is used of the spear which has just been hurled. Here *flying from the hand* of the god which had raised him aloft (325). For the aor. partic., see on T 257.

328. πολυαῖκος πολέμοιο: *stormy strife*. Cf. ἀλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμοιο | χεῖρες ἐμαὶ διέπουσι A 165 f.; also φυλόπιδα . . . πολυαῖκος πολέμοιο λ 314, and contrast κάματος πολυαῖε γυνὴ δέδυκεν E 811.

329. Καύκωνες: this tribe is not mentioned in the catalogue of Trojan forces (B 816–877), but in K 428 f. its men are described as encamping πρὸς ἀλός along with the Δέλεγες διότ' τε Πελασγοί. Later tradition tells us little concerning them. The Καύκωνες in γ 366 are, of course, a different people. — πόλεμον μέτα: (to go) *into the midst of the combat*; connected with θωρήσσοντο by a 'pregnant' construction. Cf. Ἐφύρους μέτα θωρήσσεσθον N 301. — θωρήσσοντο: a tetrasyllabic word is often found at the end of a spondaic verse; cf. 282, 319, 342, 349. See Metrical Appendix.

331. μιν: with προσήδα as usual.

332. ἀτέοντα: *infatuated*, with reckless daring. The word occurs here only, and is read with synizesis, since the α of its stem is long (Ἄτη).

333 = 88.

335. For the first half-verse, cf. ἀλλ' ἀναχωρήσας E 107. — συμβλήηαι: second aor. subjv. from συμβάλλω (συνεβλήμην). Cf. ξύμβληται η 204, βλήται ρ 472.

μή καὶ ὑπὲρ μοῖραν δόμον *Αἶδος εἰσαφίκηαι.
αὐτὰρ ἐπεὶ κ' Ἀχιλεὺς θάνατον καὶ πότμον ἐπίσπη,
θαρσύνσας δὴ ἔπειτα μετὰ πρῶτοισι μάχεσθαι·
οὐ μὲν γάρ τίς σ' ἄλλος Ἀχαιῶν ἔξεναρίζει."

- 340 ὥς εἰπὼν λίπεν αὐτόθ', ἐπεὶ διεπέρφαδε πάντα.
αἶψα δ' ἔπειτ' Ἀχιλῆος ἀπ' ὀφθαλμῶν σκέδασ' ἀχλὺν
θεσπεσίην· ὁ δ' ἔπειτα μέγ' ἔξιδεν ὀφθαλμοῖσιν,
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
"ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρώμαι·
345 ἔγχος μὲν τόδε κείται ἐπὶ χθονός, οὐδέ τι φῶτα
λεύσσω, τῷ ἐφέηκα κατακτάμεναι μενεαίνων.
ἦ ῥα καὶ Αἰνείας φίλος ἀθανάτοισι θεοῖσιν
ἦεν· ἀτάρ μιν ἔφην μὰψ αὐτῶς εὐχετάασθαι.
ἐρρέτω· οὐ οἱ θυμὸς ἐμεῦ ἔτι πειρηθῆναι

336. καί: *even*. — ὑπὲρ μοῖραν: *cf.* 302 with note on 294, B 155 (*ὑπερμωρα*), Z 487 (*ὑπερ αἶσαν*).

337. Second half-verse as in B 359, O 495. — ἐπίσπη: *subjv.* as in T 158.

338. Second half-verse as in E 536.

340. For the first half-verse, *cf.* ὥς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ Δ 292, ὥς εἰπὼν λίπε λαόν O 218; the second, as in ρ 590, *cf.* ἐπεὶ διεπέρφαδε κούρη ζ 47.

341. *Cf.* τοῖσι δ' ἀπ' ὀφθαλμῶν νέφος ἀχλὺς ὤσεν Ἀθήνη O 688.

342. μέγ' ἔξιδεν ὀφθαλμοῖσιν (*here only*): *looked* ('with large eyes') *with wonder*. The addition of ὀφθαλμοῖσιν marks the action as especially energetic; *cf.* Ψ 477.

343 f. = Φ 53 f. The formula in 343 recurs eleven times.

344 = N 90. — ὦ πόποι: this expression usually begins a speech as here, — forty-seven times out of fifty-one cases of its use. See on 293. —

μέγα θαῦμα: *pred. appos. with the obj.* τόδε. — ὀφθαλμοῖσιν: see on 342.

345. τόδε ('deictic'): *here*. — If verses 322–324 are genuine, 345 is an inaccurate expression for πέπηγεν ἐνὶ γαίῃ (*cf.* 279).

346. τῷ ἐφέηκα: *cf.* αὐτοῖσι . . . ἐφίετς A 51; also Φ 170. — κατακτάμεναι μενεαίνων: as in Γ 379 and often.

347. ἦ ῥα: *in truth, I see*, with ἦεν (348), the *impf.* being used with reference to a fact formerly overlooked, but now recognized. *Cf.* ἦ ῥά νύ τοι Γ 183. — φίλος . . . θεοῖσιν: Achilles drops the contemptuous tone of 178–198. — Second half-verse as in κ 2.

348. ἔφην: "I thought" (*said in my heart*). See on 262. — μὰψ αὐτῶς: *without reason*, as in π 111.

349. ἐρρέτω: *let him go*, concessive *imv.* expressing vexation. *Cf.* ἔρρε, κακῇ γλήνῃ Θ 164, ἀλλὰ ἔκηλος ἐρρέτω I 376 f., ἐρρέτω ε 139. — θυμός: *const.*

- 350 ἔσσεται, ὃς καὶ νῦν φύγεν ἄσμενος ἐκ θανάτοιο.
ἀλλ' ἄγε δὴ Δαναοῖσι φιλοπολέμοισι κελεύσας
τῶν ἄλλων Τρώων πειρήσομαι ἀντίος ἔλθῶν."
ἦ καὶ ἐπὶ στίχας ἄλτο, κέλευε δὲ φωτὶ ἐκάστω·
"μηκέτι νῦν Τρώων ἐκὰς ἔστατε, δίοι Ἀχαιοί,
355 ἀλλ' ἄγ' ἀνὴρ ἄντ' ἀνδρὸς ἴτω, μεμάτω δὲ μάχεσθαι.
ἀργαλέον δέ μοι ἔστι, καὶ ἰφθίμῳ περ ἑόντι,
τοσσούσδ' ἀνθρώπους ἐφέπειν καὶ πᾶσι μάχεσθαι·
οὐδέ κ' Ἀρης, ὃς περ θεὸς ἄμβροτος, οὐδέ κ' Ἀθήνη
τοσσῆσδ' ὑσμίνης ἐφέποι στόμα καὶ πονέοιτο·
360 ἀλλ' ὅσσον μὲν ἐγὼ δύναμαι χερσὶν τε ποσὶν τε
καὶ σθένει, οὐ μέ τί φημι μεθησέμεν, οὐδ' ἡβαιόν,

with ἔσσεται (350). Cf. Ἔκτορ, ἐπεὶ τοι θυμὸς ἀνάλτιον αἰτιάσθαι N 775.

350. **ὃς**: *since he*. — **ἄσμενος ἐκ θανάτοιο**: cf. *ἀσμενος ἐκ θανάτοιο* i 63. "He may be happy at escaping." *ἀσμενος* occurs in the *Iliad* here and Ξ 108 only.

352. Cf. T 70. — **πειρήσομαι**: fut. indic.; cf. *ἀλλ' ἄγ' ἐγὼν αὐτὸς πειρήσομαι* ζ 126. — Three spondees beginning the verse are unusual, but not, in this case at least, significant. See on T 412.

353–380. *Achilles and Hector encourage their followers. Apollo holds back the latter from battle with Achilles.*

353. **ἐπὶ στίχας ἄλτο** (cf. *ἐπεπωλεῖτο στίχας* Δ 231 and Γ 190): *rushed toward the ranks*. Achilles had advanced a considerable distance in front of his men, to meet Aeneas, 176 ff. — Second half-verse as in N 230.

354. **ἐκὰς ἔστατε**: cf. *ἐκὰς ἱστάμενος πολέμιζεν* N 263, *πολλὸν ἀφεσταύτες* P 375.

355. Cf. *ἔνθα δ' ἀνὴρ ἔλεν ἄνδρα* II 306.

356 = M 410. Cf. *χαλεπὸν σε, καὶ ἰφθιμὸν περ ἑόντα | πάντων ἀνθρώπων σβέσσαι μένος* II 620 f., *ἀργαλέον δέ μοι ἔστι διασκοπιᾶσθαι ἕκαστον | ἡγεμόνων* P 252 f.

357. **τοσσούσδε**: *so many as are against me here*. Cf. 359, 494. — **ἐφέπειν**: *meet, charge through*. Cf. X 188, where it signifies *follow*.

358. **οὐδὲ Ἀρης**: *not even Ares*. — **θεὸς ἄμβροτος**: as in X 9, Ω 460, ω 445 *αὐτὸς ἐγὼν εἶδον θεὸν ἄμβροτον*. — **οὐδὲ Ἀθήνη**: *nor Athena*.

359. **ὑσμίνης στόμα**: see on T 313, and cf. *πολέμοιο μέγα στόμα* K 8. — **ἐφέποι**: as in 357. Cf. Δ 496 *ὥς ἔφεπε κλονέων πεδίον*. — **καὶ πονέοιτο**: corresponds to *καὶ πᾶσι μάχεσθαι* (357), and is joined paratactically (equiv. to *πονέοιμενος*) to *ἐφέποι* as a defining clause.

360 f. Cf. *οὐδὲ τί φημι | ἄλλης δευήσσεσθαι, ὅση δύναμις γε πάρεστιν* N 785 f.

361. **καὶ σθένει**: the attribute is mentioned in close connection with the limbs to which it belongs, by a sort of hendiadys. Cf. *αὐχένα τε στι-*

ἀλλὰ μάλα στιχὸς εἶμι διαμπερές, οὐδέ τιν' οἶω
Τρώων χαιρήσειν, ὅς τις σχεδὸν ἔγχεος ἔλθῃ."

- ὧς φάτ' ἐποτρύνων· Τρώεσσι δὲ φαίδιμος Ἔκτωρ
365 κέκλεθ' ὁμοκλήσας, φάτο δ' ἵμμεναι ἄντ' Ἀχιλλῆος·
"Τρῶες ὑπέρθυμοι, μὴ δεῖδιτε Πηλεΐωνα.
καὶ κεν ἐγὼν ἐπέεσσι καὶ ἀθανάτοισι μαχοίμην·
ἔγχεϊ δ' ἀργαλέον, ἐπεὶ ἦ πολὺν φέρτεροί εἰσιν.
οὐδ' Ἀχιλεὺς πάντεσσι τέλος μύθοις ἐπιθήσει,
370 ἀλλὰ τὸ μὲν τελέει, τὸ δὲ καὶ μεσσηγὺ κολοῦει.

βαρὸν μέγα τε σθένος θ 136. — οὐ τι: *in no way, not at all.* — μέ: subj. of *μεθυσέμεν*. This repetition of the subj. of the inf., when it is the same as the subj. of the principal verb, is unusual. The speaker apparently wishes to regard himself objectively. Cf. οὐδ' ἐμέ φημι ληλασμένον ἔμμεναι ἀλκῆς N 269.

362. μάλα: const. with *διαμπερές*. — στιχός: for the gen., cf. *διαμπερές ἀσπίδος* M 429, and see HA. 757; G. 1148. The pl. *στιχῶν* would be natural (cf. *τῆς μὲν ἰῆς στιχὸς ἦρχε* II 173, the only other occurrence of the sing.), but it could not be brought into dactylic verse. — οὐδέ τιν' οἶω: cf. *οὐδέ μιν οἶω νῦν λέναι* P 709 f., and see Q 727.

364. First half-verse as in 373, M 442.

365. ὁμοκλήσας: with a shout, a stronger expression for the frequent *φωνήσας*. The word is similarly used in 448, E 439, Z 54, Ω 252. Cf. *ἄσας* Δ 508. — φάτο δέ: a subordinate idea, but paratactically expressed, *promising*, as he does in 371. — ἵμμεναι [*λέναι*]: μ is doubled in order to give the necessary long syllable, probably under the influence of the form *ἔμμε-*

ναι. See M. 85. In II 145 we find *ξευγνύμεν*, with *ν*, where editors do not double the *μ*, though the quantity is irregular. The verb is here fut. in sense (see M. 238) as in P 710, quoted above on 362.

366. First half-verse as in Z 111, I 233, Δ 564, P 276.

367. καὶ ἐγὼν: *I too*, as well as Achilles. The whole has reference to the words of Achilles in 360–363. "To contend with words is easy. I could equal him in this, perhaps even surpass him." — For the second half-verse, cf. *καὶ ἀθανάτοισι μάχονται* E 380.

368. ἐπεὶ ἦ πολὺν φέρτεροί εἰσιν: as in K 557, π 89, χ 289; cf. also Φ 264.

369. οὐδ' Ἀχιλεὺς: *not even Achilles*, applying the general thought contained in 368 to the special case in hand. "Boastful words are hard to make good." — τέλος . . . ἐπιθήσει: see on T 107.

370. τελεῖ, κολοῦει: both are pres. following the fut. *ἐπιθήσει*, since the verse has a gnomic coloring. — μεσσηγύ: *in the midst*, sc. between promise and fulfilment. — κολοῦει: *curtails*, i.e. does not fully carry out, leaves unfulfilled.

τῷ δ' ἐγὼ ἀντίος εἼμι, καὶ εἰ πυρὶ χεῖρας ἔοικεν,
εἰ πυρὶ χεῖρας ἔοικε, μένος δ' αἰθῶνι σιδήρῳ."

- ὥς φάτ' ἐποτρύνων, οἱ δ' ἀντίοι ἔγχε' αἶραν
Τρῶες· τῶν δ' ἄμυδις μίχθη μένος, ὦρτο δ' αὐτή.
375 καὶ τότ' ἄρ' Ἔκτορα εἶπε παραστάς Φοῖβος Ἀπόλλων·
"Ἔκτορ, μηκέτι πάμπαν Ἀχιλλῇ προμάχιζε,
ἀλλὰ κατὰ πληθύν τε καὶ ἐκ φλοίσβοιο δέδεξο,
μή πῶς σ' ἡὲ βάλλῃ ἡὲ σχεδὸν ἄορι τύψῃ."
ὥς ἔφαθ', Ἔκτωρ δ' αὖτις ἐδύσετο οὐλαμὸν ἀνδρῶν
380. ταρβήσας, ὅτ' ἄκουσε θεοῦ ὅπα φωνήσαντος.
ἐν δ' Ἀχιλεὺς Τρώεσσι θόρε, φρεσὶν εἰμένους ἀλκὴν,

371. τῷ: for the (rare) dat. with *ἀντίος*, cf. 422. — *πυρὶ χεῖρας ἔοικεν*: his hands are like fire, which seizes and destroys all that comes in its way. Cf. *φλογὶ ἐκελον ἀλκὴν* N 330.

372. εἰ . . . ἔοικε: such repetition of whole clauses (extended 'epanalepsis') occurs elsewhere only in X 128, Ψ 642. Cf. *Νιρεὺς αἰ Σύμηθεν* . . . | *Νιρεὺς Ἀγλαῆς υἱὸς* . . . | *Νιρεὺς, ὅς κάλλιστος* B 671 ff. This serves to fix the attention of the hearer. So Milton, 'But O the heavy change, now thou art gone, | Now thou art gone and never must return' *Lycidas* 37 f. See § 2 p. — *μέμος σιδήρῳ*: cf. *μέμος σιδήρεος* Ψ 177, *σιδήρεος θυμὸς* X 357.

373. *ἔγχε' αἶραν*: as in Θ 424.

374. *τῶν δέ*: i.e. of both parties. — *ἄμυδις μίχθη μένος*: cf. *σύν ῥ' ἔβαλον* . . . *μένε' ἀνδρῶν* Δ 447, *αὐτοσχεδὴν μῆζαι χεῖράς τε μένος τε* O 510. — *ὦρτο δ' αὐτή*: as in M 377, O 312.

375. *Ἔκτορα*: const. with *εἶπε*. This use of the direct acc. after *εἶπειν* is rare, but cf. *Ἔκτορα εἶπε* M 60, *Ἄλφας εἶπε* . . . *Μενέλαον* P 237, 651. — *Φοῖβος*: apparently visible, though in his

own form. Cf. 380, and see on T 350.

376. *μηκέτι πάμπαν*: no more at all. The climax of interest, viz. the final combat between Hector and Achilles, must still be postponed. For the expression, cf. *οὐ πάμπαν* N 7.

377. *κατὰ πληθύν, ἐκ φλοίσβοιο*: indicate the position to be taken by Hector, in contrast to *προμάχιζε* (376), — in the great throng and from the surging mass of warriors. Cf. *ἐκ φλοίσβοιο σώσσομεν ἐσθλὸν ἐταῖρον* E 469. — *δέδεξο* (perf. impv.): await, keep your eye upon. Cf. *δέξο* T 10, and note.

378. *βάλλῃ*: sc. from afar. — *σχεδὸν ἄορι τύψῃ*: cf. 290, 462.

379. *οὐλαμὸν*: see on 113.

380. *θεοῦ ὅπα φωνήσαντος*: cf. *ὁ δὲ ζυγνέηκε θεὰς ὅπα φωνησάσας* B 182, K 512, and *θεὰς ὅπα φωνησάσας* ω 535. See on 329.

381–418. *Achilles slays four Trojans, including Polydorus, the son of Priam.*

381. *εἰμένους ἀλκὴν*: elsewhere *ἐπιειμένους* is used. Cf. *ἐπιειμένοι ἀλκὴν* H 164, Σ 157.

- σμερδαλέα ἰάχων· πρῶτον δ' ἔλεν Ἴφιτίωνα
 ἐσθλὸν Ὀτρυντεΐδην, πολέων ἡγήτορα λαῶν,
 ὃν νύμφη τέκε νηὶς Ὀτρυντῇ πτολιπόρθῳ
 385 Τμῶλῳ ὑπο νιφόεντι, ὕδης ἐν πίοιι δῆμῳ·
 τὸν δ' ἰθὺς μεμαῶτα βάλ' ἔγχεϊ διὸς Ἀχιλλεύς
 μέσσην κακ κεφαλὴν· ἥ δ' ἄνδιχα πᾶσα κεάσθη.
 δούπησεν δὲ πεσών, ὃ δ' ἐπέυξατο διὸς Ἀχιλλεύς·
 “κείσαι, Ὀτρυντεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν·
 390 ἐνθάδε τοι θάνατος, γενεὴ δέ τοι ἐστ' ἐπὶ λίμνῃ
 Γυγαίῃ, ὅθι τοι τέμενος πατρώϊόν ἐστιν,
 ὅτλῳ ἐπ' ἰχθυόεντι καὶ Ἑρμῷ δινήεντι.”
 ὧς ἔφατ' εὐχόμενος, τὸν δὲ σκότος ὄσσε κάλυψεν.

382. **σμερδαλέα**: see on 285. — **Ἴφιτίωνα**: leader of the Maeonians; but cf. B 864, where only Mesthles and Antiphos are mentioned as leaders of this tribe. Iphition must have been a subordinate chief.

384. **νύμφη νηὶς**: the *Naiad*, the nymph of the Gygaean Lake (390 f.). Cf. **νύμφη νηὶς Ἀβαρβαρέη** Z 21 f., τῷ Γυγαίῃ τέκε λίμνῃ B 865. Asia Minor seems to have been a favorite abode of these nymphs.

385. **Τμῶλῳ**: a mountain near Sardis. — **ὕδης**: identified by tradition with Sardis. Cf. **ἡ μὲν** [i.e. ὕδης] γὰρ ἐστὶν ἐν Ἀσδίᾳ (quoting this verse) Strabo ix. 407. — **δῆμῳ**: *district, region*. — **ἐν πίοιι δῆμῳ**: as in II 437, 514, and in the *Odyssey*.

386. **ἰθὺς μεμαῶτα**: as he was rushing directly upon him. The same half-verse is found A 95; cf. X 243, Θ 118 τοῦ δ' ἰθὺς μεμαῶτος.

387 = II 412; first half-verse as in T 475. — **κάκ**: see on 458.

388. The first half-verse is a com-

mon formula. Cf. Δ 504, N 373, and for the second half-verse, X 330.

389. **κείσαι**: an exclamation, — there you lie. Cf. Φ 122, 184. — **πάντων . . . ἀνδρῶν**: as in A 146, Σ 170; here with sarcastic reference to his present overthrow (**κείσαι**).

390. **γενεή**: *birthplace*. — “You have fallen far away from your home.”

391. **Γυγαίῃ**: apparently connected with Gyges, the name of the Lydian king, who was the founder of the dynasty which ended with Croesus. — **τέμενος**: Iphition's father was king. See on 184.

392. This verse adds a closer definition for **θθ.** of 391. — **ὅτλῳ**: the Hylus was a smaller stream emptying into the Hermus. But it is hardly natural for Achilles to be so well acquainted with all that concerns Iphition.

393. First half-verse as in A 43 and often. The second is a common formula in the *Iliad*; cf. Δ 461. — **σκότος**: refers to the darkness or night of death.

- τὸν μὲν Ἀχαιῶν ἵπποι ἐπισσώτραις δατέοντο
 395 πρώτη ἐν ὑσμίνῃ· ὁ δ' ἐπ' αὐτῷ Δημολέοντα,
 ἐσθλὸν ἀλεξητῆρα μάχης, Ἀντήνορος υἱόν,
 νύξε κατὰ κρόταφον, κυνέης διὰ χαλκοπαρήν.
 οὐδ' ἄρα χαλκείῃ κόρυς ἔσχεθεν, ἀλλὰ δι' αὐτῆς
 αἰχμὴ ἰεμένη ῥῆξ' ὁστέον, ἐγκέφαλος δέ
 400 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.
 Ἴπποδάμαντα δ' ἔπειτα καθ' ἵππων αἶζαντα
 πρόσθεν ἔθεν φεύγοντα μετάφρενον οὔτασε δουρί·
 αὐτὰρ ὁ θυμὸν αἰσθε καὶ ἥρυγεν, ὥς ὅτε ταῦρος
 ἥρυγεν ἐλκόμενος Ἑλικώνιον ἀμφὶ ἄνακτα,

Cf. ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψεν E 310. — *δοσε*: in partitive apposition with *τόν*, — not acc. of specification. H. 624 d; G. 917.

394. *ἵπποι*: *chariots*, as often. — *ἐπισσώτραις*: cf. *χάλκῃ ἐπίσωτρα προσαρρήτα* E 725. — *δατέοντο*: *mangled*. — It is noticeable that nothing has been said of a general pursuit in which the Achaeans had mounted their chariots. But in 401 the Trojans are already in their chariots.

395. *πρῶτη ἐν ὑσμίνῃ* (local): *in the foremost ranks of the battle*. Cf. O 340, where the same words are used. — *ἐπ' αὐτῷ*: *after him*; corresponds to *πρῶτον* (382). Cf. also *ὦρτο πολὺ πρῶτος μὲν . . . τῷ δ' ἐπὶ Τυδείδης ὦρτο* H 162 f.

396. *ἀλεξητῆρα*: here only. — *Ἀντήνορος*: cf. *Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἀμφω* Γ 148. Antenor, according to tradition, always advised the surrender of Helen to the Greeks.

397-400 = M 183-186, with slight changes.

398. *ἔσχεθεν*: its obj. is *δόρυ*. Cf. *οὐδὲ στεφάνῃ (helmet) δόρυ οἱ σχέθε* Λ 96.

399. Cf. *ἀλλὰ δι' αὐτῆς ἦλθε καὶ ὁστέον, ἐγκέφαλος δέ Λ 97*.

400 = Λ 98. — *ἐνδον*: *i.e.* within his head. — *πεπάλακτο* (plpf. indicating the consequence as following at once): *was bespattered, defiled*. — *μεμαῶτα*: *i.e.* in spite of his onward rush.

401 = Λ 423 (nearly); second half-verse as in Z 232 (nearly). — *αἶζαντα*: *as he sprang*. Hippodamas probably sprang from his chariot because he could not turn it quickly enough.

402 = E 56. — *πρόσθεν ἔθεν*: *before him(-self)*. According to the ancient grammarians *ἔθεν* is orthotone when reflexive or preceded by a preposition. See M. 253 (end).

403. *θυμὸν αἰσθε καὶ ἥρυγεν*: cf. *ἔβραχε θυμὸν αἰσθων* Π 468. *αἰσθων* is found only in these two places. Both actions are here simultaneous; cf. 406. — *αἰσθε*: the stem is the same as in *αἶον* (*breathe out*) O 252, but different from that of *αἰω hear*. — *ὥς ὅτε*: *as when*.

404. *Ἑλικώνιον*: *i.e.* Poseidon, so named from Ἑλικη (the chief town in

- 405 κούρων ἐλκόντων· γάννται δέ τε τοῖς ἐνοσίχθων·
ὥς ἄρα τόν γ' ἐρυγόντα λίπ' ὅστέα θυμὸς ἀγῆνωρ·
αὐτὰρ ὁ βῆ σὺν δουρὶ μετ' ἀντίθεον Πολύδωρον
Πριαμίδην. τὸν δ' οὐ τι πατήρ εἵασκε μάχεσθαι,
οὐνεκά οἱ μετὰ παισὶ νεώτατος ἔσκε γόνιοι,
- 410 καὶ οἱ φίλτατος ἔσκε, πόδεςσι δὲ πάντας ἐνίκα·
δὴ τότε νηπιέησι, ποδῶν ἀρετὴν ἀναφαίνων,
θῦνε διὰ προμάχων, εἰως φίλον ὤλεσε θυμόν.
τὸν βάλε μέσσον ἄκοντι ποδάρκης δῖος Ἀχιλλεύς,
νῶτα παραΐσσοντος, ὅθι ζωστήηρος ὄχῃες

Aegialus in Achaea), and worshipped under this name also by the Ionians at Mycale. Cf. ἀμφ' Ἑλικῇν εὐρείαν B 575 and τὸ δὲ Πανιώνιον ἐστι τῆς Μυκάλης χῶρος ἱρός, πρὸς ἄρκτον (north) τετραμμένος, κοινῇ ἐξαριρημένος (set apart) ὑπὸ Ἰώνων Ποσειδέωνι Ἑλικωνίῳ Hdt. i. 148. The city of Ἑλικὴ was submerged by an earthquake in 373 B.C. (Mt. Helicon is not mentioned in Homer.) — ἀμφὶ ἕνακτα: around the altar of the king.

405. κούρων ἐλκόντων: gen. abs.; see on T 210. The words are exegetical of ἐλκόμενος (404). See on 317. — τοῖς (masc.): sc. κούροις. The god is present at the sacrifice, and rejoices in the strength and skill shown by the young men. Cf. ἦσπαίρ', ὡς ὅτε βοῦς, τόν τ' οὔρεσι βουκόλοι ἄνδρες | Ἀλλάσιιν (with cords) οὐκ ἐθέλοντα βῆν δῆσαντες ἄγουσιν N 571 f.

406. ὧς: const. with ἐρυγόντα. — Second half-verse as in μ 414. — τόν, ὅστέα: see on ὅσσε 393.

407. αὐτὰρ ὁ βῆ: as in E 849, A 101. — Πολύδωρον: Euripides, in the *Hecuba*, follows a different tradition, according to which Polydorus was not in Ilios during the war, but

had been put in charge of Polymestor, king of Thrace, who treacherously slew him. Vergil (*Aen.* iii. 24–68) describes the strange encounter of Aeneas with the burial-place of Polydorus, and the quieting of his shade by funeral rites.

408. οὐ τι εἵασκε: forbade, sc. from the beginning of the war down to the time indicated by δὴ τότε (411). Cf. οὐδὲ οὖν παῖδας ἔασκεν | στείχειν ἐς πόλεμον φθισήνορα B 832 f. εἵασκε (allowed) is conative in force.

409. γόνιοι (partitive gen.): of his progeny, a collective expression for his descendants.

410. For the second half-verse, cf. Ψ 756. — ἐνίκα: surpassed; cf. ὁ δ' ἔγχει πολλὸν ἐνίκα Σ 252.

411. δὴ τότε: from the standpoint of the narrative. — ἀναφαίνων: displaying, as a θοὸς πολεμιστὴς (E 571), who rushes swiftly upon the foe, and knows how to withdraw as quickly.

412 = A 342; cf. θῦνε διὰ προμάχων, μή πως φίλον ἦτορ ὀλέσσης E 250.

413. First half-verse as in 486.

414. νῶτα: see on ὅσσε (393). — παραΐσσοντος: this may be explained

- 415 *χρῦσειοι σύνεχον καὶ διπλούς ἦντετο θώρηξ·*
ἀντικρὺς δὲ διέσχε παρ' ὀμφαλὸν ἔγχεος αἰχμῇ,
γνῦξ δ' ἔριπ' οἰμώξας, νεφέλη δέ μιν ἀμφεκάλυψεν
κυανή, προτὶ οἱ δ' ἔλαβ' ἔντερα χερσὶ λιασθείς.
Ἔκτωρ δ' ὡς ἐνόησε κασίγνητον Πολύδωρον
- 420 *ἔντερα χερσὶν ἔχοντα λιαζόμενον προτὶ γαίῃ,*
κάρ ῥά οἱ ὀφθαλμῶν κέχυτ' ἀχλὺς· οὐδ' ἄρ' ἔτ' ἔτλη
δηρὸν ἐκὰς στρωφᾶσθ', ἄλλ' ἀντίος ἦλθ' Ἀχιλλῆι

not as a gen. abs. (see on 405), but as agreeing with a genitive which would limit *νῶτα*, — *his back, as he rushed past*. Cf. *λάκε δὲ σφι . . . χαλκὸς ἀτειρὴς νυσομένων* (gen. with *χαλκός*, as *they pierced each other*) Ξ 26. — *δθι ζωστήρος ὄχης*: the *ζωστήρ* was a leather girdle, which extended round the waist, and covered the lower edge of the two plates (front and rear) of which the *θώρηξ* was composed. This lower part of the *θώρηξ* is probably the *ζῶμα* mentioned in Δ 186 f. (*ἡδ' ὑπένερθεν ζῶμα τε καὶ μίτρη*). The *ζωστήρ* was fastened with clasps (*ὄχης*), probably at the side, where the front and back plates met, so as to hold the whole *θώρηξ* fast upon the body.

415 = Δ 133. — *σύνεχον*: *met, closed*, intransitive, as in 478. — *διπλούς ἦντετο θώρηξ*: *the breastplate met it* (i.e. the missile) *in two thicknesses*, where the front piece met and overlapped the piece at the back.

416. First half-verse as in E 100, Δ 263. — *ἀντικρὺς*: to be taken in close connection with the preposition in *διέσχε*. Cf. *ἀντικρὺς δὲ . . . διάμψετο* Γ 359. — *ἔγχεος αἰχμῇ*: cf. *περὶ δ' ἔγχεος αἰχμῇ* | *νεῦρα διεσχίσθη* Π 315 f.

417. Cf. *γνῦξ δ' ἔριπ' οἰμώξας, θάνατος δέ μιν ἀμφεκάλυψεν* E 68, *ἔστη γνῦξ*

ἐριπῶν E 309. — *γνῦξ* (*γόνυ*): *on the knee*. Cf. *πύξ* (*with the fist*), *λάξ* (*with the heel*). It is always joined with some form of *ἐρείπειν*.

418. *προτὶ οἱ δ' ἔλαβε*: *draw toward himself*, held in, to prevent them from gushing out. See Φ 507 f., and cf. *χύντο χαμαὶ χολάδες* (*bowels*) Δ 526. — *δέ*: stands third in its clause, as in *ἐτ' αὐτῷ δ' ἔργον ἐτύχθη* Δ 470, *ἐν τῇ δ' ἐβδόματῃ* H 248, because the two preceding words belong closely together. — *λιασθείς*: *sinking down*. Cf. *ὁ δ' ἄρα πρηνὴς ἐλάσθη* O 543.

419–454. *Hector engages in combat with Achilles, and is saved by Apollo*.

419. First half-verse as in Λ 284, O 422.

420. *ἔχοντα*: subordinate to *λιαζόμενον*.

421. *κάρ*: by apocope and assimilation for *κατά*. See § 11 a, b, and on 458. — *κέχυτο*: plpf. as in 400. — *ἀχλὺς*: most feminines in *-us* have *ū* in Homer. See M . 116, 4; 375, 2. — *οὐδ' . . . ἔτλη*: “he could no longer control himself.” Hitherto he had obeyed the command of Apollo (375 ff.). The same expression is found X 136, δ 716.

422. *δηρὸν*: this word and the frequentative *στρωφᾶσθαι* depict Hector's

ὄξυ δόρῳ κραδάων, φλογὶ εἵκελος. αὐτὰρ Ἀχιλλεὺς
ὥς εἶδ', ὧς ἀνέπαλτο, καὶ εὐχόμενος ἔπος ἤδα·

425 “ἐγγὺς ἀνὴρ ὃς ἐμόν γε μάλιστ' ἐσεμάσσατο θυμόν,
ὃς μοι ἐταῖρον ἔπεφνε τετιμένον· οὐδ' ἂν ἔτι δὴν
ἀλλήλους πτώσσοιμεν ἀνὰ πτολέμοιο γεφύρας.”

ἧ καὶ ὑπόδρα ἰδὼν προσεφώνεεν Ἔκτορα δῖον·
“ἄσσον ἴθ', ὧς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηαι.”

430 τὸν δ' οὐ ταρβήσας προσέφη κορυθαίολος Ἔκτωρ·
“Πηλεΐδην, μὴ δὴ μ' ἐπέεσσιν γε νηπύτιον ὧς
ἔλπεο δειδιζέσθαι, ἐπεὶ σάφα οἶδα καὶ αὐτὸς
ἡμὲν κερτομίας ἦδ' αἰσυλα μυθήσασθαι.

impatience. Cf. 377, 379. — Ἀχιλλεύς: see on 371.

423. First half-verse as in N 583. — φλογὶ εἵκελος: fire is here the symbol of a power that presses forward unceasingly, with irresistible and destructive might. Cf. Τρῶες δὲ φλογὶ ἴσσι N 39, and see on 371.

424. ὧς, ὧς: see on T 16. — ἀνέπαλτο: sprang up, as the result of inward excitement. — καὶ . . . ἠῖδα: as in N 619, P 537, Φ 183. — εὐχόμενος: exultingly.

425. ἐγγὺς ἀνὴρ: as in Ξ 110. — ἐσεμάσσατο θυμόν: brought grief to my heart.

426. For the first half-verse, cf. Φ 96. — ὃς κτλ.: this second rel. clause explains the first. — τετιμένον: sc. by me. — οὐδ' ἂν πτώσσοιμεν (427): the opt. is used here of confident expectation, and may be translated by the future. — ἔτι δὴν: the fact that the short vowel before δὴν is always lengthened points strongly to an older form δῆν. See § 41 j β; M. 394.

427. πτώσσοιμεν: transitive here

only in the *Iliad*. Cf. νέφεα πτώσσουσαι ἵενται χ 304. — ἀνὰ πτολέμοιο γεφύρας: as in Θ 378, 553, Λ 160. Cf. τί πτώσσεις, τί δ' ὀπιπένεις (*watch*) πολέμοιο γεφύρας; Δ 371. — γεφύρας: bridges, or dikes, of war, i.e. the narrow space, τὸ μεταίχμιον, between the hostile armies, which rage, like floods, on either side.

429 = Z 143. — ἄσσον ἴθ', ὧς κτλ.: said sarcastically, and without any of the usual formulas of courteous address. The scornful effect is heightened by the assonance of ἄσσον and θᾶσσον. Cf. ἀπέρσθω ἧς νηὸς . . . ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ B 358 f. — ὀλέθρου πείρατα: the end (issue) of destruction. — For the thought, cf. 'And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field' 1 Samuel xvii. 44.

430 = E 286, Λ 384. — ταρβήσας: struck with terror. 'Inceptive' aorist.

431-433 = 200-202. Here, however, no sufficient ground for such

- οἶδα δ' ὅτι σὺ μὲν ἐσθλός, ἐγὼ δὲ σέθεν πολὺ χείρων·
 435 ἀλλ' ἢ τοι μὲν ταῦτα θεῶν ἐν γούνασι κείται,
 αἶ κέ σε χειρότερός περ ἐὼν ἀπὸ θυμὸν ἔλωμαι
 δουρὶ βαλὼν, ἐπεὶ ἦ καὶ ἐμὸν βέλος ὄξυν πάροιθεν."
 ἦ ῥα καὶ ἀμπεπαλὼν προτεῖ δόρυ· καὶ τό γ' Ἀθήνη
 πνοιῇ Ἀχιλλῆος πάλιν ἔτραπε κυδαλίμοιο,
 440 ἦκα μάλα ψύξασα· τὸ δ' ἄψ' ἵκεθ' Ἑκτορα δῖον,

an answer is given in the words of Achilles in 429.

434. ἐσθλός, χείρων: both refer to warlike prowess. With the latter, εἰμί is to be supplied; cf. Φ 108, 482, and elsewhere. The words are not sarcastic, but are a sincere and dignified admission that the contest is unequal. The courage of Hector shines all the more brightly by reason of his frankness. — ὅτι σύ: a single initial σ occasionally makes position, especially in σέω, σάρξ, once in σύ and once in συφέας. Cf. δτε σέαιτο P 463 (also Ψ 198), κατὰ συφεοῖσιν κ 238, and see § 41 j α; M. 371.

435 = P 514, and often in the *Odyssey*. — θεῶν ἐν γούνασι κείται: this expression seems to have originated in the custom of dedicating offerings by placing them upon the knees of statues of gods in a sitting posture. Cf. Z 92, where Hector brings word to Hecabe to take a beautiful πέπλος and θείναι Ἀθηναίης ἐπὶ γούνασιν ἠγκύμοιο. — ταῦτα: refers to what follows.

436. αἶ κε κτλ.: whether I may not. See on T 71. Monro (294) calls attention to the fact that an *ei*-clause often serves to explain a preceding pron., which, however, is usually acc. instead of nom., as here. Cf. καὶ δὲ τὸδ' εἰπόμεναι πυκινὸν ἔπος, αἶ κ' ἐθέλωσιν |

παύσασθαι πολέμοιο H 375 f. See H. 907. — ἀπὸ θυμὸν ἔλωμαι: similar expressions are often used. Cf. E 673, § 405.

437. δουρὶ βαλὼν: as in A 144, 321. — ὄξυν πάροιθεν: sharp at the point, so as to cause death. Cf. κωφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος οὐτιδανοῖο. | ἦ τ' ἄλλως (i.e. better) ὑπ' ἐμεῖο, καὶ εἰ κ' ὀλίγον περ ἐπαύρη (touch), | ὄξυν βέλος πέλεται, καὶ ἀκέρειον (dead) αἶψα τήθησιν A 390-392. The expression here has a proverbial, and perhaps humorous, tone.

438. The usual form of this verse, ending with δολιχόσκιον ἔγχος, is a common formula for transition to the actual combat. Cf. Γ 355, E 280, X 273, 289, ω 519. — ἀμπεπαλὼν (reduplicated aor.): swung back, poised and —, etc. Cf. dixit, et adducto contortum hostile lacerto | immittit Verg. *Aen.* xi. 561 f. — Ἀθήνη: we are not told how or when she came to Achilles.

439. πάλιν ἔτραπε (with gen. of separation, Ἀχιλλῆος): turned it back. Cf. πάλιν τράπεθ' υἱὸς ἧτος Σ 138, and the quite different action of Athena in E 853 f. τὸ γε χεῖρὶ λαβοῦσα . . . ὥσεν ὑπὲκ δίφρου.

440. ἦκα μάλα ψύξασα (the latter here only): fuller explanation of πνοιῇ. A mere breath from the mouth of the goddess is enough. Cf. the same idea

- αὐτοῦ δὲ προπάροιθε ποδῶν πέσεν. αὐτὰρ Ἀχιλλεὺς
 ἔμμεμαὼς ἐπόρουσε, κατακτάμεναι μενεαίων,
 σμερδαλέα ἰάχων· τὸν δ' ἐξήρπαξεν Ἀπόλλων,
 ρεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἡέρι πολλῇ.
 445 τρὶς μὲν ἔπειτ' ἐπόρουσε ποδάρκης διός Ἀχιλλεὺς
 ἔγχρ' ἡ χάλκῳ, τρὶς δ' ἡέρα τύψε βαθεῖαν.
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,
 δεινὰ δ' ὁμοκλήσας ἔπεα πτερόεντα προσηύδα·
 “ἔξ αὖ νῦν ἔφυγες θάνατον, κύον· ἦ τέ τοι ἄγχι
 450 ἦλθε κακόν· νῦν αὖτέ σ' ἐρύσατο Φοῖβος Ἀπόλλων,

in 444. — *ἄψ ἵκετο*: came back to, after the spear had almost reached Achilles, for Athena is conceived as standing close to the latter. Cf. X 290 f.

441. First half-verse as in π 344; cf. αὐτοῦ πρόσθε ποδῶν II 742. — αὐτοῦ: adv. *right there*.

442. First half-verse as in 284; for the second, see on 346. Cf. also E 436, quoted below.

443. First half-verse as in 285 (where see note), E 302; for the second, cf. τὸν δ' ἐξήρπαξ' Ἀφροδίτη Γ 380.

444 = Γ 381. — *ρεῖα μάλ' ὥς τε θεός*: very easily, as only a god can do. — *ἐκάλυψε δέ*: and made him invisible; cf. Φ 597.

445–448. Cf. τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίων, | τρὶς δέ οἱ ἐστν-φείλετ φαεινὴν ἀσπίδ' Ἀπόλλων. | ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος, | δεινὰ δ' ὁμοκλήσας προσέφη ἐκέργος Ἀπόλλων E 436–439.

445. *τρὶς μὲν, τρὶς δέ* (446): the anaphora emphasizes the balance of the two expressions. Cf. Φ 176 f., Ψ 817, where *τρὶς* is similarly used. — *ἔπειτα*: refers back to ἐπόρουσε (442), which is therefore repeated.

446. *βαθεῖαν*: thick, as in Φ 7, ι 144. More often some form of *πολύς* is used to express this idea, as in 444.

447 = II 706. — *τὸ τέταρτον*: the article is used with reference to *τρὶς* preceding, to call attention to this as the final effort. Cf. τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν B 329. — *δαίμονι ἴσος*: “with superhuman might.” The hiatus is apparent (*εἴσος*).

448 = II 706. — *δέ*: often used in the apodosis, especially after adverbs of time. See G. 1422; M. 334. — *ὁμοκλήσας*: see on 365.

449–454 = Λ 362–367. The verses are probably original here.

449. *ἔξ*: const. with *ἔφυγες*, but placed first for emphasis. — *αὖ νῦν*: once more now, as often before. — *ἦ τε*: “yet after all,” in an adversative relation to the preceding. — Achilles addresses Hector, though the latter has already disappeared (444).

450. *νῦν αὖτε*: repeats the thought of αὖ νῦν ἔφυγες (449). — Second half-verse as in E 344. — *ἐρύσατο* (from *ρύομαι*): rescued. Used in place of the usual *ἐρρύσατο* or *ρύσατο*. For the single *ρ*, see § 25 g.

ὃ μέλλεις εὐχέσθαι ἰὼν ἐς δούπον ἀκόντων.
 ἦ θήν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας,
 εἴ πού τις καὶ ἐμοί γε θεῶν ἐπιτάρροβός ἐστιν.
 νῦν αὖ τοὺς ἄλλους ἐπειέσομαι, ὃν κε κιχέω.”

- 455 ὥς εἰπὼν Δρύοπ' οὐτα κατ' αὐχένα μέσσον ἄκοντι·
 ἦριπε δὲ προπάροιθε ποδῶν. ὁ δὲ τὸν μὲν ἔασεν,
 Δημουῶν δὲ Φιλητορίδην ἧν τε μέγαν τε
 καὶ γόνυ δουρὶ βαλὼν ἠρύκακε. τὸν μὲν ἔπειτα
 οὐτάζων ξίφεϊ μεγάλῳ ἐξάιντο θυμόν·
 460 αὐτὰρ ὁ Λαόγονον καὶ Δάρδανον, νῆε Βίαντος,

451. μέλλεις: *may well*, “doubtless,” “very likely,” as in μέλλεις ἀρήμειαι χ 322. μέλλω, in its different uses, may signify either *shall, will*, or *must*, as well as *be about to, be destined*, and a variety of other meanings.

452. ἦ θην: *surely*. — σ' ἐξανύω: (*finish you*), *make an end of you*. Present, in confident assertion of a future event. — γέ: *certainly*, used with the verb to emphasize the actual occurrence of the action. Cf. ἔτεκέ γε Α 352. — καὶ ὕστερον: *even hereafter*. — ἀντιβολήσας (used absolutely, as in K 546, M 465): *when I meet you*.

453. εἴ που: *ironical supposition of a fact which Achilles regards as certain in his case*.

454. νῦν: *contrasted with καὶ ὕστερον* (452). — τοὺς ἄλλους: *the others there*. See § 24 i. — ἐπειέσομαι: a compound formed with hiatus (for we should expect the final vowel of ἐπι to be elided), like ἀναοίγσκον Ω 455, ἀποαιρεῖσθαι Α 230, 275, cf. Φ 424, X 356. This does not often occur except in positions in the verse where ordinary hiatus is frequent. See § 9. — ὃν κε: *distributive after the pl. ἄλλους*. For

the thought, cf. κτείνειν, ὃν κε θεός γε πόρῃ καὶ ποσσὶ κιχέω Z 228.

455–489. *Further exploits of Achilles*.

455. Δρύοπα: *not mentioned elsewhere*. — For the second half-verse, cf. ὁ δ' αὐχένα μέσσον ἔλασεν K 455.

456. First half-verse as in II 319. — ἔασεν: *let him lie*, without stripping his body. Cf. τοὺς μὲν ἔασ', ὁ δ' Ἄβαντα μετ' ὥχετο Ε 148.

457. Δημουῶν: *nothing further is known of this warrior*.

458. κάγ: *i.e. κατά*. For the apocope and assimilation, see § 11 δ; M. 180*. Cf. κάρ 421, κάκ 387. The κ is assimilated to the following γ, but is not nasalized. — ἠρύκακε: *checked him from fleeing further*. — τόν: *const.* with οὐτάζων (459), but to be supplied in thought with ἐξάιντο also.

459. ἐξάιντο: *descriptive impf.* (M. 74). Cf. ἐκ δ' αἶντο θυμόν Δ 531, φίλον δ' ἐξάιντο θυμόν Ε 155. See on 436.

460. Λαόγονον κτλ.: *another Laogonus is mentioned in II 604, and we hear of two Achaean leaders named Bias, Δ 296, Ν 691*. — With 460–462,

ἄμφω ἐφορμηθεῖς ἐξ ἵππων ὥσε χαμάζε,
 τὸν μὲν δουρὶ βαλὼν, τὸν δὲ σχεδὸν ἄορι τύψας.
 Τρῶα δ' Ἀλαστοριῖδην — ὁ μὲν ἀντίος ἦλυθε γούνων,
 εἰ πῶς εὖ πεφίδοιτο λαβὼν καὶ ζῶν ἀφείη
 465 μηδὲ κατακτείνειεν ὀμηλικήν ἐλεήσας,
 νήπιος, οὐδὲ τὸ ἦδη, ὃ οὐ πείσεσθαι ἔμελλεν.
 οὐ γάρ τι γλυκύθυμος ἀνὴρ ἦν οὐδ' ἀγανόφρων,
 ἀλλὰ μάλ' ἐμμεμαῶς. — ὁ μὲν ἤπτετο χεῖρεσι γούνων

cf. the exploit of Turnus, — Turnus equo delectum Amycum fratremque Diorem, | congressus pedes, hunc venientem cuspidē longa, | hunc mucrone ferit curruque abscisa duorum | suspenderit capita Verg. *Aen.* xii. 509 ff.

461. ἄμφω: depends on ὥσε, and includes both the before-mentioned warriors, who stood upon a single chariot. Its position at the beginning of the verse adds emphasis to this thought. — ἐφορμηθεῖς: without an object. — ἐξ ἵππων: out of the chariot. Usually ἀφ' ἵππων (E 835), but cf. Ω 469. — For the second half-verse, cf. ἀφ' ἵππων ὥσε χαμάζε Λ 143.

462. For the second half-verse, cf. 378.

463. Τρῶα δ' Ἀλαστοριῖδην: the clause beginning here is concluded in 469, with the words ὁ δὲ φασγάνῳ οὐτα καθ' ἧπαρ, of which Τρῶα is the object. Between the two parts, the poet inserts a description of the vain effort of the threatened man to arouse the compassion of Achilles (463–465), to which is attached a sympathetic comment (466 to ἐμμεμαῶς, 468). The narrative then returns (ὁ μὲν ἤπτετο, 468) to the point where the digression began (ἀντίος

ἦλυθε γούνων, 463). — γούνων: const. with ἀντίος ἦλυθε, (came toward) approached his knees, i.e. came toward him to grasp his knees, — but did not succeed. See on ἤπτετο, 468. — Τρῶα: this warrior also is unknown elsewhere.

464. εἰ πως κτλ.: if haply he might, depending on ἀντίος ἦλυθε γούνων (463). — εἰ: indir. refl. as in Attic Greek. See G. 987; H. 685 a. — λαβὼν: take him prisoner and —. Cf. πομαίνοντ' ἐπ' δεσσι λαβὼν Λ 106.

465. ὀμηλικήν: his like (equal) age. Cf. X 419.

466 = γ 146. First half-verse as in B 38. — νήπιος: see on 296. — δ: δτι. — οὐ: in no wise. In emphatic position, to contrast with the wish in 464 f.

467. γλυκύθυμος: soft-hearted. — ἀγανόφρων: gentle. The word is used here only, but cf. ἀγαροφροσύνη Ω 772, and the famous characterization of Achilles impiger, iracundus, inexorabilis, acer, | jura neget sibi nata, nihil non arroget armis Horace *De Arte Poetica* 121 f.

468. ἐμμεμαῶς (here adj.): in a fury of passion, and hence not inclined to listen to entreaties. — ἤπτετο: conative imperfect.

- 470 *ιέμενος λίσσεσθ', ὁ δὲ φασγάνῳ οὔτα καθ' ἥπαρ·
 ἐκ δέ οἱ ἥπαρ ὀλισθεν, ἀτὰρ μέλαν αἷμα κατ' αὐτοῦ
 κόλπον ἐνέπλησεν· τὸν δὲ σκότος ὅσσε κάλυψεν
 θυμοῦ δευόμενον. ὁ δὲ Μούλιον οὔτα παραστάς
 δουρὶ κατ' οὖς· εἴθαρ δὲ δι' οὔατος ἦλθ' ἐτέροιο
 αἰχμὴ χαλκείη. ὁ δ' Ἀγήνορος υἱὸν Ἑχέκλον
 475 μέσσην κακὰ κεφαλὴν ξίφει ἤλασε κωπήεντι,
 πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ' ὅσσε
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.
 Δευκαλίωνα δ' ἔπειθ', ἵνα τε ξυνέχουσι τένοντες
 ἀγκῶνος, τῇ τὸν γε φίλης διὰ χειρὸς ἔπειρεν*

469. *ιέμενος*: "preparing"; but the death blow came before he could carry out his intention.

470. *ἥπαρ ὀλισθεν*: i.e. one edge of the liver protruded through the wound; more than this is hardly possible. — *κατ' αὐτοῦ*: down from it (*ἥπαρ*). A partic. of motion (*βέον*) is to be supplied. *αὐτός* seems to have here its ordinary Attic use, and not to be the intensive as usual in Homer.

471. For the first half-verse, cf. *im-plevitque sinum sanguis Verg. Aen. x. 819*. — *κόλπον*: the *bosom*, or *hollow*, of his *χιτών*, which was belted at the waist.

472. *θυμοῦ δευόμενον*: cf. *θυμοῦ δενομένους* (of the slain lambs) Γ 294. — *δευόμενον*: reinforces *σκότος* . . . *κάλυψεν* (471). — *θυμοῦ*: *life*. — *Μούλιον*: a Trojan named Mulius had already been slain by Patroclus at Π 696.

473. Cf. ἡ δ' ἐτέροιο διὰ κροτάφου πέρησεν | αἰχμὴ χαλκείη Δ 502 f.

474. Another Echeclus, too, had been killed (Π 694) by Patroclus.

475. First half-verse as in Π 412;

for the second, cf. *πλήξας ξίφει αὐχένα κωπήεντι* Π 332. — *κάκ*: see on 458.

476 = Π 333. — *ὑπεθερμάνθη*: found only in this verse. — *τὸν δὲ κατ' ὅσσε*: as in E 82. — *κατά*: const. with *ἔλλαβε* (477).

477 = E 83, Π 334. — *πορφύρεος*: *dark*. — *μοῖρα κραταιή*: *mighty fate*, by whose decree death was unavoidable for him. — *κραταιή*: with reference to fate's power over all mortals.

478. *Δευκαλίωνα*: not mentioned elsewhere. — *ξυνέχουσι*: *join, meet*; intr. as in 415. Cf. *ὅθι ζωστήρης ὀχῆες χρύσειοι σύνεχον* Δ 132 f. See on 414. — The spot which the poet has in mind is where the muscles of the forearm are inserted into the elbow-joint. Homer and Hesiod both usually speak of *two* tendons.

479. *τῇ*: *there*, resuming *ἵνα τε* (478), just as *τὸν γε* resumes the object *Δευκαλίωνα* (478). — *χειρὸς*: *arm*. Cf. *κατὰ χεῖρα μέσσην, ἀγκῶνος ἐνεβθεν* Λ 252, and Φ 166. Cf. also *ψέλια περὶ ταῖς χερσίν*, of the Persian nobles in the train of Cyrus, Xen. *Anab. i. 5. 8*.

- 480 αἰχμῇ χαλκείῃ· ὁ δέ μιν μένε χεῖρα βαρυνθείς,
 πρόσθ' ὀρώων θάνατον. ὁ δὲ φασγάνῳ αὐχένα θείνας
 τῇλ' αὐτῇ πῆληκι κάρη βάλε· μυελὸς αὔτε
 σφονδυλίων ἔκπαλθ', ὁ δ' ἐπὶ χθονὶ κείμενος ταυνοσθείς.
 αὐτὰρ ὁ βῆ ῥ' ἵεναι μετ' ἀμύμονα Πείρῳ υἱὸν
 485 'Ρίγμον, ὃς ἐκ Θρήκης ἐριβώλακος εἰληλούθειν·
 τὸν βάλε μέσσον ἄκοντι, πάγῃ δ' ἐν νηδύνι χαλκός,
 ἥριπε δ' ἐξ ὀχέων. ὁ δ' Ἀρηϊθοῖον θεράποντα,
 ἄψ ἵππους στρέψαντα, μετάφρενον ὀξείῳ δουρὶ
 νύξ', ἀπὸ δ' ἄρματος ὥσε· κυκλήθησαν δέ οἱ ἵπποι.
 490 ὥς δ' ἀναμαιμάει βαθέ' ἄγχεα θεσπιδαῆς πῦρ
 οὐρεὸς ἀζαλίοιο, βαθεῖα δὲ καίεται ὕλη,

480. *βαρυνθείς*: sc. because the spear hung from it. Cf. *βάρυνε δέ μιν δόρυ μακρόν* E 664.

481. *πρόσθ' ὀρώων* (so here only): *beholding before him*. The agony and terror which Deucalion felt took away the power of flight.

482. *αὐτῇ πῆληκι*: *helmet and all*. A dat. of accompaniment, strengthened by *αὐτός*. Cf. *αὐτῇ σὺν πῆληκι κάρη* Z 498. See H. 774 a; G. 1191; M. 144 and footnote.

483. *σφονδυλίων*: here only. — *ἔκπαλτο* (here only): *spurred out*. Cf. X 452. — *κείμενος ταυνοσθείς*: as in N 392, II 485.

484. *αὐτὰρ . . . μετὰ*: as in K 73, φ 205. — *Πείρῳ*: a Thracian leader named Peirōus is mentioned B 844, and Δ 525 ff., where he is slain. But the form *Πείρῳ* assumes rather a nom. *Πείρῳ* or *Πείρῃ*.

485. Second half-verse as in E 44, P 350; cf. also ἐν Θρήκῃ ἐριβώλακι Δ 222.

486. First half-verse as in 413; for the second, cf. *πάγῃ δ' ἐν πνεύμονι χαλκός* Δ 528.

487. First half-verse as in E 47 and elsewhere. — *θεράποντα*: sc. of Rhigmus. — An Achaean named Areithotus is mentioned H 8, 10, 137.

488. For the first half-verse, cf. *ἄψ ἵππους στρέψαι* N 396; the second, as in II 806.

489. *κυκλήθησαν*: explains why Areithotus did not escape, after successfully wheeling his chariot for flight. *δέ*, therefore, is almost for.

490–503. *The devastating fury of Achilles*.

490. *ἀναμαιμάει* (here only): *rages through*. The simple verb usually signifies *be eager*. For the somewhat unusual pres. indic. in a comparison, see GMT. 548. For the simile, cf. *ὥς δ' ὅτε πῦρ δίδηλον ἐν ἀξύλῳ (dense) ἐμπέσῃ ὕλῃ· | πάντῃ τ' εἰλυφόων (whirling) ἀνεμὸς φέρει, οἱ δὲ τε θάμνοι (bushes) | πρόρριζοι πίπτουσιν ἐπεγόμενοι πυρὸς ὀρμῇ* Δ 155 ff.

491. *οὐρεὸς*: a mountain covered with forests, from which it has its epithet *ἀζαλίοιο*. Cf. *ὄρεος ἀζαλέας* Δ 494.

- πάντη τε κλονέων ἄνεμος φλόγα εἰλυφάζει,
 ὥς ὃ γε πάντη θύνε σὺν ἔγχει δαίμονι ἴσος
 κτεινομένους ἐφέπων· ῥέε δ' αἵματι γαῖα μέλαινα.
 496 ὥς δ' ὅτε τις ζεύξῃ βόας ἄρσενας εὐρυμετώπους
 τριβέμεναι κρὶ λευκὸν ἐκτιμένη ἐν ἄλωῃ,
 ῥίμφα τε λέπτ' ἐγένοντο βοῶν ὑπὸ πόσσ' ἐριμύκων,
 ὥς ὑπ' Ἀχιλλῆος μεγαθύμου μώνυχες ἵπποι
 στείβον ὁμοῦ νέκυάς τε καὶ ἀσπίδας· αἵματι δ' ἄξων
 500 νέρθεν ἅπας πεπάλακτο καὶ ἄντυγες αἱ περὶ δίφρον,

— *βαθεῖα* (proleptic pred.): *deep within*, not merely on the edges of the forest. This whole clause expresses the result of the preceding, but is paratactically introduced by *δέ*, instead of *ὥστε*. Here, as in 489, the shade of meaning is shown by the context.

492. *εἰλυφάζει*: *whirls on*. The word is found nowhere else, but cf. *εἰλυφών* in the passage quoted on 490.

493. *δαίμονι ἴσος*: at the close of the verse, as in 447, where see note.

494. *κτεινομένους ἐφέπων*: "raging among his victims," an unusual expression for *κτείνων ἐφέπων*. Cf. τοὺς . . . ἔφεπε . . . ἀποκτείνων *Λ* 177 f. — Second half-verse as in *O* 715. — The true Homeric fire of the whole passage (from 381) is well illustrated in this verse, which brings to a conclusion the foregoing simile, but follows it at once with the picture which introduces the next (495–499).

495. *ζεύξῃ*: the oxen are yoked together in order to prevent them from spreading apart and leaving the threshing-floor. — *ἄρσενας*: suggests strength.

496. *τριβέμεναι*: *to tread out, thresh*. The subj. is *βόας* (496). — *ἐκτιμένη ἐν ἄλωῃ*: as in *Φ* 77, *ω* 226. — The thresh-

ing-floor was in the open field. Here the grain was spread out and oxen driven over it. Drivers stood outside and drove the animals round in a circle, so that they trod out the grain with their hoofs. This method of threshing is still common in southern Europe and the East, and is familiar in the Old Testament. Cf. 'Thou shalt not muzzle the ox when he treadeth out the corn' *Deut.* xxv. 4; 'And Ephraim is as a heifer that is taught, and loveth to tread out the corn' *Hosea* x. 11.

497. *λέπτ' ἐγένοντο*: *are shelled out, trodden out*. The aor. is gnomic, its subj. being *the kernels of grain*. — *λεπτά* (from *λέπω*, *peel*): has here its original signification. More commonly it means *thin, delicate*. — This sentence is added independently (with *τέ*) as is shown by the change from the subjv. (*ζεύξῃ* 495) after *ὥς δ' ὅτε*, to the ind. *ἐγένοντο*. Cf. *ὥς δ' ὅτ' ἀνὴρ . . . στήνῃ* . . . ἀνά τ' ἔδραμ' ὀπίσσω *E* 597 ff.

498. First half-verse as in *Φ* 15. — *ὑπ' Ἀχιλλῆος*: "driven by Achilles." 499–502 = *Λ* 534–537 (nearly).

500. *ἄντυγες*: the *ἄντυξ* was a rail running round the upper edge of the

ᾧς ἄρ' ἀφ' ἱππέων ὀπλέων ραθάμιγγες ἔβαλλον
 αἶ τ' ἀπ' ἐπισσώτρων. ὁ δὲ ἵετο κῦδος ἀρέσθαι
 Πηλεΐδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.

chariot and curving down to the floor at the back, where the chariot was open. It served as a support to lean against or to grasp, and also furnished a fastening-place for the reins. Cf. ἐξ ἀντυγῶς ἡνία τείνας E 262. The pl. is often used, as here, because the ἀντυξ enclosed both sides of the chariot. — αἱ περὶ δίφρον: Attic use of the art., but Monro (271) would write αἶ (rel.).

501. ᾧς ἄρα: which indeed (or naturally). — ἀφ' ἱππέων ὀπλέων: const. with ραθάμιγγες. — ραθάμιγγες ἔβαλλον: as in Ψ 502.

502. αἶ τε: and others (sc. ραθάμιγγες). — ὁ δέ: i.e. Achilles. — κῦδος ἀρέσθαι: often as verse-close; cf. Φ 543, 596. — ἀρέσθαι: aor. inf. after ἵετο.

503 = Λ 169 (nearly). — λύθρῳ: i.e. with dust and blood. Cf. αἵματι καὶ λύθρῳ πεπαλαγμένον Z 268. — The second simile (495–503), in which Achilles is represented as fighting from a chariot, seems to be inconsistent with the preceding narrative, as well as with the beginning of the following book, where he is on foot (Φ 18, cf. Τ 290, 324, 353, etc.).

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Φ.

Φεῖ· κρατερῶς κατὰ χεύματ' ἐδάμνατο Τρώας Ἀχιλλεύς.

Μάχη παραποτάμιος.

ἀλλ' ὅτε δὴ πόρον ἴξον ἐυρρείος ποταμοῖο,
 Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς,
 ἔνθα διατμήξας τοὺς μὲν πεδίονδε δίωκεν
 πρὸς πόλιν, ἧ περ Ἀχαιοὶ ἀτυζόμενοι φοβέοντο
 5 ἧματι τῷ προτέρῳ, ὅτ' ἐμαίνετο φαίδιμος Ἴκτωρ·

The Battle by the River is closely connected with the previous book, and describes first the exploits of Achilles in and along the Scamander, and his combat with the River-god himself. Then follows the Battle of the Gods, which was introduced in γ. The book closes with the description of the flight of the Trojans into their city, and the efforts of Apollo to prevent the threatened capture of Ilios.

1-33. *Achilles slays the fleeing Trojans who had been driven into the stream of the Scamander.*

1 f. = Ξ 433 f., Ω 692 f. — πόρον: the ford of the Scamander. — Ξάνθου: cf. γ 74, and note. — ὃν . . . Ζεὺς: the

same idea is often referred to in the epithet *διπετής* (268, 326), but it is here stated in mythological language. — Ζεὺς: see on T 362.

3. First half-verse as in γ 291. — τοὺς μὲν: i.e. those of the Trojans who were foremost in the flight, whom Achilles, therefore, could not prevent from crossing the ford. Cf. *ἡμίσεες δέ*, 7. — δίωκεν: *drove before him*.

4 = Z 41 (almost). — ἧ περ: i.e. on the main road which led through the plain into the city. Cf. *οἱ δὲ παρ' Ἴλου σῆμα . . . μέσσον καὶ πεδίον . . . ἐσσεύοντο ἰέμενοι πόλιος* A 166 f. — φοβέοντο: sc. after the wounding of Agamemnon in A, and again after the death of Patroclus in Π.

5. τῷ προτέρῳ: i.e. the third day

- τῇ ῥ' οἳ γε προχέοντο πεφυζότες, ἡέρα δ' Ἥρη
 πίτνα πρόσθε βαθείαν ἐρυκέμεν· ἡμίσεες δὲ
 ἐς ποταμὸν εἰλεῦντο βαθύρροον ἀργυροδίην.
 ἐν δ' ἔπεσον μεγάλῳ πατάγῳ, βράχε δ' αἰπὰ ῥέεθρα,
 10 ὄχθαι δ' ἀμφὶ περὶ μεγάλ' ἴαχον· οἳ δ' ἀλαλητῷ
 ἔννεον ἔνθα καὶ ἔνθα, ἐλίσσόμενοι περὶ δίνας.
 ὥς δ' ὅθ' ὑπὸ ῥιπῆς πυρὸς ἀκρίδες ἠερέθονται
 φευγόμεναι ποταμόνδε· τὸ δὲ φλέγει ἀκάματον πῦρ

of battle, the description of which begins with Λ (see p. iv). — $\epsilon\mu\alpha\lambda\upsilon\epsilon\rho\omicron$: cf. the words of Odysseus to Achilles, "Ἐκτωρ δὲ μέγα σθένει βλεμαίνων | μαίνεται ἐκπάγλως I 237 f.

6. $\tau\eta$. . . $\pi\rho\omicron\chi\epsilon\omicron\upsilon\tau\omicron$ (as in O 360): resumes the clause $\tau\omicron\upsilon\varsigma \mu\acute{\epsilon}\nu$. . . $\delta\iota\omega\kappa\epsilon\nu$, after the rel. clause η $\pi\epsilon\rho$. . . $\pi\rho\omicron\tau\acute{\epsilon}\rho\omega$. $\omicron\iota$ is emphasized by $\gamma\acute{\epsilon}$ in contrast with 'Αχαιοί, and $\pi\epsilon\upsilon\zeta\acute{\omicron}\tau\epsilon\varsigma$ (in *timorous flight*) is added to correspond to $\alpha\tau\upsilon\zeta\acute{\omicron}\mu\epsilon\nu\omicron\iota$. Cf. $\alpha\upsilon\tau\acute{\alpha}\rho$ 'Αχαιοὺς $\theta\epsilon\sigma\pi\epsilon\sigma\iota\eta$ $\epsilon\chi\epsilon$ $\phi\acute{\omicron}\zeta\alpha$ I 1 f. — $\pi\epsilon\phi\upsilon\zeta\acute{\omicron}\tau\epsilon\varsigma$: a peculiar perf. partic. which occurs also in 528, 532, X 1. See M. 26, 5.

7. $\pi\acute{\iota}\tau\nu\alpha$: impf. of continuous action, simultaneous with $\pi\rho\omicron\chi\epsilon\omicron\upsilon\tau\omicron$. $\pi\acute{\iota}\tau\nu\acute{\alpha}$ and $\pi\acute{\iota}\tau\nu\eta\mu\iota$ are parallel forms with $\pi\epsilon\tau\acute{\alpha}\nu\nu\mu\iota$, as $\sigma\kappa\acute{\iota}\delta\eta\mu\iota$ with $\sigma\kappa\epsilon\delta\acute{\alpha}\nu\nu\mu\iota$, and $\kappa\acute{\iota}\rho\eta\eta\mu\iota$ with $\kappa\epsilon\rho\acute{\alpha}\nu\nu\mu\iota$. — $\pi\rho\acute{\omicron}\sigma\theta\epsilon$: (in front), before them, sc. the fugitives. — $\epsilon\upsilon\rho\kappa\acute{\epsilon}\mu\epsilon\nu$: to check their flight.

8. $\epsilon\lambda\epsilon\upsilon\tau\omicron$: were crowded together, sc. by Achilles, who must have turned back at once from following those who had crossed the ford, to go in pursuit of those who had not yet been able to pass over. — $\beta\alpha\theta\acute{\upsilon}\rho\rho\omicron\upsilon$: elsewhere an epithet of Oceanus. — $\alpha\gamma\rho\upsilon\rho\omicron\delta\acute{\iota}\eta\upsilon$: silver-eddying. Cf. $\Pi\eta\gamma\epsilon\acute{\omega}$. . . $\alpha\gamma\rho\upsilon$

$\rho\omicron\delta\acute{\iota}\eta\upsilon$ B 753. — The river Scamander, now called Menderé, is still deep enough in most places to drown a man, but is crossed at several fords.

9. Cf. 387. — $\alpha\iota\pi\acute{\alpha}$ $\rho\acute{\epsilon}\epsilon\theta\rho\alpha$: swift-rushing streams. Cf. $\Sigma\tau\upsilon\gamma\acute{\omicron}\varsigma$ $\iota\delta\alpha\tau\omicron\varsigma$ $\alpha\iota\pi\acute{\alpha}$ $\rho\acute{\epsilon}\epsilon\theta\rho\alpha$ Θ 369.

10. $\delta\alpha\mu\phi\iota$ $\pi\epsilon\rho\iota$: on both sides round about. — $\omicron\iota$ δ' $\alpha\lambda\alpha\lambda\eta\tau\acute{\omega}$: as in II 78. — Verses 9 and 10 are remarkable for the number of their onomatopoetic words.

11. $\epsilon\acute{\nu}\nu\epsilon\omicron\nu$ [$\acute{\epsilon}\nu\epsilon\epsilon\omicron\nu$]: here only. — $\epsilon\acute{\nu}\theta\alpha$ $\kappa\alpha\iota$ $\epsilon\acute{\nu}\theta\alpha$: hither and thither, explained by $\epsilon\lambda\acute{\iota}\sigma\sigma\acute{\omicron}\mu\epsilon\nu\omicron\iota$ $\pi\epsilon\rho\iota$ $\delta\acute{\iota}\nu\alpha\varsigma$, whirled about in the eddies. For this use of $\pi\epsilon\rho\iota$, cf. $\epsilon\lambda\acute{\iota}\sigma\sigma\omicron\mu\acute{\epsilon}\nu\eta$ $\pi\epsilon\rho\iota$ $\kappa\alpha\pi\nu\omega$ A 317, $\pi\epsilon\rho\iota$ $\nu\eta\sigma\omicron\nu$ $\acute{\alpha}\lambda\acute{\omega}\mu\epsilon\nu\omicron\iota$ δ 368.

12. $\epsilon\acute{\nu}\pi\omicron$ $\rho\acute{\iota}\pi\eta\varsigma$ (as in O 171) $\pi\upsilon\rho\acute{\omicron}\varsigma$: by the rush of the fire which is kindled to destroy them or drive them away. — $\alpha\kappa\rho\acute{\iota}\delta\epsilon\varsigma$ (here only): locusts. — $\eta\epsilon\rho\acute{\epsilon}\theta\omicron\nu\tau\alpha\iota$: flit hither and thither, depicting the confusion and bewilderment of the insects, as they seek to save themselves over the river from the sudden ($\epsilon\acute{\xi}\alpha\lambda\phi\omicron\eta\varsigma$, 14) attack of fire which rages over the plain.

13. $\tau\acute{\omicron}$: prepares the way for $\pi\acute{\upsilon}\rho$. — $\phi\lambda\acute{\epsilon}\gamma\epsilon\iota$ (here and 365 only): transitive; its obj. is $\alpha\kappa\rho\acute{\iota}\delta\alpha\varsigma$. — $\acute{\alpha}\kappa\acute{\alpha}\mu\alpha\tau\omicron\nu$:

- ὄρμενον ἐξαίφνης, ταὶ δὲ πτώσσουσι καθ' ὕδωρ.
 15 ὡς ὑπ' Ἀχιλλῆος Ξάνθου βαθυδινήεντος
 πλήτο ῥόος κελάδων ἐπιμῖξ ἵππων τε καὶ ἀνδρῶν.
 αὐτὰρ ὁ διογενὴς δόρυ μὲν λίπεν αὐτοῦ ἐπ' ὄχθῃ
 κεκλιμένον μυρικήσιν, ὁ δ' ἔσθορε δαίμονι ἴσος
 φάσγανον οἷον ἔχων, κακὰ δὲ φρεσὶ μῆδετο ἔργα.
 20 τύπτε δ' ἐπιστροφάδην, τῶν δὲ στόνος ὤρνυτ' αἰεκὴς
 ἄορι θεινομένων, ἐρυθαίνεται δ' αἵματι ὕδωρ.
 ὡς δ' ὑπὸ δελφίνος μεγακῆτεος ἰχθύες ἄλλοι
 φεύγοντες πιμπλᾷσι μυχοὺς λιμένος ἐυόρμου,

the epithet is specially significant here; the fire is ever behind them. — For the thought, cf. ἀγριος ἦντε πῦρ, τό τ' ἐπεσσύμενον πόλιν ἀνδρῶν | ὄρμενον ἐξαίφνης φλεγέθει P 737 f.

14. πτώσσουσι: crouch timorously.

15. First half-verse as in T 498. — ὑπ' Ἀχιλλῆος: the whole simile, though intended chiefly to depict the wild confusion of the Trojans as they rush into the river, brings out forcibly at the same time the impelling might of Achilles. — βαθυδινήεντος: see on T 329, and Metrical Appendix.

16. κελάδων (pred.): *sounding, roaring*. Cf. the river Κελάδων H 133. — ἐπιμῖξ: similarly used, of a confusion of horses and men, in A 525, Ψ 242. — ἵππων, ἀνδρῶν: gen. with πλήτο.

17. First half-verse as in ψ 306. — διογενὴς: subst. as in the address to Achilles (διογενὴς) by Nestor I 106. — The Trojans are so thoroughly frightened and helpless in the stream that Achilles does not hesitate to dispense with his chief weapon.

18. μυρικήσιν: this shrub, mentioned also in Z 39, grows to a height of from six to ten feet. — ὁ δέ: see on

T 322. — δαίμονι ἴσος: see on T 447. The same words are used of Diomed in E 438.

19. Second half-verse as in Ψ 176. — φάσγανον οἷον: sc. of his weapons. — κακὰ . . . μῆδετο: passes over into the finite const., though it is coördinate in thought with ἔχων.

20 = K 483 (nearly). — τῶν δέ ('ablative' genitive): *from them*. — ὤρνυτο: descriptive imperfect.

21 = K 484 (nearly). The scene in K is the midnight massacre of the Thracians by Diomed.

22. ὑπὸ δελφίνος: const. with φεύγοντες (23), which is equivalent to a passive (φοβοῦμενοι). HA. 820. — μεγακῆτεος: more frequently an epithet of ships, as in Θ 222, A 5. — ἰχθύες: the dolphin is loosely included among fish; though ἄλλοι may be taken in appos. with ἰχθύες, according to a familiar idiom. — This comparison is particularly appropriate, not only on account of the place (a river), but also because of the well-known rapidity of movement and the voracity of the dolphin.

23. ἐυόρμου: this word is found twice in the *Odyssey*, but only here in

- δειδιότες· μάλα γάρ τε κατεσθίει, ὃν κε λάβησιν·
 25 ὥς Τρῶες ποταμοῖο κατὰ δεινοῖο ῥέεθρα
 πτώσσον ὑπὸ κρημνούς. ὁ δ' ἐπεὶ κάμε χεῖρας ἐναίρων,
 ζῶους ἐκ ποταμοῖο δυνώδεκα λέξατο κούρους
 ποινήν Πατρόκλοιο Μεινοιτιάδαο θανόντος.
 τοὺς ἐξήγε θύραζε τεθηπότας ἥύτε νεβρούς,
 30 δῆσε δ' ὀπίσσω χεῖρας ἐντμήτοισιν ἱμάσιν,
 τοὺς αὐτοὶ φορέεσκον ἐπὶ στρεπτοῖσι χιτῶσιν,
 δῶκε δ' ἐταίροισιν κατάγειν κοίλας ἐπὶ νῆας.
 αὐτὰρ ὁ ἄψ' ἐπόρουσε δαϊζέμεναι μενεαίνων.
 ἔνθ' υἱεὶ Πριάμοιο συνήντητο Δαρδανίδαο

the *Iliad*. — The fish take refuge from the dolphin in the recesses near the shore.

24. **μάλα . . . κατεσθίει**: as in Γ 25.
 — **μάλα**: *eagerly*.

25. **δεινοῖο**: several times in the *Odyssey* as an epithet of the sea. Cf. ποταμοὶ καὶ δεινὰ ῥέεθρα λ 157.

26. **κάμε**: often, as here, with acc. of specification and a partic. of cause. Cf. Ψ 63 f.

27. **λέξατο**: *collected* (for himself), in accordance with his threat in Σ 336 f. For this use of λέγω, Cf. κρινάμενος λέξαιτο κατὰ πτόλιν ἄνδρας ἀρίστους ω 108.

28. **ποινήν**: in pred. appos. with κούρους. — Cf. quattuor hic iuvenes, totidem, quos educat Ufens, | viventis rapit, inferias quos immolet umbris, | captivoque rogi perfundat sanguine flammis Verg. *Aen.* x. 518–520.

29. **θύραζε**: *foras, to land*. — **τεθηπότας ἥύτε νεβρούς**: as in Δ 243; Cf. κραδίην δ' ἐλάφου Α 225. The deer was a symbol of cowardice among the Greeks as with us.

30. **ὀπίσσω**: *behind their backs*. Cf. ἀποστρέψαντε πόδας καὶ χεῖρας ὑπερθεύειν χ 173. — **ἐντμήτοισιν ἱμάσιν**: *i.e.* (probably) the belts with which their tunics were fastened. Cf. ἵππους μὲν κατέδησαν ἐντμήτοισιν ἱμάσιν Κ 567.

31. **στρεπτοῖσι χιτῶσιν**: *well-spun tunics*. These were probably thick, plaited, garments worn under the θώραξ, though Ameis-Hentze reject this interpretation and translate *flexible shoulder-pieces*, *i.e.* plaited straps passing over the shoulders, and holding the front and rear pieces of the θώραξ together. Cf. the same expression in Ε 113.

32 = Ε 26. — **κατάγειν**: *lead down*, since the ships were on the low-lying shore.

33. First half-verse as in Γ 379. — **ἐπόρουσε**: *rushed on against* the fleeing Trojans in and along the Scamander. — **δαϊζέμεναι** (pres.): *to continue the slaughter*.

34–138. *Achilles slays Lycaon, son of Priam.*

34. **Δαρδανίδαο**: Priam was son of

- 35 ἐκ ποταμοῦ φεύγοντι Λυκάονι, τὸν ῥά ποτ' αὐτὸς
ἦγε λαβὼν ἐκ πατρὸς ἀλωῆς οὐκ ἐθέλοντα,
ἐννύχιος προμολών· ὁ δ' ἐρινεὸν ὀξεί χαλκῷ
τάμνε νέους ὄρπηκας, ἔν' ἄρματος ἄντυγες εἶεν·
τῷ δ' ἄρ' ἀνώστον κακὸν ἤλυθε δῖος Ἀχιλλεύς.
- 40 καὶ τότε μὲν μιν Λῆμνον ἐυκτιμένην ἐπέρασσεν
νηυσὶν ἄγων, ἀτὰρ υἱὸς Ἰήσονος ὦνον ἔδωκεν·
κεῖθεν δὲ ξεῖνός μιν ἐλύσατο, πολλὰ δ' ἔδωκεν,
Ἴμβριος Ἡετίων, πέμψεν δ' ἐς δῖαν Ἀρίσβην·

Laomedon, and fifth in descent from Dardanus. See T 230-240, with notes.

35. ἐκ ποταμοῦ: sc. on the side toward the ships, as appears from 32-34. In his consternation, or perhaps owing to the configuration of the shore, Lycaon was unable to make his escape on the side toward his home. — φεύγοντι (conative): *seeking to flee*.

36. ἦγε λαβὼν: *had captured and led away*. — ἀλωῆς: (here) *orchard*. Cf. T 496.

37. προμολών: sc. from the camp.

38. τάμνε: *was cutting*. The verb is here construed with two accusatives, after the analogy of verbs of depriving. Cf. *περὶ γὰρ ῥά ἐ χαλκὸς ἔλεψεν | φύλλα τε καὶ φλοιὸν* A 236 f. — ὄρπηκας: here only. — ἄντυγες: see on T 500. The young branches of the wild fig tree were suitable for this purpose on account of their flexibility and even thickness.

39. ἀνώστον: const. with κακόν, in pred. appos. with Ἀχιλλεύς. Cf. *τῷ δέ οἱ ὀγδοάτῳ κακὸν ἤλυθε δῖος Ὀρέστης* γ 306. — ἤλυθε: the aor. is regularly used, after the impf., of an action which interrupts the situation described.

40. Λῆμνον: this use of the acc. as the 'place to which' is rare in Homer except with *ἰκάνω*. See M. 140, 4. The Minyae early established a colony in Lemnos, and trade with that island is several times mentioned in Homer. Cf. *νῆες δ' ἐκ Λήμνιοι παρέστασαν οἶνον ἀγούσαι* H 467. — ἐπέρασεν: sc. through the agency of Patroclus, Ψ 746 f.

41. υἱὸς Ἰήσονος: cf. *Ἰησονίδης* Εὐνῆος H 468. His mother was Hypsipyle, daughter of the old Lemnian king Thoas. This is the well-known Jason, leader of the Argonautic expedition for the Golden Fleece. The price paid for Lycaon by Euneüs was a silver *κητήρ* Ψ 741. Cf. the whole passage Ψ 740-747.

42. πολλὰ δ' ἔδωκεν: a secondary circumstance paratactically joined to ἐλύσατο, — "by giving." The same expression is found A 243, Ω 685, η 264. — πολλά: i.e. the worth of three hundred cattle; cf. 79 f.

43. Ἴμβριος Ἡετίων: not the father of Andromache, who ruled in Thebe (Z 395, X 472, Ψ 827), or the Eetion of P 575. Since Imbros was nearer the mainland than Lemnos, it afforded Lycaon a better opportunity of escape

ἐνθεν ὑπεκπροφυγὼν πατρώιον ἵκετο δῶμα.

- 45 ἔνδεκα δ' ἤματα θυμὸν ἐτέρπετο οἷσι φίλοισιν
 ἐλθὼν ἐκ Λήμνιοι· δυωδεκάτῃ δέ μιν αὖτις
 χερσὶν Ἀχιλλῆος θεὸς ἔμβαλεν, ὃς μιν ἔμελλεν
 πέμψειν εἰς Ἀΐδαο καὶ οὐκ ἐθέλοντα νέεσθαι.
 τὸν δ' ὥς οὖν ἐνόησε ποδάρκης δῖος Ἀχιλλεὺς
 50 γυμνόν, ἄτερ κόρυθός τε καὶ ἄσπίδος, οὐδ' ἔχεν ἔγχος,
 ἀλλὰ τὰ μὲν ῥ' ἀπὸ πάντα χαμαὶ βάλε· τείρε γὰρ ἰδρῶς
 φεύγοντ' ἐκ ποταμοῦ, κάματος δ' ὑπὸ γούνατ' ἐδάμνα·
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
 "ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρῶμαι·
 55 ἦ μάλα δὴ Τρῶες μεγαλήτορες, οὓς περ ἔπεφνον,

to his home. — **Ἀρίσβην**: a town on the south side of the Hellespont. Cf. B 836. Eetion intended that Lycaon should remain there in safety during the war, as appears from *ὑπεκπροφυγὼν* 44.

44. *ὑπεκπροφυγόν*: *escaping from his protection*, on account of longing for home.

45. *οἷσι φιλοῖσιν*: this dat. of person, which is often found with *τέρπεται*, is probably instrumental in its origin. See M. 144, and cf. *ἀνδράσι τερπόμενοι*, of Athena and Apollo, H 61.

46. *ἐλθὼν*: the poet does not state how long Lycaon remained in Lemnos.

47. *θεός*: here apparently not a definite divinity, but destiny, the personified will of heaven.

48. *νέεσθαι*: epexegetic inf. with *πέμψειν*. Cf. *ἐρυκόμεν* 7, *φευγόμεναι* 13, and *έπεψεν . . . ἀέκοντα νέεσθαι* Σ 240.

49. *τὸν δ' ὥς*: the apodosis begins in 53. Cf. *τὸν δὲ ἰδὼν ἐνόησε* Δ 599.

50. *γυμνόν*: *without armor*, explained by *ἄτερ . . . ἄσπίδος*, which in

turn is explained by the addition of *οὐδ' ἔχεν . . . βάλε*, the sentence changing to the finite construction. For this meaning of *γυμνός*, cf. X 124, and *οὐδ' ὑπέμεινεν | Πάτροκλον, γυμνόν περ ἔοντα* II 814 f. — This verse serves to show why Achilles recognized Lycaon so readily.

51. *τείρε γὰρ ἰδρῶς*: cf. *ιδρῶς γὰρ μιν ἔτειρεν* E 796.

52. *ὑπὸ γούνατ' ἐδάμνα*: as in 270. Cf. *ὑπέλυσε μένος καὶ παίδιμα γυῖα* Z 27, where *ὑπὸ* is used in reference to the knees, as here. — *ὑπὸ*: *beneath him*.

53 f. = T 343 f., where see notes.

54 = N 99. — *τόδε*: in this case not explained in the next verse, but in the subordinate clause added in 57 f.

55. *ἦ μάλα δὴ*: *assuredly* (as in E 422), to introduce an ironical conclusion from the fact just stated. — *οὓς περ*: *even (those) whom*. After the escape of Lycaon from Lemnos, Achilles will not be surprised even if the dead Trojans return from Hades.

- αἴτις ἀναστήσονται ὑπὸ ζόφου ἡερόεντος,
οἶον δὴ καὶ ὄδ' ἦλθε φυγῶν ὑπο νηλεὲς ἡμαρ,
Λήμνον ἐς ἡγαθέην πεπερημένος· οὐδέ μιν ἔσχεν
πόντος ἀλὸς πολυῆς, ὃ πολέας ἀέκοντας ἐρύκει.
60 ἀλλ' ἄγε δὴ καὶ δουρὸς ἀκωκῆς ἡμετέριο
γεύσεται, ὄφρα ἴδωμαι ἐνὶ φρεσὶν ἡδὲ δαείω,
ἧ ἄρ' ὁμῶς καὶ κεῖθεν ἐλεύσεται, ἧ μιν ἐρύξει
γῆ φυσίζοος, ἧ τε κατὰ κρατερόν περ ἐρύκει.”
ὧς ὤρμαινε μένων, ὃ δέ οἱ σχεδὸν ἦλθε τεθιπῶς,
65 γούνων ἄψασθαι μεμαῶς, περὶ δ' ἤθελε θυμῷ
ἐκφυγῆεν θάνατόν τε κακὸν καὶ κῆρα μέλαιναν.
ἧ τοι ὃ μὲν δόρυ μακρὸν ἀνέσχετο δῖος Ἀχιλλεύς

56. Second half-verse as in Ψ 51, λ 57, 155. — ὑπό: (*from beneath*), *up from*. — ζόφου ἡερόεντος: *the misty darkness, the sunless realm of the dead*. Cf. Ἀΐδης δ' ἔλαχε ζόφον ἡερόεντα O 191.

57. οἶον δὴ: *as indeed*, strictly an exclamation, introducing an instance in point, but passing over to a causal sense. — ἦλθε: *has returned*, corresponding in thought to ἀναστήσονται. Cf. ἐλεύσεται 62. — φυγῶν . . . ἡμαρ: *as in* ι 17. This is explanatory of, and coincident in time with, the preceding ἦλθε.

58. First half-verse as in 79; cf. Λήμνῳ ἐν ἡγαθέῃ B 722. — πεπερημένος: *concessive with ἦλθε, although he had been sent, etc.* — μιν ἔσχεν: *held him back*, negatively parallel to ἦλθε 57. Cf. 303.

59. πόντος ἀλὸς (*here only*): *the deep of the sea*. — δ: *δε*. — πολέας: *with synizesis*. Cf. 131. — Cf. *magna claudit nos obice pontus Verg. Aen. x. 377*.

60. ἀλλ' ἄγε δὴ: *here followed by the fut. indicative (cf. T 257 f.); usually*

by subjv. or imperative. — καί: *even*, with reference to πεπερημένος 58.

62. ὁμῶς: *in like manner, as well as from Lemnos*. — κεῖθεν: *from there* whither he intends to send him, i.e. from the lower world.

63. φυσίζοος: *life-giving*. Cf. τοῦς δ' ἦδη κάτεχεν φυσίζοος αἶα (of the Dioscuri) Γ 243, and for the whole expression, cf. τότε δ' ἦδη ἔχεν κῆρα γαῖα μέλαινα B 699.

64 = X 131 (almost). — μένων: *Achilles is so confident of victory that he is in no haste, but awaits the approach of Lycaon*.

65. First half-verse as in ζ 169, χ 339. — περὶ δ' ἤθελε θυμῷ: *as in* Ω 236. — περί: *adv. with θυμῷ (exceedingly in heart), "with all his heart."* — δ: *a causal particle might have been used*. See on T 489, 491.

66. Cf. οἱ αὐτῷ θάνατόν τε κακὸν καὶ κῆρα λιτέσθαι Π 47, οἱ τεύξιν θάνατόν τε κακὸν καὶ κῆρα μέλαιναν χ 14. Cf. also Φ 565.

67. δόρυ: *Achilles had laid aside*

- οὐτάμεναι μεμαώς, ὃ δ' ὑπέδραμε καὶ λάβε γούνων
 κύψας· ἐγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ
 70 ἔσται, ἱεμένη χροὸς ἄμεναι ἀνδρομέοιο.
 αὐτὰρ ὃ τῇ ἐτέρῃ μὲν ἐλὼν ἐλλίσσεται γούνων,
 τῇ δ' ἐτέρῃ ἔχεν ἔγχος ἀκαχμένον οὐδὲ μεθίει·
 [καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·]
 “γουνούμαι σ', Ἀχιλεῦ, σὺ δέ μ' αἶδεο καὶ μ' ἐλέησον·
 75 ἀντί τοι εἰμ' ἱκέταο, διοτρεφέες, αἰδοίοιο·
 παρ γὰρ σοὶ πρώτῃ πασάμην Δημήτερος ἀκτὴν

his spear (17), but we may infer that he took it again at 33.

68. First half-verse as in τ 449; second, as in κ 323, where Circe avoids the uplifted sword of Odysseus. — *ὑπέδραμε*: ran under the arm which poised the spear.

69 f. *ἐγχείη* . . . *ἱεμένη*: as in τ 279 f., but in this case *ὑπὲρ νώτου* means above his back, and is joined directly with *ἔσται*, without any verb of motion, while *ἱεμένη* means *desiring*. Weapons are often thus personified. Cf. καθ' ὅμιλον ἐπιπτεῖσθαι μνεαίνων (of the arrow) Δ 126, and see X 328 f. — *ἄμεναι*: aor. inf., with *ᾶ*. — For verses 67–70, cf. inde Mago procul infensam contenderat hastam. | ille astu subit; at tremibunda supervolat hasta; | et genua amplectens effatur talia supplex Verg. *Aen.* x. 521 f.

71. *ἐλλίσσεται γούνων*: as in Z 45, κ 264. Cf. Thetis at the knees of Zeus A 500 ff. *γούνων* is governed by *ἐλὼν*.

72. *ἔχεν ἔγχος*: he held the spear fast, so that Achilles could not draw it out from the ground and use it.

73. This verse, which is almost superfluous after *ἐλλίσσεται* (71), may be

defended on the ground that the intervention of 72 makes some further introduction to the words of Lycaon necessary.

74 = χ 312, 344 (except the name). — μ' αἶδεο: have regard for me as a suppliant, in the sense of shrinking from a forbidden act, such as the killing of a suppliant would be. This idea is further carried out in *αἰδοίοιο* 75. The pres. is used of the permanent attitude. — *ἐλέησον*: take pity, let pity enter thy heart. Inceptive aorist. For the difference of tense, cf. *παρβήσαντε καὶ αἰδομένω* A 331. — The ground for the first request is given in 75–77; for the second, in 78 ff.

75. ἀντί: lit. in place of; then, expressing correspondence or equality, as good as. Cf. *γυναῖκος ἄρ' ἀντί τέτυξο* Θ 163, ἀντί νυ πολλῶν λαῶν ἐστὶν ἀνὴρ I 116 f., ἀντί κασιγνήτου ξείνός θ' ἱκέτης τε τέτυκται θ 546. — αἰδοίοιο: *worthy of regard*, i.e. having a claim upon Achilles's aid as standing under the protection of Zeus *ἱκετήσιος*. The position of the word is here emphatic.

76. πρώτῃ: as the first of the strangers to whom Lycaon came in his captivity. — Δημήτερος ἀκτὴν: cf. δ:

- ἤματι τῷ, ὅτε μ' εἶλες ἐνκτιμένη ἐν ἀλῶῃ,
καί μ' ἐπέρασας ἀνευθεν ἄγων πατρός τε φίλων τε
Λῆμνον ἐς ἡγαθέην, ἑκατόμβοιον δέ τοι ἤλφον.
80 νῦν δὲ λύμην τρίς τόσσα πορών· ἥως δέ μοί ἐστιν
ἦδε δυωδεκάτη, ὅτ' ἐς Ἴλιον εἰλήλουθα
πολλὰ παθών· νῦν αὖ με τεῆς ἐν χερσὶν ἔθηκεν
μοῖρ' ὅλοή· μέλλω πον ἀπέχθесθαι Διὶ πατρί,
ὅς με σοὶ αὖτις ἔδωκε· μινυνθάδιον δέ με μήτηρ
85 γείνατο Λαοθόη, θυγάτηρ Ἄλταο γέροντος,
Ἄλτεω, ὅς Δελέγεσσι φιλοπτολέμοισιν ἀνάσσει,

θητός τ' εἴη καὶ ἔδοι Δημήτερος ἀκτὴν N 322. Demeter was the patron goddess of cereal food. As soon as the stranger had partaken of the first food that was offered him, he entered into his special rights. Among the Arabs of the present day 'even the thief who has surreptitiously shared the evening draught of an unwitting host is safe.'

77. Second half-verse as in T 496.

78. μ' ἐπέρασας: *had me sold* by Patroclus. See on 40. — Lycaon enlarges on his sad history, in a vain effort to move Achilles's heart.

79. ἑκατόμβοιον (here subst.): *the worth of a hundred oxen*, a poetic expression of value, since the actual ransom was a silver κρητήρ. See on 41. Cf. the tassels on the aegis πάντες ἐνπλεκτές, ἑκατόμβοιοι δὲ ἕκαστος B 449.

80. νῦν δὲ κτλ.: "Now, however, when I have just regained my freedom, fate has again thrown me into your hands." This thought is paratactically expressed, in narrative form, νῦν being resumed in νῦν αὖ 82. Cf. *ὡς καὶ νῦν* . . . νῦν δέ α 35, 43. — λύμην: a syncopated 2d aor. ind. mid., the ὕ showing that it cannot be opt., as was

supposed by ancient commentators. § 35. — The ransom here referred to is that of 42. — τρίς τόσσα: a proverbial form of expression. Cf. Ω 686, and τρίς τόσσα παρέσσεται ἀγλαὰ δῶρα A 213.

81. Cf. 156, and the same verse-ending E 204. — ἦδε: *the present day, today*. — ὅτε: the omission of the antecedent is especially characteristic of clauses with *ὅτε*. Cf. T 337, and see M. 267, 2 b.

82. ἐν χερσὶν ἔθηκεν: cf. 47.

83. μοῖρ' ὅλοή: cf. θεός (47), and μοῖρ' ὅλοή, τὴν οὐ τις ἀλεύεται ω 29. — μέλλω πον: *I must surely*, — states the preceding thought in a slightly different form. Lycaon infers the enmity of Zeus from the fortune which had befallen him. Cf. οὕτω πον Διὶ μέλλει ὑπερμενέφιλον εἶναι B 116. See on T 451.

84. μινυνθάδιον: so Achilles says to Thetis μήτηρ, ἐπεὶ μ' ἔτεκες γε μινυνθάδιον περ ἐόντα A 352.

85. Λαοθόη: cf. X 46-51.

86. Ἄλτεω: see on T 358; and for the 'epanalepsis,' see on T 317. — Δελέγεσσι: see on T 96. — ἀνάσσει: pres., although Achilles had destroyed his city, Pedasus (T 92). But this had

- Πήδασον αἰπήεσσαν ἔχων ἐπὶ Σατνιόεντι.
 τοῦ δ' ἔχε θυγατέρα Πρίαμος, πολλὰς δὲ καὶ ἄλλας·
 τῆς δὲ δῶα γενόμεσθα, σὺ δ' ἄμφω δειροτομήσεις.
- 90 ἦ τοι τὸν πρότωισι μετὰ πρυλέεσσι δάμασσας,
 ἀντίθεον Πολύδωρον, ἐπεὶ βάλες ὀξεί δουρί·
 νῦν δὲ δὴ ἐνθάδ' ἐμοὶ κακὸν ἔσσεται· οὐ γὰρ οἶω
 σὰς χεῖρας φεύξεσθαι, ἐπεὶ ῥ' ἐπέλασσέ γε δαίμων.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
- 95 μὴ με κτεῖν', ἐπεὶ οὐχ ὁμογαστριος Ἑκτορός εἰμι,
 ὃς τοι ἐταῖρον ἔπεφνεν ἐνγέα τε κρατερόν τε."

taken place long before, and in Z 35 the city is thought of as still existing. Altes may have escaped like Aeneas in T 93, 191.

87. αἰπήεσσαν: this derivative from αἰπός is found only here.

88. ἔχε: this word, as well as the expression κτείνουσα γυναῖκων X 48, and the rich dowry mentioned in X 51, shows that Laothoë was not a mere concubine, but a wife with rank by the side of Hecabe. Such a plurality of wives is nowhere found among the Homeric Greeks, and may mark a conscious difference between their customs and those of the Trojans. The impf. refers to the time of γελῶτο, though Laothoë was still alive.

89. τῆς: gen. of source. — δειροτομήσεις: refers to the fact that the speaker was defenceless. Cf. 50 f. and 555. The fut. is used by a sort of zeugma, since Polydorus is already slain (90 f.).

90. ἦ τοι: indeed, introduces a fuller and more exact statement of the foregoing. — πρυλέεσσι: front-fighters. Cf. ἐκατὸν πολλῶν πρυλέεσσ' ἀραρυῖαν E 744. — The death of Polydorus is described in T 407-418.

92. ἐμοί: emphatic, in contrast with Polydorus.

93. Second half-verse as in O 418. — ἐπεὶ ῥα: since as it seems. — γέ: emphasizes the predicate ἐπέλασσε, marking the causal clause with ἐπεὶ as an actual fact, and decisive in its influence on the result. — δαίμων: some divine power, without reference to any particular divinity.

94 = A 297, Δ 39, and often. This formula is used when the speaker changes to another subject, — the new thought following without a conjunction. Cf. accipite ergo animis atque haec mea figite dicta Verg. Aen. iii. 250.

95. Lycaon, in his abject fear, rests his appeal for mercy upon a fact which he would ordinarily think of with regret, viz. that the bravest warrior in the family was but his half-brother. In polygamous families the children of the same mother are naturally united by a special tie. Cf. the case of Joseph and Benjamin, Genesis xliii. 29 f. Herodotus (i. 173) says that the custom of tracing descent through the mother still survived in Lycia in historical times.

- ὥς ἄρα μιν Πριάμοιο προσηύδα φαίδιμος υἱὸς
 λισσόμενος ἐπέεσσιν, ἀμείλικτον δ' ὅπ' ἄκουσεν·
 “νήπιε, μή μοι ἄποινα πιφαύσκειο μηδ' ἀγόρευε·
 100 πρὶν μὲν γὰρ Πάτροκλον ἐπισπεῖν αἰσιμον ἥμαρ,
 τόφρα τί μοι πεφιδέσθαι ἐνὶ φρεσὶ φίλτερον ἦεν
 Τρώων, καὶ πολλοὺς ζωοὺς ἔλον ἡδὲ πέρασσα·
 νῦν δ' οὐκ ἔσθ', ὅς τις θάνατον φύγῃ, ὃν κε θεὸς γε
 Ἰλίου προπάροιθεν ἐμῆς ἐν χερσὶ βάλησιν,
 105 καὶ πάντων Τρώων, πέρι δ' αὖ Πριάμοιό γε παίδων.
 ἀλλά, φίλος, θάνε καὶ σύ· τί ἦ ὀλοφύρεαι οὕτως;

97. Second half-verse as in Z 144.

98. ἀμείλικτον: here and A 137 only. For the thought, cf. 339.

99. πιφαύσκειο: *set forth, tender*. Lycaon had not expressly done this, but the offer is included, as a matter of course, in the prayer for mercy. Cf. the words of Adrastus to Menelaus ζῶγρει, Ἄτρεός υἱέ, σὺ δ' ἄξια δέξαι ἄποινα Z 46, and of Dolon to Odysseus and Diomed ζῶγρεῖτ', αὐτὰρ ἐγὼν ἐμέ λύσομαι K 378. — μηδ' ἀγόρευε (pres.): *and speak no more thereof*.

100. πρὶν: nowhere else correlative with τόφρα (101), and very rare as a conjunction in this position. The principal clause usually precedes. See GMT. 624. — αἰσιμον ἥμαρ: cf. T 294, and note. ἐπισπεῖν is usually followed by πτόμον with or without θάνατον.

101. τί: *somehowat*. Cf. πάντα τί μοι κατὰ θυμὸν ἔειπας μνησθῆσθαι I 645. — πεφιδέσθαι: sc. as Achilles had spared the illegitimate sons of Priam, Isus and Antiphus, A 101–106. — φίλτερον ἦεν: as in X 301. The comp. is used in reference to his present quite different feeling expressed in 99.

102. See on T 352, and Metrical Appendix.

103. οὐκ ἔσθ' κτλ.: *there is no one who shall escape*, an emphatic circumlocution for “no one shall escape.” Cf. X 348, Ψ 345. — ὃν κε θεός γε: this second relative clause adds a limitation to the first.

104. Ἰλίου προπάροιθεν: as in O 66, X 6. With this text, the meter requires that the penult of Ἰλίου be long, contrary to its usual quantity. The original form was probably Ἰλῖο. See § 17 c; M. 98. — In this mention of the locality, Achilles is perhaps thinking of the spot where Patroclus fell.

105. καί: emphasizes πάντων. Cf. καὶ πᾶσιν δ 777, v 156. — Τρώων, παίδων: partitive gen. with οὐκ ἔσθ', δε τις 103. — πέρι δ' αὖ: *but specially*.

106. φίλος: Achilles feels a humane movement in his heart, which prompts him, in spite of his wrath, to sympathy with the youth of whose fate he is the instrument. In almost friendly tone he commands him to die, striving to render his death easier by referring to the fate of Patroclus and his own destiny. — καὶ σὺ: *thou too*. The thought

- κάτθανε καὶ Πάτροκλος, ὃ περ σέο πολλὸν ἀμείνων.
 οὐχ ὀράας, οἷος καὶ ἐγὼ καλὸς τε μέγας τε;
 πατρὸς δ' εἶμ' ἀγαθοῖο, θεὰ δέ με γείνατο μήτηρ.
 110 ἀλλ' ἐπι τοι καὶ ἐμοὶ θάνατος καὶ μοῖρα κραταιή.
 ἔσσεται ἡ ἡὼς ἡ δειλὴ ἡ μέσον ἡμαρ,
 ὅππότε τις καὶ ἐμεῖο ἄρει ἐκ θυμὸν ἔλθῃται,
 ἡ ὃ γε δουρὶ βαλὼν ἡ ἀπὸ νευρῆφιν οἰστῶ."
 ὣς φάτο, τοῦ δ' αὐτοῦ λῦτο γούνατα καὶ φίλον ἦτορ.
 115 ἔγχος μὲν ῥ' ἀφέηκεν, ὃ δ' ἔζητο χεῖρε πετάσσας

expressed in 107-110 is already in his mind. — οὐτως: cf. τί ἡ δὲ σὺ κήδεαι οὕτως Z 55, πολλὸν χρόνον ἀσκελὲς οὕτως δ 543.

107. ὃ περ σέο πολλὸν ἀμείνων: sc. ἦν. The same half-verse is found H 114, II 709. — This was a much-quoted verse among the ancients, and is said by Plutarch (*Alexander* liv.) to have been repeated to Alexander the Great by his physician Kallisthenes, who had fallen into disfavour.

108. οὐχ ὀράας, οἷος: the same expression is found in O 555. — οἷος: of his personal appearance and strength, explained by καλὸς τε μέγας τε.

109. πατρὸς: gen. as in 89. Cf. πατρὸς δ' ἐξ ἀγαθοῦ Ξ 113. — μήτηρ (pred.): as mother. — Second half-verse as in A 280.

110. ἐπι [ἔπειτα]: stands before, is allotted to. — τοι: you know. — For the fate of Achilles, cf. T 404-423, with note on T 417, and X 358-360.

111. ἔσσεται: emphatic, at the beginning of the verse, to call attention to the certainty of the event. Cf. ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ἐλώλη' Ἴλιος ἱρὴ Δ 164. This sentence begins without a conjunction ('explanatory asynde-

ton'). — ἡὼς: morning; instead of the general term ἡμαρ, as in Δ 164, the day is here divided into its chief parts. Cf. παννύχιος . . . ἡὼ . . . μέσον ἡμαρ . . . δειλετό τ' ἥελιος η 288 f. — δειλὴ: here only, elsewhere δειλεῖον ἡμαρ. — The three successive spondees give this verse a weighty and solemn movement.

112. ἄρει: i.e. in battle. Cf. ἐγελρομεν ὀξύν Ἄρρη B 440. — ἐκ θυμὸν ἔλθῃται: as in M 150, X 68. The change from the fut. ind. to the subjv. is probably to show that no particular occasion is referred to. See M. 363, 1 a.

113. ἀπὸ . . . οἰστῶ: as in N 585. — This indication of the manner of his death is significant. Achilles was not to be slain in ambush, nor in a hand-to-hand encounter.

114 = δ 703 (of Penelope, when she learns of her son's departure), χ 68 (of the suitors, when Odysseus reveals himself), ψ 205, ω 345. — αὐτοῦ (adv.): on the spot, straightway.

115. ἀφέηκεν: refers to 72. — ὃ δ' . . . πετάσσας: as in Ξ 495; cf. the Cyclops αὐτὸς δ' εἰπὼ θύρῃσι καθέζετο χεῖρε πετάσσας ι 417.

- ἀμφοτέρας. Ἀχιλεὺς δὲ ἐρυσσάμενος ξίφος ὅξῃ
τύψε κατὰ κληῖδα παρ' αὐχένα, πᾶν δέ οἱ εἴσω
δὺ ξίφος ἄμφηκες · ὁ δ' ἄρα πρηνὴς ἐπὶ γαίῃ
κείμενος ταθεῖς, ἐκ δ' αἷμα μέλαν ῥέε, δεῦτε δὲ γαίαν.
120 τὸν δ' Ἀχιλεὺς ποταμόνδε λαβὼν ποδὸς ἦκε φέρεσθαι,
καὶ οἱ ἐπευχόμενος ἔπεα πτερόεντ' ἀγόρευεν ·
“ἐνταυθοὶ νῦν κείσο μετ' ἰχθύσιν, οἳ σ' ὠτειλὴν
αἶμ' ἀπολιχμήσονται ἀκηδέες · οὐδὲ σε μήτηρ
ἐνθεμένη λεχέεσσι γοήσεται, ἀλλὰ Σκάμανδρος
125 οἷσει δινῆεις εἴσω αἰλὸς εὐρέα κόλπον.

116. ἀμφοτέρας: for the pl. after the dual χεῖρε, cf. χεῖρε πετάσας ἀμφοτέρας ω 397 f. — ἐρυσσάμενος (mid.): *drawing his sword*. Cf. ἐρύσσατο δὲ ξίφος δέυ Δ 530, and T 284, X 306. — For the whole verse, cf. ἀμφω. Πηνελόως δὲ ἐρυσσάμενος ξίφος δέυ Ξ 496.

117. παρ' αὐχένα: *close by the neck*. Cf. ὅθι κληῖς ἀποέργει (separates) | αὐχένα τε στήθος τε Θ 325 f. — πᾶν . . . ξίφος (118): cf. πᾶν δ' εἴσω ἔδω ξίφος II 340.

118. ὁ δ' . . . γαίῃ: as in II 413; cf. ὁ δὲ πρηνὴς ἐπὶ γαίῃ | κάππεσε II 310 f.

119 = N 655. — ταθεῖς: used of the outstretched corpse, as in ὧς τὼ γ' ἐν κονίῃσι παρ' ἀλλήλοισι τετάσθη Δ 536, and παρ' ἀλλήλοισι τέταντο Δ 544. Cf. T 483.

120. ποταμόνδε: const. with φέρεσθαι. — ἦκε φέρεσθαι: *hurled flying* (lit. *so that he was borne*). Cf. ἦκα . . . χεῖρε φέρεσθαι μ 442, πόδα δὲ προέηκε φέρεσθαι τ 468.

121 = II 829 (nearly); cf. Φ 409. — οἱ: const. with ἐπευχόμενος, *exulting over him*.

122. First half-verse as in σ 105,

ν 262 (nearly). — ἐνταυθοί: strictly of the direction whither. — μετά: *among*; in this sense usually of persons, and hence with a sarcastic force here, — “with the fish for company.” See M. 194.

123. ἀπολιχμήσονται (here only): construed with three accusatives, σέ, ὠτειλὴν (in part. appos. with σέ), and αἶμα (second acc. after a verb of taking away). — ἀκηδέες: *unfeelingly*, i.e. without the care and mourning which relatives expend upon the beloved dead. Cf. X 465, Ψ 159 f. Placed at the close for emphasis, and at the same time connecting the preceding with the following clause. — οὐδέ σε μήτηρ: as in ο 515.

124. First half-verse as in X 353. — ἀλλὰ: for the short vowel before Σκ-, see on T 74. — With verses 122–124, cf. istic nunc, metuende, iace. Non te optima mater | condet humo . . . unda feret, piscesque imposti vulnera lambent Verg. *Aen.* x. 557–560.

125. εἴσω: this and three in Ω are the only instances in the *Iliad* of εἴσω preceding its accusative.

- θρώσκων τις κατὰ κύμα μέλαιναν φρήχ' ὑπαίξει
 ἰχθύς, ὃς κε φάγησι Λυκάονος ἀργέτα δημόν.
 φθείρεσθ', εἰς ὃ κεν ἄστν κιχείομεν Ἰλίου ἱρής,
 ὑμεῖς μὲν φεύγοντες, ἐγὼ δ' ὀπιθεν κερατίζων.
 130 οὐδ' ὑμῖν ποταμός περ ἑύρροος ἀργυροδίνης
 ἀρκέσει, ᾧ δὴ δηθὰ πολέας ἱερεύετε ταύρους,
 ζωὸν δ' ἐν δίνῃσι καθίετε μώνυχας ἵππους.
 ἀλλὰ καὶ ὧς ὀλέεσθε κακὸν μόρον, εἰς ὃ κε πάντες

126. *θρώσκων κατὰ κύμα*: *darting through the wave*. — *φρήχ' ὑπαίξει*: *will leap up beneath the dark ripple*. This const. is found here only. Cf. *οἷη δὲ Ζεφύροιο ἐχέυατο πόντον ἐπὶ φρίξ* H 63. *φρίξ* signifies the slight ripple which spreads over the surface of the water at the approach of a breeze. The fish would follow the corpse when it rose to the surface after being submerged for a time.

127. *ὃς κε φάγησι*: almost equivalent to a final clause. — *Λυκάονος*: the name, with pathetic emphasis, is used instead of a pronoun. — *ἀργέτα δημόν*: cf. *ἄσεν ἐν Τροίῃ ταχέας κύνας ἀργέτι δημῷ* A 818.

128. *φθείρεσθε*: pres. impv. of the continuance of the previous action. The thought of Achilles passes quickly from Lycaon to the Trojans in general. He has in mind not so much those who are in the river, whom he had cut off from their flight toward the city, as the others (referred to in 3-6) whose pursuit he had temporarily abandoned. See on 8. The reference to the river following in 130 is therefore strange.

129. *ὑμεῖς μὲν, ἐγὼ δέ*: in part. appos. with the subj. of *κιχείομεν*. — *κερατίζων*: usually *laying waste*. It is

used of persons only here and in *Τρώας κεράϊζε καὶ ἄλλους* B 861.

130. *πέρ*: even the river-god himself is included in Achilles's defiance, and with very serious results. See 211 ff. For *πέρ*, cf. T 65.

131. *δὴ δηθά*: *already for a long time*, with verb in the pres. tense. — *πολέας*: see on 59. — *ἱερεύετε ταύρους*: a Trojan priest of the Scamander named Dolopion is mentioned in E 77, and the sacrifice of a bull to the Alpheus by the Pylians, in A 728. Such offerings are connected with the common personification of a river in the form of a bull, or a man with a bull's head.

132. *ζωούς*: the sacrifice of live horses is mentioned nowhere else in Homer, and Achilles perhaps refers to it here in contempt as a barbarous custom, though the Rhodians and Illyrians are said to have been accustomed to make similar offerings to Helios and Poseidon. Herodotus (vii. 113) relates that the Magi in the train of Xerxes offered white horses to propitiate the river Strymon.

133. *ὀλέεσθε κακὸν μόρον*: as in a 166; cf. *κακὸν οἶτον ὀλῆαι* Γ 417. The acc. is 'cognate.'

- τίσσετε Πατρόκλοιον φόνον καὶ λοιγὸν Ἀχαιῶν,
 135 οὓς ἐπὶ νηυσὶ θοῇσιν ἐπέφνετε νόσφιν ἐμείο.”
 ὥς ἄρ' ἔφη, ποταμὸς δὲ χολώσατο κηρόθι μᾶλλον,
 ὠρμηγεν δ' ἀνὰ θυμόν, ὅπως παύσειε πόνοιο
 δῖον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι.
 τόφρα δὲ Πηλέος υἱὸς ἔχων δολιχόσκιον ἔγχος
 140 Ἀστεροπαίῳ ἐπᾶλτο κατακτάμεναι μενεαίνων,
 υἱεὶ Πηλεγόνοσ· τὸν δ' Ἀξιδὸς εὐρυρέεθρος
 γείνατο καὶ Περίβοια, Ἀκεσσαμενοῖο θυγατρῶν
 πρεσβυτάτη· τῇ γάρ ῥα μίγῃ ποταμὸς βαθυδίνης.
 τῷ ῥ' Ἀχιλεὺς ἐπόρουσεν, ὃ δ' ἀντίος ἐκ ποταμοῖο

134. *τίσσετε*: aor. subjv. in the sense of a future. Cf. *εἰς δὲ κέ σ' ἡ ἄλοχον ποιήσεται ἢ δὲ γε δούλην* Γ 409.

135. *νόσφιν ἐμείο*: in my absence. The same expression is found I 348. Cf. T 62 and 422, and for the whole verse, cf. *τοὺς ἐπὶ νηυσὶ θοῇσιν ἐπέφνομεν ἐγγείησιν* II 547.

136. Second half-verse as in ι 480, ρ 458, σ 387, χ 224. — *μᾶλλον*: more and more, emphatic rather than comparative. The god of the Scamander was already angry on account of the many Trojans whom Achilles had slain in his waters (146), and this wrath was now increased by the presumptuous words of Achilles in 130 ff.

137. First half-verse as in β 156; for the second, cf. 249. — *ὅπως παύσειε*: in Attic a fut. ind. would be expected, but the Homeric const. shows more clearly the original rel. and interr. force of *ὅπως*. See GMT. 339, 341, 342. — *πόνοιο*: battle, as in *εἰσπορών πόνον αἰπὸν* Δ 601.

138 = 250.

139-210. Achilles slays the Paeonian Asteropaeus.

139. Second half-verse as in Z 44. — *ἔγχος*: here (as at 67) the poet fails to mention the circumstances under which Achilles regained his spear, which had been thrust into the ground at 69 f.

140. *Ἀστεροπαίῳ* (the flashing one): leader of the Paeonians, who were kinsmen of the Trojans and neighbors of the Thracians. He is a late comer in the *Iliad*, and not mentioned in the Catalogue. See B 848 ff., where Pyraechmes, slain by Patroclus in II 287, is commander of the Paeonians. As grandson of the Axios (141 f.) he appears specially called to protect the honor of a river-god.

141. *τόν*: i.e. Pelegon. Cf. 158 f. — *Ἀξιδὸς*: an important river of Macedonia, west of the Strymon, and flowing from north to south. — Cf. *Ἀξιοῦ, οὐ κάλλιστον ὕδωρ ἐπικιδναται αἶαν* B 850. — *εὐρυρέεθρος*: here only; elsewhere *εὐρὸν ῥέων*.

144. *τῷ ῥα*: i.e. Asteropaeus (140). — *ἀντίος ἐκ ποταμοῖο*: facing him from the river, whither he had been driven by Achilles. Cf. 8.

- 145 ἔσθῃ ἔχων δύο δοῦρε· μένος δέ οἱ ἐν φρεσὶ θῆκεν
 Ξάνθος, ἐπεὶ κεχόλωτο δαΐκταμένων αἰζήων,
 τοὺς Ἀχιλεὺς ἐδάϊζε κατὰ ρόον οὐδ' ἐλέαιρεν.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
 150 "τίς, πόθεν εἰς ἀνδρῶν, ὃ μιν ἔτλης ἀντίος ἐλθεῖν;
 δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιόωσιν."
 τὸν δ' αὖ Πηλεγόνος προσεφώνεε φαίδιμος υἱός·
 "Πηλεΐδῃ μεγάλθυμε, τί ἦ γενεὴν ἐρεεύνεις;
 εἴμ' ἐκ Παιονίης ἐριβώλον, τηλόθ' εἰούσης,
 155 Παίονας ἀνδρας ἄγων δολιχεγχεάς· ἦδε δέ μοι νῦν

145. δύο δοῦρε: i.e. one in each hand; cf. 162 ff. So of Paris, δοῦρε δύο κεκορυθμένα χαλκῷ | πάλλων Γ 18 f. — μένος . . . θῆκεν: cf. καὶ οἱ μένος ἐν φρεσὶ θέλω α 89.

146. δαΐκταμένων: here and in 301 only. Cf. ἀρηκτάμενος X 72. The gen. is causal, as commonly after verbs of emotion. See HA. 744; G. 1126.

147. τοὺς . . . ἐδάϊζε: an expegetical rel. clause. — οὐδ' ἐλέαιρεν: without pity, as in ψ 313. The reason here given for the wrath of the river-god ignores the greater provocation in 130–135, and after 137 f. we should expect more decided action.

148 = Γ 176.

149. τόν: i.e. Asteropaeus. Cf. τὴν πρότερος προσέειπεν H 23, and often.

150. τίς, πόθεν εἰς ἀνδρῶν: a question recurring seven times in the *Odyssey*, but found in the *Iliad* here only. After τίς (who?) the general import of the question is specialized on a point of particular importance. The answer shows that τίς does not ask merely, or even chiefly, for the name. Here, as in η 238, and the similar cases Z 123,

O 247, Ω 387, the question expresses wonder, as is shown by the following clause with ὃ [ὅτι]. The latter word was originally a cognate accusative; see M. 269. — μεθ': for the gen. with an adj. of place, see HA. 754 f.; G. 1146.

151 = Z 127, where, as here, the sentence stands in the closest relation with the foregoing (δ . . . ἐλθεῖν), explaining and emphasizing its meaning. — δυστήνων: only of unhappy men, — emphatic by its position. The parents are called δυστήνων because their sons suffer death at the hands of Achilles.

152. Second half-verse as in π 308, ω 243.

153 = Z 145. The question here amounts to an indignant refusal to answer, although in what follows Asteropaeus allows himself to give the information sought.

154. τηλόθ' εἰούσης: cf. Πυραϊχμης ἀγε Παίονας . . . τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺν ρέοντος B 848 f.

155. δολιχεγχεάς: here only. Cf. δολιχ' ἐγχεα χερσὶν ἔχοντες Δ 533. — ἦδε . . . ἐλάλουθα (156): cf. 80 f.

- ἥως ἑνδεκάτῃ, ὅτ' ἐς Ἴλιον εἰλήλουθα.
 αὐτὰρ ἐμοὶ γενεὴ ἐξ Ἀξιοῦ εὐρὺν ρέοντος,
 [Ἀξιοῦ, ὃς κάλλιστον ὕδωρ ἐπὶ γαῖαν ἵησιν,]
 ὃς τέκε Πηλεγόνα κλυτὸν ἔγχει· τὸν δ' ἐμέ φασιν
 160 γείνασθαι. νῦν αὖτε μαχώμεθα, φαίδιμ' Ἀχιλλεῦ."
 ὧς φάτ' ἀπειλήσας, ὃ δ' ἀνέσχετο διὸς Ἀχιλλεὺς
 Πηλιάδα μελίνην· ὃ δ' ἀμαρτῇ δούρασιν ἀμφὶς
 ἥρως Ἀστεροπαῖος, ἐπεὶ περιδέξιος ἦεν·
 καὶ ῥ' ἐτέρῳ μὲν δουρὶ σάκος βάλεν, οὐδὲ διαπρὸ
 165 ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο·
 τῷ δ' ἐτέρῳ μιν πῆχυν ἐπιγράβδην βάλε χειρὸς
 δεξιτερῆς, σῦτο δ' αἶμα κελαινεφές· ἥ δ' ὑπὲρ αὐτοῦ.
 γαίῃ ἐνεστήρικτο, λιλαιομένη χροὸς ἄσαι.

157. ἐμοί: the emphatic form of the pronoun is used with proud self-consciousness.

158 = B 850. — κάλλιστον (pred.): (as) the most beautiful. The same expression is used of the Enipeus λ 239. But the Axios is now a muddy stream.

159. κλυτὸν ἔγχει: the usual expression is δουρὶ κλυτόν. Cf. 233.

161. First half-verse as in Ψ 184; for the second, cf. 67.

162. Πηλιάδα μελίνην: this spear was given to Peleus at his marriage by Cheiron. Cf. Πηλιάδα μελίνην, τὴν πατρὶ φίλῳ πόρε Χείρων | Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἠρώεσσιν Π 143 f. — ἀμαρτῇ: at the same time as Achilles raised his spear. — δούρασιν ἀμφίς: on both sides with his spears, i.e. with both his spears at once. The verb is at first supplied in thought from ἀνέσχετο, but the special statement with βάλεν is at once added.

163. περιδέξιος: skilled alike with either hand, ambidexter. This word,

which is found here only, takes the place of the usual ἀμφιδέξιος, which the meter would not admit.

164. διαπρὸ: quite through; — elsewhere always with a verb of motion. Cf. οὐδὲ διαπρὸ ἤλυθεν ἐγγείη M 404 f.

165 = T 268. See on T 268-272.

166. ἐπιγράβδην: const. with βάλεν. Cf. λιγδην, ἀκρην δὲ ρινὸν δηλήσατο χαλκός χ 278, and ἐπέγραψε χρὸα φωτός Δ 139. — χειρός: arm. Cf. T 479.

167. σῦτο: poured out. Cf. the words of Pandarus ἐκ δ' ἀμφοτέρου (Diomed and Menelaus) ἀτρεκέι αἰμ' ἔσσενα βαλὼν E 207 f. The story that Achilles was invulnerable does not appear in Homer, but is of later origin. — ἥ δέ: fem., since the poet is thinking of αἰχμή, although δόρυ precedes. — ὑπὲρ αὐτοῦ: (passing) over him, just as he raised his arm (161) to hurl his own spear. For the expression, cf. 69.

168. Second half-verse as in Δ 574, O 317. See on Φ 70. — ἐνεστήρικτο:

- δεύτερος αὐτ' Ἀχιλεὺς μελὶν ἰθυπτίωνα
 170 Ἀστεροπαίῳ ἐφῆκε κατακτάμεναι μενεαίνων·
 καὶ τοῦ μὲν ῥ' ἀφάμαρτεν, ὃ δ' ἡψηλὴν βάλεν ὄχθην,
 μεσσοπαγὲς δ' ἄρ' ἔθηκε κατ' ὄχθης μείλινον ἔγχος.
 Πηλεΐδης δ' ἄορ ὅξυ ἐρυσσάμενος παρὰ μηροῦ
 ἄλτ' ἐπὶ οἱ μεμαῶς· ὃ δ' ἄρα μελὶν Ἀχιλῆος
 175 οὐ δύνατ' ἐκ κρημνοῦ ἐρύσσαι χειρὶ παχείῃ.
 τρὶς μὲν μιν πελέμειξεν ἐρύσσεσθαι μενεαίνων,
 τρὶς δὲ μεθῆκε βίης· τὸ δὲ τέτρατον ἤθελε θυμῷ
 ἄξει ἐπιγνάμψας δόρυ μείλινον Αἰακίδαο,
 ἀλλὰ πρὶν Ἀχιλεὺς σχεδὸν ἄορι θυμὸν ἀπηύρα.

plpf. mid.; cf. ἐστῆρκετο II 111. The compound is found here only.

169. First half-verse as in T 273.
 — ἰθυπτίωνα: this word, found nowhere else, is formed like a patronymic (cf. Κρονίων). Its meaning is seen by comparing T 99, ἰθὺ βέλος πέτεται.

170. Cf. 140.

171. ὃ δέ: marks the identity of subject in the two clauses, which are coincident in time. Cf. καὶ τοῦ μὲν ῥ' ἀφάμαρτεν, ὃ δ' ἡνίοχον θεράποντα . . . βάλε Θ 119-121; so in Θ 302 f. See on T 322. — ὄχθην: still apparently on the side toward the Greek camp. Cf. 144 f.

172. μεσσοπαγὲς (here only): const. with ἔθηκε, — made it pierce to its middle, i.e. the spear entered the soil to half its length. This was perhaps possible in very marshy ground. — κατ' ὄχθης: (down the bank), into the bank.

173. Cf. ἐγὼ δ' ἄορ ὅξυ ἐρυσσάμενος παρὰ μηροῦ | Κίρκη ἐπήϊζα κ 321; so in λ 24.

174. μελὶν: Asteropaeus, who apparently has no sword, wishes to use the spear of Achilles, but is unable to

pull it from the ground. For a further difficulty, cf. τὸ μὲν (i.e. this spear) οὐ δύνατ' ἄλλος Ἀχαιῶν | πᾶλλειν, ἀλλὰ μιν οἷος ἐπίστατο πῆλαι Ἀχιλλεύς II 141 f.

175. κρημνοῦ: cf. 26.

176 = φ 125 (where Telemachus tries his father's bow). — πελέμειξεν: shook.

177. First half-verse as in φ 126.
 — μεθῆκε βίης: relaxed his effort. — ἤθελε θυμῷ: the same expression in II 255; see on φ 65.

178. ἄξει ἐπιγνάμψας: to bend and break. The partic. is closely connected with the inf. and expresses the thought of Asteropaeus, rather than the actual fact. — On verses 172-178, cf. hic hasta Aeneae statat; huc impetus illam | detulerat, fixam et lenta in radice tenebat. | incubuit voluitque manu convellere ferrum | Dardanides Verg. Aen. xii. 772-775.

179. πρὶν: i.e. before Asteropaeus could carry out his wish. — ἀπηύρα: probably aor. for ἀπέρρα. Cf. ἀπόφρας (ἀπόφρας). — σχεδὸν . . . ἀπηύρα: as in II 828, T 290.

- 180 γαστέρα γάρ μιν τύψε παρ' ὀμφαλόν, ἐκ δ' ἄρα πᾶσαι
 χύντο χαμαὶ χολάδες· τὸν δὲ σκότος ὅσσε κάλυψεν
 ἀσθμαίνοντ'. Ἀχιλεὺς δ' ἄρ' ἐνὶ στήθεσιν ὀρούσας
 τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ἦδα·
 "κείσ' οὕτως· χαλεπὸν τοι ἐρισθενέος Κρονίωνος
 185 παισὶν ἐριζέμεναι, ποταμοῖό περ ἐκγεγαῶτι.
 φῆσθα σὺ μὲν ποταμοῦ γένος ἔμμεναι εὐρὺν ῥέοντος,
 αὐτὰρ ἐγὼ γενεὴν μεγάλου Διὸς εὐχομαι εἶναι.
 τίκτε μ' ἀνὴρ πολλοῖσιν ἀνάσσω· Μυρμιδόνεσσιν
 Πηλεὺς Αἰακίδης· ὁ δ' ἄρ' Αἰακὸς ἐκ Διὸς ἦεν.
 190 τῷ κρείσσων μὲν Ζεὺς ποταμῶν ἀλιμυρῆντων,

180. γαστέρα: emphatic, since here the part (*cf.* μιν) stands first, contrary to the usual order; *cf.* 122 f. — παρ' . . . πᾶσαι: as in Δ 525.

181 = Δ 526. — The alliteration of χ in the first half-verse is noticeable. — τὸν . . . κάλυψεν: a stereotyped formula in the *Iliad*. See on T 393.

182. ἀσθμαίνοντα: *cf.* πολλὰ δέ τ' ἀσθμαίνοντα (*sc.* the boar) λέων ἐδάμασσε βίληφιν II 826. — ἐνὶ στήθεσιν ὀρούσας: *cf.* the more common λάξ ἐν στήθεσι βᾶς Z 65.

183 = N 619, P 537.

184. τοί: *you see*. — ἐρισθενέος Κρονίωνος: as in θ 289.

185. παισίν: pl. because the thought is general; so also in 499. The sense in which the word is used appears from 188 f. — ποταμοῖό περ ἐκγεγαῶτι: *even* for one who is sprung from a river-god.

186. This verse explains and applies the general thought preceding; hence the asyndeton. — φῆσθα: impf., the pres. being φῆσθα [φής]. — ποταμοῖ: gen. of source with ἔμμεναι. *Cf.*

Διός 187. — γένος: acc. of respect. *Cf.* γενεήν 187.

187. γενεήν: *cf.* γενεήν γε Μελάμποδος ἔκγονος ἦεν ο 225.

188. τίκτε: this impf. is often used in the same sense as the aorist. *Cf.* the Attic ὁ τίκτων = πατήρ, and μοῦνον Λαέρτην Ἀρκείσιος υἱὸν ἔτικτεν, | . . . μοῦνον ἔμ' ἐν μεγάροισι τεκὼν λίπεν π 118 ff.

189. ἄρα: "as you know."

190. τῷ: *therefore*, drawing the inference (though illogically) from the facts stated in 186-189. The two clauses introduced by this particle are closely bound together by the anaphora κρείσσων μὲν, κρείσσων αὖτε, but in thought the first has only the force of a subordinate clause. "As Zeus is stronger than the rivers, so also the race of Zeus is mightier than that of the rivers." See § 3 q. — ἀλιμυρῆντων: *flowing into the sea*. *Cf.* ποταμὸν ἀλιμυρῆντα ε 460. In this compound the first part is a locative of the 'place to which.' *Cf.* πεδίῳ πέσε E 82, and χθονὶ T 222.

κρείσσων αὖτε Διὸς γενεῇ ποταμοῖο τέτυκται.
 καὶ γὰρ σοὶ ποταμός γε πάρα μέγας, εἰ δύναται τι
 χραισμεῖν· ἀλλ' οὐκ ἔστι Διὶ Κρονίωνι μάχεσθαι,
 τῷ οὐδὲ κρείων Ἀχελώιος ἰσοφαρίζει,
 195 οὐδὲ βαθυρρεῖται μέγα σθένος Ὠκεανοῖο,
 ἐξ οὗ περ πάντες ποταμοὶ καὶ πᾶσα θάλασσα
 καὶ πᾶσαι κρήναι καὶ φρεῖατα μακρὰ νάουσιν·
 ἀλλὰ καὶ ὅς δαίδοικε Διὸς μέγαλοιο κεραυνὸν
 δεινὴν τε βροντὴν, ὅτ' ἀπ' οὐρανόθεν σμαραγῆσῃ."

191. **ποταμοῖο**: for *γενεῇ ποταμοῖο* ('brachyology'). Cf. οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας A 163, κόμῃα χαρίτεσσιν ὁμοῖα P 51, ὁμοῖα νοήματα Πηλεοπέῃ β 121.

192. **καὶ**: also. It belongs to the whole clause rather than to *σοὶ*. — **γάρ**: indeed. — **ποταμός**: emphasized by γέ in contrast with Δι. Here the Scamander must be meant, though the context might suggest the Axius. — **πάρα** [*πάρεστι*]: is at hand to protect you. — **εἰ . . . χραισμεῖν** (193): if he can help you at all, in a scornful tone like 130.

193. **ἀλλ' οὐκ ἔστι**: sc. as you have just discovered. — **Διὶ Κρονίωνι μάχεσθαι**: as if the combat were between the chief personages themselves, as in the cases mentioned in the following lines, though in fact the Scamander has merely inspired Asteropaeus with courage to oppose Achilles, the descendant of Zeus (187).

194. **οὐδέ**: not even. — **Ἀχελώιος**: the largest river in Greece, flowing southwesterly from Mt. Pindus into the Ionian Sea. It was widely revered throughout Greece as the primeval river and representative of

water in general, — especially through the influence of the oracle of Dodona.

195. **οὐδέ**: nor yet. — **βαθυρρεῖται**: here only. — **μέγα σθένος Ὠκεανοῖο**: as in Σ 607. The ocean, too, was a river, according to the Homeric conception. Cf. T 7.

196. **ἐξ οὗ περ κτλ.**: "though all rivers" etc. — On the relation of Oceanus to the rivers, cf. Τηθύς δ' Ὠκεανῷ Ποταμοὺς τέκε δινηντας Hesiod Theog. 337, Ὠκεανὸν τε θεῶν γένεσιν καὶ μητέρα Τηθύν Ξ 201, Ὠκεανοῦ, ὅς περ γένεσις πάντεσσι τέτυκται Ξ 246.

197. **φρεῖατα**: here only. — **μακρὰ**: deep. — **νάουσιν**: flow. Cf. ἐν δὲ κρήνῃ νάει ζ 292.

198. **καὶ ὅς**: even he, an emphatic repetition of the thought of 194. For this use of ὅς, see H.A. 655 a; G. 1023, 1; and cf. μηδ' ὅς φύγοι Z 59, ὃ γὰρ γέρας ἔστι θανόντων Ψ 9.

199. **ὅτε** (when): introduces a temporal clause epexegetic of *βροντὴν*, but which also vividly recalls the whole scene. — **σμαραγῆσῃ**: sc. *βροντὴ* as subject. This word is found twice in B (*σμαραγεῖ δὲ τε πόντος* 210, *σμαραγεῖ δὲ τε λειμών* 463), but nowhere else in

- 200 ἡ ῥά καὶ ἐκ κρημνοῖο ἐρύσσατο χάλκεον ἔγχος,
τὸν δὲ κατ' αὐτόθι λείπεν, ἐπεὶ φίλον ἦτορ ἀπηύρα,
κείμενον ἐν ψαμάθοισι, δίαινε δέ μιν μέλαν ὕδωρ.
τὸν μὲν ἄρ' ἐγγέλυές τε καὶ ἰχθύες ἀμφεπένοντο,
δημὸν ἐρεπτόμενοι ἐπινεφρίδιον κείροντες·
- 205 αὐτὰρ ὁ βῆ ῥ' ἰέναι μετὰ Παίονας ἵπποκορυστάς,
οἳ ῥ' ἔτι πὰρ ποταμὸν πεφοβήατο δινήεντα,
ὥς εἶδον τὸν ἄριστον ἐνὶ κρατερῇ ὕσμινῃ
χέρσ' ὑπο Πηλεΐδαο καὶ ἄορι ἱφὶ δαμέντα.
ἔνθ' ἔλε Θερσίλοχόν τε Μύδωνά τε Ἀστυνυλὸν τε

Homer. — The adaptation of sound to sense in this verse is noticeable.

200. *ἔγχος*: for the situation, *cf.* 171, 175.

201. *τόν*: *i.e.* Asteropaeus. — *κατά*: const. with *λείπεν*, and *cf.* *λιπέτην δὲ κατ' αὐτόθι πάντας ἄριστους* K 273. — *ἐπεὶ . . . ἀπηύρα*: as in Ω 50.

202. *ψαμάθοισι*: usually of the sands of the seashore; of river sand, only here and 319. — *δίαινε δέ . . . ὕδωρ*: parallel in thought to *κείμενον*, but passing over to an independent construction. Since the river has not yet overflowed its banks (*cf.* 233 f.), we must infer that Asteropaeus had fallen close to the water's edge. The stream was almost choked with corpses (147), so that the water was lapping the sands along the margin.

203. *ἐγγέλυές τε καὶ ἰχθύες*: eels are not included among fish, apparently on account of their resemblance to snakes. *Cf.* *ἔχis* (*viper*). — *ἀμφεπένοντο*: *were busy with* (*cf.* Ψ 184), explained in the following verse. The tone is sarcastic. — For the whole verse, *cf.* *τὸν μὲν ἄρ' Αὐτολόκου παῖδες φίλοι ἀμφεπένοντο* τ 455.

204. *ἐρεπτόμενοι . . . κείροντες*:

gnawing and tearing off the fat. Strictly the first partic. defines the manner of the second. — *ἐπινεφρίδιον*: this word is found here only, but in its composition it is analogous to *ἐπομφάλιος* H 267 and *ἐπιδίφριος* ο 51. The fat near the kidneys is said to be particularly relished by the carnivora.

205. *Παίονας*: whence these Paeonians came is not clearly stated in the previous narrative. They were probably with their leader Asteropaeus, and were among those who were driven into the river in verse 8.

206. *πεφοβήατο*: *were in full flight*. The plpf. is used of a continuing action, and hence is joined with *ἔτι* and *πὰρ ποταμὸν*, although in 207 *ὥς εἶδον* follows, as though the beginning of the flight were meant. *Cf.* *ἔνθ' οὐδ' ἱφθιμοὶ Λύκιοι μένον, ἀλλὰ φόβηθεν | πάντες, ἐπεὶ βασιλῆα ἶδον* Π 659 f.

207. *τὸν ἄριστον*: *i.e.* Asteropaeus.

208. *χέρσ' ὑπο*: combined with *ἄορι* as in *Τηλεμάχου ὑπὸ χερσὶ καὶ ἔγχει* σ 156. — *ἱφὶ δαμέντα*: *cf.* T 417.

209. *Θερσίλοχόν*: *cf.* P 216 f., where Thersilochus is mentioned in connection with Asteropaeus. — *Μύδωνα κτλ.*:

- 210 Μνήσόν τε Θρασίον τε καὶ Αἴνιον ἦδ' Ὀφελέστην·
καὶ νύ κ' ἔτι πλέονας κτάνε Παίονας ὠκὺς Ἀχιλλεύς,
εἰ μὴ χωσάμενος προσέφη ποταμὸς βαθυδίνης,
ἀνέρι εἰσάμενος, βαθέης δ' ἐκφθέγγατο δίνης·
“ὦ Ἀχιλεῦ, περὶ μὲν κρατείεις, περὶ δ' αἰσυλα ῥέζεις
215 ἀνδρῶν· αἰεὶ γάρ τοι ἀμύνουσιν θεοὶ αὐτοί.
εἴ τοι Τρῶας ἔδωκε Κρόνου παῖς πάντας ὀλέσσαι,
ἐξ ἐμέθεν γ' ἐλάσας πεδίον κάτα μέρμερα ῥέζε·
πλήθει γὰρ δὴ μοι νεκῶν ἐρατεινὰ ῥέεθρα,
οὐδέ τί πη δύναμαι προχέειν ῥόον εἰς ἄλα δῖαν
220 στεινόμενος νεκύεσσι, σὺ δὲ κτείνεις αἰδήλως.

the other Paeonians are nowhere else mentioned. Mydon, named in E 580, was a Paphlagonian.

211-232. *The river-god entreats Achilles to cease from the massacre, and reproaches Apollo for his inactivity.*

211. *Cf.* καὶ νύ κ' ἔτι πλέονας Λυκίῶν κτάνε διὸς Ὀδυσσεύς, | εἰ μὴ ἄρ' ὀξὺ νόησε μέγας κορυθαίολος Ἑκτωρ E 679 f.

213. First half-verse as in II 716, P 73. — ἀνέρι εἰσάμενος: Scamander takes the form of a man because he is to speak with the voice of a man. So Aphrodite (Γ 386 ff.) assumed the form of an aged spinning-woman, though some of her divine attributes were not hidden (Γ 396 f.). — βαθέης [βαθείας] δ' ἐκφθέγγατο δίνης: these words add a closer definition to προσέφη. The god had taken his position in the stream as early as 136. For his station at the beginning of the battle, see Γ 40, 73 f., 151 f.

214. περὶ (adv.): beyond measure, but more closely defined by the part. gen. ἀνδρῶν (215), of all men. (See HA. 785; G. 1222.) *Cf.* περὶ μὲν σε τίω

Δαναῶν ταχυνόων Δ 257. — κρατείεις: you are mighty. *Cf.* ὅς τις ὅδε κρατεῖ (of Diomed) E 175. “You are beyond all men in might and beyond them in evil deeds.” — αἰσυλα: *cf.* κτείνεις αἰδήλως 220, and Γ 202.

215. αὐτοί: themselves, i.e. in person. *Cf.* Γ 98.

217. ἐξ ἐμέθεν γε: forth from me (my stream) at least. — ἐλάσας: sc. Τρῶας. — μέρμερα (neut. adj. used as noun): notable, terrible, deeds. The stem is reduplicated from the root μερ- (*cf.* μέριμνα, μερμηρίζω, memor); *cf.* ἀνδρ' ἔνα τοσσάδε μέρμερ' ἐπ' ἡμῖα μητίσασθαι K 48, Ἑκτωρ μὲν μετὰ τοῖσιν ὁμίλει μέρμερα ῥέζων Δ 502.

218. δὴ: already. — ἐρατεινὰ: here especially effective in contrast to the present state of the water, which was now polluted with blood. *Cf.* 21.

219. οὐδέ τί πη δύναμαι: and I am in no way able. *Cf.* οὐδέ πη εἶχεν ἀμπεύσαι II 110 f.

220. στεινόμενος: choked. It is followed by a dat. as in λάχνω στεινόμενος ι 445. — σὺ δὲ κτείνεις: really causal,

ἀλλ' ἄγε δὴ καὶ ἔασον · ἄγῃ μ' ἔχει, ὄρχαμε λαῶν."
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς ·
 "ἔσται ταῦτα, Σκάμανδρε διοτρεφές, ὡς σὺ κελεύεις.
 Τρῶας δ' οὐ πρὶν λήξω ὑπερφιάλους ἐναρίζων,
 225 πρὶν ἔλσαι κατὰ ἄστνυ καὶ Ἑκτορι πειρηθῆναι
 ἀντιβίην, ἣ κέν με δαμάσσεται ἢ κεν ἐγὼ τόν."
 ὥς εἰπὼν Τρώεσσιν ἐπέσσυτο δαίμονι ἴσος.
 καὶ τότε Ἀπόλλωνα προσέφη ποταμὸς βαθυδύνης ·

though paratactically expressed. In a similar tone Odysseus says to the Cyclops *σὺ δὲ μάλιναι οὐκέτ' ἀνεκτὼς* ι 350. — *αἰδέηλος*: the adv. here only. — On 218–220, cf. *milia multa daret leto, gementem repleti | amnes, nec reperire viam atque evolvere posset | in mare se Xanthus Verg. Aen. v. 806 ff.*

221. *καὶ ἔασον*: *pray leave off*, in contrast to his previous persistence. *καὶ* is used as in *ἀλλ' ἐλέτω σε καὶ ὕπνος* υ 52. — *ἄγῃ μ' ἔχει*: "horror fills me." The same words occur in γ 227, π 243, expressing admiration.

222 = T 198.

223. *ἔσται ταῦτα*: this promise refers to the request of the river-god in 221. The further entreaty of 221 is rejected in 224 ff. — *Σκάμανδρε*: Achilles uses the human rather than the divine name. See on T 74. — *ὡς σὺ κελεύεις*: as in Θ 35, Ψ 96, Ω 669, and in the *Odyssey*.

224. *λήξω*: with supplementary participle. Cf. *ὅποτε λήξειεν αἰδῶν* I 191, *ὅτε λήξειεν αἰδῶν* θ 87.

225. *Ἑκτορι*: depends on *πειρηθῆναι ἀντιβίην* (226), after the analogy of verbs of fighting. Cf. *ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι* Ε 220. A gen. (*Ἑκτορος*) depending on *πειρηθῆναι*

might be expected, but is here metrically inadmissible.

226. *ἢ κεν, ἢ κεν*: the idea of a decisive struggle for life and death is developed in two disjunctive clauses, paratactically expressed. Cf. *ἢ τ' ἐβλητ' ἢ τ' ἐβαλ' ἄλλον* Λ 410, *ἢ κε φέρῃσι μέγα κράτος, ἢ κε φεροίμην* Σ 308 and X 253. — *δαμάσσεται*: fut. indicative. — *μέ*: here unemphatic, and therefore unaccented. See on Ψ 724. — *ἢ κεν ἐγὼ τόν*: as in Θ 533, λ 565. — The answer of Achilles (four verses in reply to eight) is brief and haughty in tone.

227. First half-verse as in P 183; second, as in E 438, 459, 884, II 705, 786, T 447. — *Τρώεσσιν*: apparently those who were fleeing on the plain. — *δαίμονι ἴσος*: see on T 447, 493.

228–232. *Ἀπόλλωνα*: not previously mentioned in this book, but his presence near the river is tacitly assumed. Cf. the words of Zeus to Apollo in O 232–235 *τόφρα γὰρ σὺν οἱ* (Hector) *ἔγειρε μένος μέγα, ὅφρ' ἂν Ἀχαιοὶ | φεύγοντες νῆάς τε καὶ Ἑλλάσποντον ἴκωνται. | κείμεν δ' αὐτὸς ἐγὼ φράσσομαι ἔργον τε ἔπος τε | ὥς κε καὶ αὖτις Ἀχαιοὶ ἀναπνεύσωσι πόντιο.*

228. Cf. *καὶ τότε Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεὺς* O 220, II 686.

- “ ὦ πόποι, ἀργυρότοξε, Διὸς τέκος, οὐ σύ γε βουλὰς
 230 εἰρύσαιο Κρονίωνος, ὃ τοι μάλα πόλλ’ ἐπέτελλεν
 Τρωσὶ παρεστάμεναι καὶ ἀμύνειν, εἰς ὃ κεν ἔλθῃ
 δεῖλος ὅψε δύνων, σκιάσῃ δ’ ἐρίβωλον ἄρουραν.”
 ἦ, καὶ Ἀχιλλεὺς μὲν δουρικλυτὸς ἔνθορε μέσσω
 κρημνοῦ ἀπαΐξας, ὃ δ’ ἐπέσσυτο οἴδματι θύων,
 235 πάντα δ’ ὄρινε ῥέεθρα κυκώμενος, ὥσε δὲ νεκροὺς
 πολλοὺς, ρῖ ῥα κατ’ αὐτὸν ἄλῃς ἔσαν, οὓς κτάν’ Ἀχιλλεύς·
 τοὺς ἔκβαλλε θύραζε, μεμυκὼς ἥντε ταῦρος,

229. οὐ σύ γε βουλὰς εἰρύσαιο Κρο-
 νίωνος (230): *truly you have not ob-*
served the decrees of Zeus, spoken in a
 tone of strong reproof, with the nega-
 tive first in contrast to the opposite
 expectation founded on 230 f. *σύ* is
 emphasized by *γέ* in reference to the
 same decrees.

230. εἰρύσαιο: *sc.* by obeying them.
Cf. χρῆ μὲν σφωίτερόν γε, θεά, ἔπος εἰρύσ-
 σασθαι A 216. — μάλα πόλλ’ ἐπέτελλεν:
as in Z 207.

231. παρεστάμεναι καὶ ἀμύνειν:
 these words are similarly joined in
 O 255, P 563. — εἰς ὃ κεν ἔλθῃ: *as in*
 K 62, Z 77.

232. δεῖλος: *declining day, even-*
ing. Used as a subst. here only. *Cf.*
 δεῖλον ἡμαρ ρ 606, and δειλὴ Φ 111. —
 ὅψι δύνων: applies strictly to the sun.
Cf. ὅψι δύνοντα βοώτην (*Arcturus*) ε 272.

233-271. *Achilles is hard pressed*
by the river-god.

233. ἦ, καὶ: with change of subj.,
 though usually the same subj. contin-
 ues with the following verb. Here,
 however, the clause καὶ . . . ἀπαΐξας is
 subord. in thought to the following
 clause in which the original subj. re-
 appears. For the change of subj., *cf.*

ἦ (*sc.* Diomed), καὶ ὁ μὲν (*i.e.* Dolon)
 ἔμελλε K 454, and Ω 643. For the re-
 appearance of the original subj., *cf.*
 ἦ (Odysseus), καὶ ὁ μὲν (Socus) . . .
 ἐβεβήκειν, τῷ δὲ (Socus) . . . πῆξεν
 (Odysseus) Δ 446 f. — ἔνθορε: Achil-
 les first (227) turned against the Paeo-
 nians who were still in flight on the
 river's bank, and afterward (233) sprang
 into the river in order to drive out the
 Trojans there (217). But in doing this
 he seems to break the promise given
 in 223, and so enrages the river-god.

234. ἀπαΐξας: this compound here
 only. — οἴδματι θύων: *raging with his*
billows, *as in* Ψ 230. *Cf.* ἀνεμος μὲν
 ἐπαύσατο λαίλαπι θύων μ 400, and μεγά-
 λῃ σὺν λαίλαπι θύων μ 408.

235. κυκώμενος: *whirling up*, in
 wild uproar. *Cf.* ἀναμορμύρεσκε κυκω-
 μένῃ (*swirled and seethed*) μ 238. — ὥσε:
drove, set in motion. The aor. marks the
 beginning of the action of ἔκβαλλε (237).
 The heaped-up corpses had previously
 stemmed the flood, but now the stronger
 movement of the waves sets them in
 motion again. The rhythm, appropri-
 ate to the thought, is lively and dactylic.

237. θύραζε: *forth.* *Cf.* 29. — μεμυ-
 κὼς ἥντε ταῦρος: *see on* 131.

- χέρσονδε · ζωὺς δὲ σάω κατὰ καλὰ ῥέεθρα,
 κρύπτων ἐν δίνησι βαθείησιν μεγάλῃσιν.
 240 δεινὸν δ' ἄμφ' Ἀχιλλῆα κυκώμενον ἴστατο κύμα,
 ὦθει δ' ἐν σάκει πίπτων ῥόος· οὐδὲ πόδεςσιν
 εἶχε στηρίξασθαι. ὁ δὲ πετελήν ἔλε χερσὶν
 εὐφυνέα μεγάλην· ἥ δ' ἐκ ῥιζέων ἐριποῦσα
 κρημνὸν ἅπαντα διώσεν, ἐπέσχε δὲ καλὰ ῥέεθρα
 245 ὄξιοισιν πυκινοῖσι, γεφύρωσεν δέ μιν αὐτὸν
 εἶσω πᾶσ' ἐριποῦσ'· ὁ δ' ἄρ' ἐκ δίνης ἀνορούσας
 ἤϊξεν πεδίοιο ποσὶ κραιπνοῖσι πέτεσθαι,
 δέϊσας. οὐδέ τ' ἔλῃγε θεὸς μέγας, ὦρτο δ' ἐπ' αὐτῷ

238. *χέρσονδε*: defines *θέραζε* more closely. *χέρσος* is elsewhere used only of the seashore (not of a river). See on *ψαμάθοισι* 202. — *σάω* [*ἔσφζε*]: conative impf., apparently from Aeolic *σάωμι*. Cf. *σάω δ' ἐρίπρας ἐταίρους* II 363 (this, too, impf.), and the inv. *σάω ν* 230, ρ 595; also *σαώσομεν* T 408, *σαώσμεν* T 401, *σάωσας* X 18, *σαώσαι* Φ 274.

239. *κρύπτων*: *concealing* in his waves. For a similar case of miraculous concealment by a river, cf. *πορφύρεον δ' ἄρα κύμα περιστάθη οὐρεὶ Ἴσον* | *κυρτωθέν, κρύψεν δὲ θεὸν θνητὴν τε γυναῖκα* λ 243 f. — *δίνῃσι* κτλ.: the triple repetition of the ending *-ῃσι* suggests the multitude and wide extent of the waves.

240. *δεινόν*: adv. with *κυκώμενον*. — *ἴστατο*: *arose*. Cf. 313, and τῶν δ' ὁμῶν *ἴστατο νεῖκος* N 333.

241. *ἐν σάκει πίπτων*: *falling upon his shield* from above. — *πόδεςσιν εἶχε στηρίξασθαι* (242): cf. *οὐδέ πη εἶχον* | *οὔτε στηρίξαι ποσὶν ἔμπεδον* (of Odysseus clinging to the wild fig-tree, above the whirlpool of Charybdis) μ 433 f. The foothold of Achilles is destroyed by

the greater violence of the current, or its increased depth.

243. *εὐφυνέα*: not a mere ornamental epithet in the case of the elm. — *ἐκ ῥιζέων*: *torn from its roots*, in spite of the great strength of the roots of the elm. Cf. *οἱ δὲ τε θάμνοι* (*bushes*) | *πρόρριζαι πίπτονουσιν* Δ 156 f.

244. *διώσεν*: *tore apart*. This compound appears here only. — *ἐπέσχε*: *stretched over, covered*. Cf. 407, Ψ 190.

245. *γεφύρωσεν*: *bridged*. The branches covered the water, while the trunk, falling crosswise, formed a sort of dam, by means of which (246 f.) Achilles escaped. — *μιν αὐτόν*: *the river itself*, as a whole, in distinction from the *ῥέεθρα*.

247. *ἤϊξεν πέτεσθαι*: *hastened to flee*. After the analogy of βῆ δ' *λέvai*. Cf. *ὦρτο πέτεσθαι* N 62. Achilles is now on the Trojan side of the river. — *πεδίοιο*: *over the plain*. For the gen., see on X 23.

248. *δέϊσας*: *terror-stricken*. — *ἐπ' αὐτῷ*: *after him*. Cf. *ὦρτο δ' ἐπ' αὐτοῖς* E 590, Δ 343.

- ἀκροκελαινιόων, ἵνα μιν παύσειε πόνοιο
 250 δῖον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι.
 Πηλεΐδης δ' ἀπόρουσεν, ὅσον τ' ἐπὶ δουρὸς ἔρωή,
 αἰετοῦ οἶματ' ἔχων μέλανος τοῦ θηρητῆρος,
 ὃς θ' ἅμα κάρτιστός τε καὶ ὤκιστος πετεηνῶν.
 τῷ εἰκὼς ἦιξεν, ἐπὶ στήθεσσι δὲ χαλκὸς
 255 σμερδαλέον κονάβιζεν· ὑπαιθα δὲ τοιοῦτο λιασθεῖς
 φεῦγ', ὁ δ' ὅπισθε ῥέων ἔπετο μεγάλῳ ὀρυμαγδῷ.
 ὥς δ' ὅτ' ἀνὴρ ὀχετηγὸς ἀπὸ κρήνης μελανύδρου

249. ἀκροκελαινιόων: darkening on the surface, "with troubled surface." Const. closely with ὥρτο, — *rushed after him with dark-swelling flood*. ἀκροκελαινιόων is found here only, but for its formation, cf. γλαυκιάω, ἐρυθριάω. — ἵνα . . . ἀλάλκοι (250): as in 137 f.

251. ἀπόρουσεν: *rushed away*. More closely defined in ὑπαιθα δὲ τοιοῦτο λιασθεῖς 255. — ὅσον τ' ἐπὶ: equiv. to ἐφ' ὅσον τε (*over as great a space as*), as far as. — Second half-verse as in O 358, where γίγνεται follows, while here ἐστὶ is to be supplied. — Cf. ὅσον τ' ἐπὶ λᾶαν ἴησιν Γ 12, ὅση δ' αἰγανέης (*hunting-spear*) ῥιπὴ ταναοῖο τέτυκται II 589.

252. οἶματα: *spring, swoop*, the rushing motion with which a beast of prey darts upon his booty. Cf. οἶμα λέοντος ἔχων II 752. — μέλανος: this word has a very wide range of use in Homer. It is applied to ships, blood, wine, the water of springs or the sea, seals, night, clouds, death, pain, and many other objects. — τοῦ: 'the article is used before adjectival words that imply a contrast or distinction, especially between definite or well-known alternatives.' M. 260 f. So here, in the

words τοῦ θηρητῆρος (*that hunter*), the eagle is designated as a bird of prey, just as the lion and wolf are called σίντης. Cf. Ω 316.

253. ὤκιστος πετεηνῶν: this expression is used of the hawk in O 238. Cf. θάσσοντας ἱρήκων N 819.

254. εἰκὼς (εἰρκῶς): here only in place of the regular εἰοικὼς, though the fem. εἰκυῖα is frequent. For the long stem in the masc., with short stem in fem., cf. εἰδὼς, ἰδυῖα. § 31 g. — στήθεσσι . . . κονάβιζεν (255): as in N 497 f.

255. ὑπαιθα δὲ τοιοῦτο λιασθεῖς: "turning aside from before him" (i.e. the river). Cf. ὁ δ' ὑπαιθα λιάσθη Πουλυδάμας O 520 f.

257. ὀχετηγός: *who makes a canal, ditcher*. The word is found here only. The point of comparison is the rapidity of the water's flow (262–264); the resemblance in sound (256, 260 f.) is more accidental. Irrigation does not seem to be mentioned elsewhere in Homer, unless in the account of the gardens of Alcinous ἐν δὲ δύω κρήναι ἡ μὲν τ' ἀνὰ κῆπον ἅπαντα | σκιδναται η 129 f. Cf. deinde satis fluvium inducit rivosque sequentis Verg. *Georg.* i. 106. — Second half-verse as in II 160.

- ἄμ φυτὰ καὶ κήπους ὕδατι ῥόον ἡγεμονεύη,
 χερσὶ μάκελλαν ἔχων ἀμάρης ἐξ ἔχματα βάλλων ·
 260 τοῦ μὲν τε προρέοντος ὑπὸ ψηφίδες ἅπασαι
 ὀχλεῦνται · τὸ δέ τ' ὤκα κατειβόμενον κελαρύζει
 χώρῳ ἐνι προαλεῖ, φθάνει δέ τε καὶ τὸν ἄγοντα ·
 ὥς αἰεὶ Ἀχιλλῆα κινήσατο κύμα ῥόοιο
 καὶ λαυσηρόν ἐόντα · θεοὶ δέ τε φέρτεροι ἀνδρῶν.
 265 ὁσσάκι δ' ὀρμήσειε ποδάρκης δῖος Ἀχιλλεὺς
 στήναι ἐναντίβιον καὶ γνόμεναι, εἴ μιν ἅπαντες
 ἀθάνατοι φοβέουσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
 τοσσάκι μιν μέγα κύμα διυπετέος ποταμοῖο

258. ἄμ [ἀνά]: for the apocope and assimilation, see on T 458. — φυτὰ: *plantations*. — ὕδατι ῥόον ἡγεμονεύη: *guides the water in its flow*. Const. like τοῖσι γέρων ὁδὸν ἡγεμόνευεν (*guided for them their course*) ω 225.

259. μάκελλαν (*mattock*), ἀμάρης (*ditch*): here only. — ἔχων: subord. to βάλλων following. — ἔχματα: *obstructions*. The canal is now finished, and the ὀχετηγός is removing, with the mattock, the earth, branches of trees, and stones, which would obstruct the flow of water.

260. τοῦ μὲν τε προρέοντος: gen. abs. (see on T 210) referring to the stream as it pours forth from its spring or source. Cf. X 151 f. In contrast with this is τὸ δέ . . . κελαρύζει 261, — *but then, gurgling down*. — ὑπὸ (adv.): *beneath*, on the bottom of the canal. — ψηφίδες (cf. ψήφος), ὀχλεῦνται (261): here only.

261. κελαρύζει: cf. ἀπὸ δ' ἔλκεος ἀργαλέοιο | αἶμα μέλαν κελάρυζε A 812 f.

262. προαλεῖ: here only. — φθάνει: Monro suggests that the α (as in I 506) may be due to an original

form φθανε for φθανν. See M. 47. — καί: *even*. — τόν: the art. as dem. with a participle. Cf. τῷ δέ κε νικήσαντι Γ 138.

263. αἰεὶ: *each moment*. — κύμα ῥόοιο: the same expression is found in 306, and in λ 639.

264. δέ τε: *for*, with parataxis. For the thought, cf. T 131.

265. First half-verse as in X 194; second, as in A 121. — ὁσσάκι: this word, and πολλάκις and τοσσάκις, are the only adverbs in -akis which lose the final σ in Homer. — ὀρμήσειε: *started, prepared*.

266. στήναι ἐναντίβιον: (*to take a stand in opposition*), “to take a position of defence.” The same expression is used in ρ 439.

267. φοβέουσι: *put to flight*, in so far as they do not assist him, i.e. are hostile to him. The emphasis is on ἅπαντες (266), “whether all were against him, or whether some one would aid him.” — τοὶ . . . ἔχουσιν: as in T 299, and in the *Odyssey*.

268. Second half-verse as in 326, II 174, P 263, and in the *Odyssey*.

- πλάζ' ὤμους καθύπερθεν · ὁ δ' ὑπόσε ποσσὶν ἐπήδα
 270 θυμῷ ἀνιάζων · ποταμὸς δ' ὑπὸ γούνατ' ἐδάμνα
 λάβρος ὑπαιθα ῥέων, κονίην δ' ὑπέρεπτε ποδοῖν.
 Πηλεΐδης δ' ὤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 “Ζεῦ πάτερ, ὥς οὐ τίς με θεῶν ἐλεεινὸν ὑπέστη
 ἐκ ποταμοῖο σαῶσαι · ἔπειτα δὲ καὶ τι πάθοιμι.
 275 ἄλλος δ' οὐ τίς μοι τόσον αἴτιος Οὐρανίωνων,
 ἀλλὰ φίλη μήτηρ, ἣ με ψεύδεσσιν ἐβελγεν,
 ἣ μ' ἔφατο Τρώων ὑπὸ τείχεϊ θωρηκτάων
 λαυφηροῖς ὀλέεσθαι Ἀπόλλωνος βελέεσσιν.

269. *πλάζ' ὤμους καθύπερθεν*: dashed upon his shoulders from above, i.e. so that the water rose above his shoulders. *ὤμους* is in partitive app. with *μὲν* (268). This is perhaps the only place where *πλάζω* is used in a physical sense; but cf. *κύματι πηγῷ πλάζετο* ε 388 f., and α 75. — *ποσσὶν*: suggests Achilles's energetic movements. Cf. *ἐς δ' ὄχρα φλόγα ποσὶ βήσαστο* E 745.

270. *θυμῷ ἀνιάζων*: as in χ 87. *ανιάζω* is variable in quantity (cf. Ψ 721), though long in *ἀνίη* and *ἀνιάω*. — *ὑπὸ . . . ἐδάμνα*: as in 52.

271. *λάβρος*: pred. with *ῥέων*. Cf. *λάβρος ἐπαίγλιζον* B 148. — *ὑπέρεπτε* (this compound with *ὑπό* here only): washed away underneath.

272-304. Achilles's cry of distress. Poseidon and Athena assist him.

272 = Γ 364 (except the name).

273. *ὥς* (excl.): *how*, “to think that.” — *ἐλεεινόν*: const. with *μέ.* in my wretched plight. — *ὑπέστη*: has undertaken.

274. *ἔπειτα*: then, i.e. after being saved from the river. — *καί*: even. — *πάθοιμι*: let me suffer, in a concessive sense, — “I am ready to suffer.”

παθεῖν τι, as often, is a euphemism for *ἀποθανεῖν*. Cf. *περὶ γὰρ διε ποιμένι λαῶν, | μὴ τι πάθοι* E 566 f., *δεῖδω, μὴ τι πάθῃσιν* Λ 470. — Cf. also the dying words of Sarpedon *ἀλλ' ἐπάμνον· ἔπειτά με καὶ λίποι αἰὼν* E 685, and the appeal of Ajax *ἐν δὲ φάει καὶ δλεσσον* P 647.

275. *τόσον αἴτιος . . . ἀλλά* (276): a mixture of two constructions, (1) *ἄλλος δ' οὐ τις τόσον αἴτιος δσον*, and (2) *ἄλλος δ' οὐ τις αἴτιος, ἀλλά*. The change of const. makes the contrast expressed by *ἀλλά* more striking. Cf. *οὐδέ νυ τῶν ἔτι τόσον δδύρομαι . . . ἀλλά μ' Ὀδυσσεύς πόθος αἰνυται* ξ 142 ff.

276. First half-verse as in β 88. — *ἀλλά*: nay, but rather.

277. *ἣ κτλ.*: this second rel. clause explains the preceding.

278. *λαυφηροῖς*: here only as epithet of *βέλος*. — *Ἀπόλλωνος κτλ.*: the prophecy of Achilles's death, however, had never before been told by the poet so definitely as this. Cf. 113, T 417 and note, X 359 f. To die by the hands of Apollo would be an honorable end.

- ὥς μ' ὄφελ' Ἐκτωρ κτείνειν, ὃς ἐνθάδε γ' ἔτραφ' ἄριστος ·
 280 τῷ κ' ἀγαθὸς μὲν ἔπεφν', ἀγαθὸν δέ κεν ἐξενάριξεν.
 νῦν δέ με λευγαλέω θανάτῳ εἴμαρτο ἀλῶναι
 ἐρχθέντ' ἐν μεγάλῳ ποταμῷ, ὥς παῖδα συφορβόν,
 ὃν ῥά τ' ἔναυλος ἀποέρση χεიმῶνι περῶντα."
 ὥς φάτο, τῷ δὲ μάλ' ὦκα Ποσειδάων καὶ Ἀθήνη
 285 στήτην ἐγγὺς ἰόντε, δέμας δ' ἄνδρεσσιν εἰκτην,
 χειρὶ δὲ χεῖρα λαβόντες ἐπιστώσαντ' ἐπέεσσιν.

279. ἐνθάδε γε: *here at least*, in contrast to the heroes of other lands. — ἔτραφε (intr.): *has grown up*, and hence *is*. "Who is the bravest man this land ever nourished"; ἄριστος being construed as predicate. Cf. Ψ 348, and also Τληπόλεμος δ', ἐπεὶ οὖν τράφ' ἐνὶ μεγάρῳ ἐντήκτω B 661. — For the thought, cf. the words of Aeneas, o terque quaterque beati, | quis ante ora patrum Troiae sub moenibus altis | contigit oppetere! o Danaum fortissime gentis | Tydide! me- ne Iliacis occumbere campis | non potuisse tuaque animam hanc effundere dextra, | saevus ubi Aeacidæ telo jacet Hector, ubi ingens | Sarpedon, ubi tot Simois correpta sub undis | scuta virum galeasque et fortia corpora volvit? Verg. *Aen.* i. 94-101.

280. τῷ κ' ἀγαθὸς μὲν ἔπεφνε: this clause contains the chief thought. The second, which calls attention to the equality of rank of the defeated hero, is an addition arising from a proud self-respect which shows itself even in the present situation.

281 = ε 312, ω 34 (almost). — νῦν δέ:

refers, as often, to the actual circumstances, in contrast with something desired or assumed. — εἴμαρτο: *it was (had been) fated*. The plpf. is used with reference to the belief which he formerly held, in consequence of what he had been told by Thetis.

282. ὥς παῖδα: *as before* a subst., without a finite verb (instead of ὥς after it), is very rare in Homeric comparisons; cf. ὥς εἰναλίη κῆξ ο 479. The simile is taken from the practice of sending swine to fatten in the woods in autumn, and driving them home as winter comes on.

283. ἔναυλος: (*gully*), *torrent*. Cf. 312. — ἀποέρση: for the quantity of ο, see on T 35, and contrast ξνθα με κύμ' ἀπέρσε Z 348.

284. μάλ' ὦκα . . . στήτην ἐγγὺς ἰόντε (285): cf. στή δὲ μάλ' ἐγγὺς ἰών Δ 496. In place of τῷ we expect a gen. depending on ἐγγύς. Cf. τέκεσσιν X 453.

285. φιρίκτην (cf. 254): cf. ὅσσε δέ οἱ πυρὶ λαμπεδῶντι εἰκτην A 104.

286. χειρὶ: i.e. each with one hand. — ἐπιστώσαντ' ἐπέεσσιν: (*encouraged him with words*) "gave him encouraging assurances." Cf. χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο Z 233.

τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐνοσίχθων·
 “Πηλεΐδῃ, μήτ’ ἄρ τι λῖνν τρέε μήτε τι τάρβει·
 τοίω γάρ τοι νῶι θεῶν ἐπιταρρόθω εἰμὲν

- 290 Ζηνὸς ἐπαινῆσαντος, ἐγὼ καὶ Παλλὰς Ἀθήνη·
 ὡς οὐ τοι ποταμῷ γε δαμῆμεναι αἰσιμόν ἐστιν,
 ἀλλ’ ὅδε μὲν τάχα λωφήσει, σὺ δὲ εἴσαι αὐτός·
 αὐτάρ τοι πυκινῶς ὑποθησόμεθ’, αἶ κε πύθῃαι·
 μὴ πρὶν παύειν χεῖρας ὁμοίου πολέμοιο,
 295 πρὶν κατὰ Ἰλιόφι κλυτὰ τείχεα λαὸν ἐέλσαι

287. τοῖσι: this word is inappropriate here, since Poseidon speaks to Achilles only. — The verse is probably a reminiscence of H 445 (which is identical with this), where τοῖσι refers to the assembled gods.

288. μήτ’ ἄρ . . . μήτε: the same form of expression is used H 400 f., K 249. — μήτ’ ἄρ τι λῖνν τρέε: yield not over much to fear. The verb implies an act of shrinking and not merely the feeling of fear; cf. 575. — τὶ λῖνν: a common formula. Cf. μή μοι τι λῖνν ἀκαχίξω θυμῷ Z 486, οὔτε τι λῖνν ταρβεῖ N 284 f., οὐ τι λῖνν ποθὴ ἔσσεται Ξ 368. — μήτε τι τάρβει: cf. Ω 171.

289. τοίω γάρ τοι κτλ.: only the bravest, in Homer, enjoy the help of the gods. Cf. τοίη οἱ (Tydeus) ἐπὶ ῥοθός ἦεν Ἀθήνη Δ 390, and Ω 182. But the help of Athena and Poseidon is in this case only moral. The real deliverance is effected by Hephaestus at the request of Hera (328 ff.).

290. ἐγώ: Poseidon seems to assume that his identity is known to Achilles, in spite of his human disguise (285), and hence he names only his companion-goddess.

291. ὡς (const. with 288): since.

Nearly the same use as in 273, but slightly further from the exclamatory force. Cf. ὡς ἂν ἔπειτ’ ἀπὸ σείω, φίλον τέκος, οὐκ ἐθέλωμι λείπεσθαι I 444 f., ὡς ἂν σὴν ἀρετὴν βροτὸς οὐ τις νοιοιτο θ 239. — οὐ: by no means. Placed first for emphasis, in contrast with 281 f. — ποταμῷ γε δαμῆμεναι: to succumb to the river at least. The contrasting thought is “though from death in general we cannot protect you.”

292. σὺ δὲ εἴσαι αὐτός: you will yourself experience it. Cf. τάχα δ’ εἴσαι αὐτός β 40. For λωφήσει, cf. καὶ δέ κ’ ἐμὸν κῆρ | λωφήσειε κακῶν ι 459 f.

293 = α 279 (almost). — αὐτάρ τοι: in contrast with ὅδε μὲν (292). — αἶ κε πύθῃαι: if haply you may obey us. See on T 71, T 436. Here the implied apodosis is the purpose of ὑποθησόμεθα, i.e. “to secure your confidence.”

294. ὁμοίου: common, general, “affecting all alike.” Cf. νῆπιον, οὐ πω εἰδὼθ’ ὁμοίου πολέμοιο I 440. The long penult is perhaps to be explained as in Ἰλίου 104.

295. Ἰλιόφι: here a pure gen. with τείχεα, the original instrumental or locative force of the termination being forgotten. See M. 158, 1, and cf. 367.

Τρωικόν, ὅς κε φύγησι· σὺ δ' Ἴκτορι θυμὸν ἀπούρας
ἂψ ἐπὶ νῆας ἵμεν· δίδομεν δέ τοι εὖχος ἀρέσθαι."

τὼ μὲν ἄρ' ὥς εἰπόντε μετ' ἀθανάτους ἀπεβήτην,
αὐτὰρ ὁ βῆ, μέγα γάρ ῥα θεῶν ὤτρυνεν ἐφετμή,
300 ἐς πεδίον· τὸ δὲ πᾶν πληθ' ὕδατος ἐκχυμένοιο,
πολλὰ δὲ τεύχεα καλὰ δαΐκταμένων αἰζήων
πλώων καὶ νέκυες. τοῦ δ' ὑπόσε γούνατ' ἐπήδα
πρὸς ῥόον ἀίσσοντος ἀν' ἰθύν, οὐδέ μιν ἴσχεν

— *κατὰ . . . τεύχεα*: cf. 225, and contrast 534, X 12, 47, where *εἰς* is used.

— For the thought, cf. cum Troia Achilles | exanimata sequens inpingeret agmina muris Verg. *Aen.* v. 804 f. — The exhortation in 294 f., which Achilles did not need (cf. 224 f.), is intended merely to prepare the way for the warning in 297.

296. ὅς κε φύγησι: *whoever shall escape*, an additional clause limiting λαόν (295). Cf. T 72, and ἀφίξεσθαι Ἴλιον ἱρήν, | ὅς κε φύγη Σ 270 f. — Ἴκτορι: for the dat., cf. πολέσσιν ἐπ' αὐτῷ θυμὸν ἀπήρα P 236.

297. First half-verse as in Σ 14 (the command of Achilles to Patroclus). — εὖχος ἀρέσθαι: often used as a verse-close. Cf. H 203, A 290. — The meaning of this warning (σὺ . . . ἵμεν) attached to μὴ πρὶν παύειν is, "but content yourself with the slaying of Hector, and do not endeavor to capture Troy besides."

298. τὼ . . . εἰπόντε: dual, though Poseidon only had spoken. Cf. ὦς ἄρα φωνήσαντε K 349, where Odysseus has addressed Diomed, but has received no reply. — μετ' ἀθανάτους: i.e. the gods friendly to the Greeks,

assembled on the battle-field. See T 144 ff.

299. ἐφετμή: i.e. in 294 f., where the command was indirectly given to go in pursuit of the Trojans on the plain (cf. 3), and to kill Hector.

300. ἐς πεδίον: according to 247, Achilles was already on the plain, and it is not stated that he had since left it. — πληθ': ἐπληθε. — ἐκχυμένοιο: "which had poured out of the bed of the stream and over the banks." This is stated almost as if the overflow were just beginning. The Menderé at the present day is almost dry in summer, but in winter its overflow is extremely great.

301. First half-verse as in P 760; second, as in Φ 146.

302. πλώων: the flood was so violent that it lifted even the shields and the corpses of the slain. — γούνατ' ἐπήδα: cf. 269 (where ποσσίν is used in the dat., instead of being made the subj. as γούνατα here), and γούνατα δ' ἐρρώσαντο ψ 3.

303. πρὸς ῥόον: cf. βέβρυχεν μέγα κύμα ποτὶ ῥόον P 264. — ἀν' ἰθύν: straight up. Cf. αὐτὰρ ἐπεὶ δὴ σφαίρην ἀν' ἰθύν περὶήσαντο θ 377, of the Phaeacians at ball. — οὐδέ μιν ἴσχεν: as in 58.

- εὐρὺν ῥέων ποταμός· μέγα γὰρ σθένος ἔμβαλ' Ἀθήνη.
 305 οὐδὲ Σκάμανδρος ἔλγηγε τὸ ὄν μένος, ἀλλ' ἔτι μᾶλλον
 χώετο Πηλεΐωνι, κόρυσσε δὲ κῦμα ῥόοιο
 ὑψόσ' ἀειρόμενος, Σιμόεντι δὲ κέκλετ' αὔσας·
 “ φίλε κασίγνητε, σθένος ἀνέρος ἀμφοτέροί περ
 σχώμεν, ἐπεὶ τάχα ἄστν μέγα Πριάμοιο ἀνακτος
 310 ἐκπέρσει, Τρῶες δὲ κατὰ μόθον οὐ μενέουσιν.
 ἀλλ' ἐπάμυνε τάχιστα, καὶ ἐμπίμπληθι ῥέεθρα
 ὕδατος ἐκ πηγέων, πάντας δ' ὀρόθυνον ἐναύλους,
 ἴστη δὲ μέγα κῦμα, πολλὸν δ' ὀρυμαγδὸν ὄρινε
 φιτρῶν καὶ λάων, ἵνα παύσομεν ἄγριον ἄνδρα,

304. μέγα . . . ἔμβαλε: cf. Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἐκάστω Δ 11, Ξ 151.

305-341. *The river-god summons the Simoïs to his aid, and presses Achilles still more fiercely. Hera sends Hephaestus to oppose the rivers.*

305. ἔλγηγε: *abate*, — trans. as in οὐ λῆγε μένος μέγα N 424, χείρας ἐμὰς λήξαιμι φόβοιο χ 63. — ἀλλ' ἔτι μᾶλλον: as in I 678.

306. κόρυσσε: *swelled high*. Cf. πότνι μὲν τε πρῶτα κορύσσεται Δ 424. — κῦμα ῥόοιο: *the flood of his waves*; so in 263, λ 639.

307. First half-verse as in μ 249, ν 83 (nearly). — κέκλετ' αὔσας: *called with a loud cry*. The partic. is a stronger expression for the frequent φωνήσας. The same expression is found Δ 508. — It is remarkable that the following appeal to the Simoïs, like that to Apollo (229-232), does not produce the slightest effect on the action, and even remains unanswered.

308. First half-verse as in Δ 155,

E 359, where, as here, the penult of φίλε is long. See § 41 q. In Aeolic the word may have been originally φίλλος. — ἀμφοτέροί περ: *both (certainly) together*, since I alone cannot do it.
 309. ἄστν . . . ἀνακτος: as in H 296, P 160, γ 107.

310. κατὰ μόθον: *through the turmoil*. The same expression is used in Σ 159, 537; cf. τ 319, φ 422.

312. ὕδατος: const. with ἐμπίμπληθι. — πηγέων: read with synizesis, as regularly the gen. pl. of the first declension. — ὀρόθυνον: *swell*. — ἐναύλους: *the side-channels*, which empty into the Simoïs.

313. ἴστη: *raise*. Cf. 240, 327. — ὀρυμαγδόν: *crashing* of trunks of trees and rocks carried away by the swollen stream and dashed against one another. The word is onomatopoeic. — For the second half-verse, cf. πολλὸς δ' ὀρυμαγδὸς ὀράρειν Θ 59.

314. First half-verse as in M 29. — παύσομεν: aor. subjunctive. — ἄγριον ἄνδρα: cf. ἀπώσομεν ἄγριον ἄνδρα Θ 96.

- 315 ὃς δὴ νῦν κρατεῖ, μέμονεν δ' ὃ γε ἴσα θεοῖσιν.
 φημὶ γὰρ οὔτε βίην χραίσμῳ οὔτε τι εἶδος
 οὔτε τὰ τεύχεα καλά, τὰ που μάλα νειόθι λίμνης
 κείσθ' ὑπ' ἰλῦος κεκαλυμμένα· κὰδ δέ μιν αὐτὸν
 εἰλύσω ψαμάθοισιν, ἅλῃς χέραδος περιχεύας
- 320 μυρίον, οὐδέ οἱ ὅστέ' ἐπιστήσονται Ἀχαιοὶ
 ἀλλέξαι· τόσσην οἱ ἄσιν καθύπερθε καλύψω.
 αὐτοῦ οἱ καὶ σῆμα τετεύχεται, οὐδέ τί μιν χρεώ
 ἔσται τυμβοχοῆς, ὅτε μιν θάπτωσιν Ἀχαιοί."

315. κρατεῖ: see on 214. — μέμονεν δ' ὃ γε ἴσα θεοῖσιν: "yes, he aspires to an equality," etc. This independent clause serves to strengthen κρατεῖ, with special emphasis on the subject. Cf. πάντων μὲν κρατεῖν ἐθέλει A 288, μηδὲ θεοῖσιν | ἴσ' ἐθέλε φρονέειν E 440 f. ἴσα is strictly pred. to a cognate acc. after μέμονεν.

316. βίην, εἶδος, τεύχεα (317): advantages of Achilles in which he might put confidence. For the thought, cf. οὐκ ἂν τοι χραίσμῳ κίθαρις τὰ τε δῶρ' Ἀφροδίτης, | ἥ τε κόμη τό τε εἶδος, δὲ ἐν κονίῃσι μυγείης Γ 54 f.

317. τὰ τεύχεα καλά: those arms, beautiful as they are. — τὰ που κτλ.: the rel. clause is added to the emphatic attribute καλά, which finds a strong contrast in ὑπ' ἰλῦος κεκαλυμμένα 318. — πού: I think. — μάλα: strengthens νειόθι (at the bottom; cf. νέος), a word which is found here only. — λίμνης: i.e. the overflowing river which covered the plain like a lake.

318. ἰλῦος: the ὕ seems to be a trace of the original quantity of the suffix -ύς. See M. 116, 4. — κὰδ [κατά]: const. with εἰλύσω 319.

319. ἅλῃς: in abundance. Const. with περιχεύας, of which the obj. is χέραδος. — χέραδος (here only): debris, which a swollen mountain torrent carries with it and deposits. This word is acc., not gen. with ἅλῃς, since this const. is not used in Homer.

320. μυρίον: a vast quantity, — strengthening the force of ἅλῃς, but construed as adj. with χέραδος. Cf. ψυχραὶ T 358. — οὐδέ ἐπιστήσονται: i.e. it will be hard for them.

321. ἀλλέξαι [ἀναλέξαι]: cf. Ψ 253. — ἔσιν: slime, found here only. — καλύψω: in a pregnant sense, "heap upon and cover him," and hence connected with καθύπερθε. Cf. πρόσθε δέ οἱ . . . πτύγμα κάλυψεν E 315, κατ' ὀφθαλμῶν ἐρεβενή νύξ ἐκάλυψεν E 659, and X 318.

322. αὐτοῦ: on the spot where he falls. — τετεύχεται: shall be prepared, by means of the mass of sand heaped upon him. Cf. 585, and τετεύχεται αἰπὸς δλεθρος M 345. — χρεώ (with synizesis, as always): here only with ἐστὶ, as only in δ 634 with γίγνεται.

323. τυμβοχοῆσαι: cover with a funeral mound. Const. with μιν as object. This is the only case of the

- ἦ καὶ ἐπῶρτ' Ἀχιλῆϊ κυκώμενος ὑψόσε θύων,
 325 μορμύρων ἀφρῶ τε καὶ αἵματι καὶ νεκύεσσιν.
 πορφύρεον δ' ἄρα κῦμα διπτετός ποταμοῖο
 ἴστατ' ἀειρόμενον, κατὰ δ' ἤρεε Πηλεΐωνα.
 Ἥρη δὲ μέγ' αὔσε περιδείσασ' Ἀχιλῆϊ,
 μή μιν ἀποέρσειε μέγας ποταμὸς βαθυδίνης.
 330 αὐτίκα δ' Ἥφαιστον προσεφώνεεν ὃν φίλον υἱόν·
 “ὄρσεο, κυλλοπόδιον, ἐμὸν τέκος· ἅντα σέθεν γὰρ
 Ξάνθον δινήεντα μάχῃ ἥσκομεν εἶναι·
 ἀλλ' ἐπάμυνε τάχιστα, πιφαύσκειο δὲ φλόγα πολλήν.
 αὐτὰρ ἐγὼ Ζεφύροιο καὶ ἀργεστῶο Νότοιο

elision of the ending -αι in the aor. inf. active. — **θάπτωσιν**: (apparently) of the funeral rites, which were performed even for those whose bodies were lost. So in the case of Odysseus, who had disappeared, the direction is given, *σῆμά τέ οἱ χεῖαι καὶ ἐπὶ κτέρεα κτερεῖται* α 291. Cf. X 512 ff. The subjv. with *ὅτε*, after the fut. indic., marks the thought as general.

324. **κυκώμενος**: subord. to *ὑψόσε θύων*. See on 235, and cf. 307.

325. **μορμύρων ἀφρῶ**: cf. *ἀφρῶ μορμύροντα* E 599, *ἀφρῶ μορμύρων* Σ 403. For the dat. of accompaniment, see HA. 774; G. 1189. — **νεκύεσσιν**: loosely joined with *μορμύρων* ('zeugma').

326. First half-verse as in λ 243. — **πορφύρεον**: *foaming*; pred. like *ἀκροκελαινώων* 249. Cf. 551. — **κῦμα**: *waves*.

327. **ἴστατ' ἀειρόμενον** (as in B 151, Ψ 366): *rose mounting*. — **κατὰ δ' ἤρεε**: *was on the point of dragging down*. The divine prowess lent Achilles by Athena (297) is almost exhausted. The action which interrupts this situation follows in 328 with the aor. *αὔσε*.

328. **Ἥρη**: Hera is often represented as giving commands to other gods (Iris, Athena, Helios).

329. **ἀποέρσει**: the further consequence of *κατὰ δ' ἤρεε* 327. Cf. 283, and see on T 35.

331 f. **ὄρσεο**: impv. of the mixed aor. *ὀρσόμεν*. § 30 j. — **κυλλοπόδιον**: used almost as a proper name also in Σ 371, T 270. There is no contempt in the epithet when used by his mother. — **ἅντα σέθεν . . . ἥσκομεν εἶναι**: *we considered (Xanthus) suitable to stand against you in fight, i.e. we regarded him as a fit antagonist for you (referring to the hostile elements of fire and water)*. The impf. points to the time when the gods took sides for battle, in T 67 ff. — **γάρ**: stands third in its clause, since the two preceding words are closely connected in thought.

333. First half-verse as in 311. — **ἐπάμυνε**: sc. *Ἀχιλλεῖ*. — **πιφαύσκειο** (cf. 99): *light up, cause to blaze forth*.

334. **ἀργεστῶο**: strictly subst., *that which makes bright*, because this wind brings fair weather. In Aristotle we

- 335 εἶσομαι ἐξ ἀλόθεν χαλεπὴν ὄρσουσα θύελλαν,
ἣ κεν ἀπὸ Τρώων κεφαλὰς καὶ τεύχεα κῆαι
φλέγμα κακὸν φορέουσα. σὺ δὲ Ξάνθοιο παρ' ὄχθας
δένδρεα καὶ, ἐν δ' αὐτὸν ἱεὶ πυρί· μηδὲ σε πάμπαν
μειλιχίοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειῇ·
- 340 μηδὲ πρὶν ἀπόπανε τεὸν μένος, ἀλλ' ὅπότε ἂν δῇ
φθέγξομ' ἐγὼν ἰάχουσα, τότε σχεῖν ἀκάματον πῦρ."
ὥς ἔφαθ', Ἥφαιστος δὲ τιτύσκετο θεσπιδαῆς πῦρ.
πρῶτα μὲν ἐν πεδίῳ πῦρ δαίετο, καίε δὲ νεκρούς

find *λευκόνωτος*, and we may cf. *albus Notus* (Hor. *Carm.* i. 7. 15 f.) and *ἀργεστῶ Νότω*, *βαθεῖ λαιλαπ* Δ 306.

335. ἐξ ἀλόθεν: *from the sea*. Cf. ἐξ οὐρανόθεν Θ 19 for this use of the form in -θεν as a genitive. Before Hera can carry out her plan, she hears the appeal of Xanthus (369 ff.) and checks Hephaestus in accordance with 341.

336. ἀπό: const. with κῆαι. Elsewhere κατακαλεῖν is used, as in 348 f. — κὶν ἀπὸ . . . κῆαι: potential opt., characterizing the purpose as a possible (rather than probable) consequence of the principal action. M. 304, 1 a. For a similar use of opt. after a fut., as here, cf. δρύξομεν ἐγγυθὶ τάφρον, | ἣ χ' ἱπποὺς καὶ λαὸν ἐρυκάκοι H 341 f.; after a subjv. of exhortation, μάντιν ἐρελομεν . . . ὅς κ' εἴποι Δ 62 ff.; after an opt. of wish, Ω 149. — Τρώων κεφαλὰς: periphrasis for the persons. Cf. κάρηνα Τρώων φεγγόντων Δ 158 f. The slain in the river are meant (cf. 343, 348).

337. φλέγμα (here only; lit. *that which is kindled*): *heat* occasioned by the φλόξ 333. — φορέουσα: (*carrying here and there*), *spreading*. — παρ' ὄχθας: *along the banks*. Cf. παρ' ὄχθας

Σαγγαρίοιο Γ 187, Σατνύωντος ἐνρρεῖταιο παρ' ὄχθας Z 34.

338. ἐν δ' αὐτὸν ἱεὶ πυρί: *and set (him) himself in (the midst of) fire*, so that the flames shall surround and press him hard on all sides. — μηδέ . . . ἀρειῇ (339): as in T 108 f. (almost).

340. ἀλλ' ὅπότε ἂν δῇ: this change of const., instead of πρὶν with subjv., gives life to the style. Cf. οὐ πρὶν μνηθμόν καταπαυσέμεν, ἀλλ' ὅπότε ἂν δῇ | νῆας ἐμάς ἀφίκηται αὐτῇ τε πτόλεμός τε II 62 f.

341. φθέγξομαι (aor. subjv. with ἰάχουσα): (*crying out, raise my voice*), *call out aloud*. Cf. φθέγγοντο καλεῦντες κ 229. — σχεῖν: inf. as imperative.

342-382. *The river-god is overcome by Hephaestus and gives up the struggle.*

342. τιτύσκετο: *made ready*. The more common meaning, *to aim*, is derived from this. Cf. ἵπ' ὄχεσφι τιτύσκειτο χαλκόποδ' ἱππῳ Θ 41, τιτύσκειτο δὲ φρεσὶν ᾗσιν | ἣ τεν ἀκοντίσσαι ἡε σχεδὸν ὀρμηθῆναι N 558 f. — For the form of the verse, cf. 381.

343. πρῶτα μὲν: the correlative clause follows in 349 with δέ alone (not ἔπειτα δέ). — δαίετο (passive): *was kindled*. — Since the fire was of divine

[πολλούς, οἳ ῥα κατ' αὐτὸν ἄλις ἔσαν, οὓς κτάν' Ἀχιλλεύς].

- 345 πᾶν δ' ἐξηράνθη πεδίον, σχέτο δ' ἀγλαὸν ὕδωρ.
ὥς δ' ὅτ' ὀπωρινὸς Βορέης νεοαρδέ' ἄλωγν
αἰψ' ἀγξηράνῃ· χαίρει δέ μιν ὅς τις ἐθείρῃ·
ὥς ἐξηράνθη πεδίον πᾶν, καδ δ' ἄρα νεκροὺς
κῆεν· ὁ δ' ἐς ποταμὸν τρέψε φλόγα παμφανόωσαν.
- 350 καίοντο πετελαί τε καὶ ἰτέαι ἡδὲ μυρῖκαι,
καίετο δὲ λωτός τε ἰδὲ θρύον ἡδὲ κύπειρον,
τὰ περὶ καλὰ ῥέεθρα ἄλις ποταμοῖο πεφύκειν·
τείροντ' ἐγχέλυνες τε καὶ ἰχθύες οἱ κατὰ δῖνας,

origin, and sent to assist Achilles, it is natural that it should do him no harm.

344=236. This verse seems wrongly repeated here. In 236 κατ' αὐτόν refers to the river itself, while here the corpses are no longer in the river bed, but have been washed out upon the plain by the swollen stream. Cf. 237 f.

345. ἐξηράνθη: this verb here only. — σχέτο: stopped, was checked. Cf. 366. — ἀγλαὸν ὕδωρ: the same expression is used of the spring under the plane tree (B 307), and of the island spring close by the land of the Cyclops (i. 140).

346. Cf. ὥς δ' ὅτ' ὀπωρινὸς Βορέης φορέσιν ἀκάνθας | αἰ πεδίον ε 328 f. — νεοαρδέα: this compound here only. — ἄλωγν: orchard, or vineyard, as in 36 and 77; while in T 496 it is threshing-floor.

347. μιν: obj. of ἐθείρῃ. For its position, cf. μοι in T 287, and φιλᾶς ὅτι χεῖρας ἱκοίτο μ 331. — ἐθείρῃ (here only): a verb of uncertain origin, meaning apparently to till. The point of comparison here is merely the quickness of the drying up.

348. κάδ [κατά]: const. with κῆεν

349. Cf. κατὰ πῖονα μηρί' ἔκηα A 40.

349. κῆεν: sc. πῦρ or Ἡφαιστος. Cf. 343. — ὁ δέ: as in T 322. — ἐς ποταμόν: i.e. ἐς αὐτὸν τὸν ποταμόν. Cf. αὐτόν in 338. — φλόγα παμφανόωσαν: as in Σ 206.

350. καί: here short, in spite of the digamma before ἰτέαι. In κ 510 we find μακραί τ' αἰγέροι καὶ ἰτέαι.

351. καίετο: see on T 376, T 316. — λωτός: cf. λωτὸν ἐρεπτόμενοι B 776, of the steeds of Achilles. — τὲ ἰδὲ: the hiatus might perhaps be explained by the verse-pause, though this is not prominent here, but it is probable that ἰδὲ had an initial digamma. Cf. X 469. — θρύον: here only. — κύπειρον: cf. ᾧ ἔνι μὲν λωτὸς πολὺς, ἐν δὲ κύπειρον δ 603, of the plain of Sparta.

352. τῷ: for the evidence that α in the neut. pl. was originally long, see § 41 f δ; M. 374.

353. ἐγχέλυνες τε καὶ ἰχθύες: see on 203. — οἱ κατὰ δῖνας: cf. ἀνδρῶν τῶν τότε I 558 f., ἀντιγες αἱ περὶ δῖφρον A 535. In all these instances there is still a trace of the demonstrative force

- οἱ κατὰ καλὰ ρέεθρα κυβίστων ἔνθα καὶ ἔνθα
 355 πνοιῇ τειρόμενοι πολυμήτιος Ἥφαιστοιο.
 καίετο δ' ἴς ποταμοῖο, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 “Ἥφαιστ', οὗ τις σοί γε θεῶν δύνατ' ἀντιφερίζειν,
 οὐδ' ἂν ἐγὼ σοί γ' ὤδε πυρὶ φλεγέθοντι μαχοίμην.
 λῆγ' ἔριδος, Τρῶας δὲ καὶ αὐτίκα δῖος Ἀχιλλεύς
 360 ἄσπετος ἐξελάσειε· τί μοι ἔριδος καὶ ἀρωγῆς;”
 φῆ πυρὶ καίόμενος, ἀνὰ δ' ἔφλυε καλὰ ρέεθρα.

of the article, though Monro (271) would read here the rel. οἱ.

354. κυβίστων (impf.): cf. ελαφρός ἀνῆρ, ὡς ρεῖα κυβιστῆ II 745.

355. πνοιῇ: hot *breath*, used of fire here only. Cf. ἀντμή 366. — πολυμήτιος: a frequent epithet of Odysseus, but here only applied to Hephaestus. Cf. πολύφρονος 367.

356. καίετο: cf. the first words of 350, 351. The anaphora marks the progress of the fire from the surroundings of the river to the river itself. — ἴς ποταμοῖο: this periphrasis (§ 2 s) is common in the *Odyssey*, but is not found elsewhere in the *Iliad*. The neglect of the digamma (ϕ is, vis) shown by the preceding elision is noticeable.

357. ἀντιφερίζειν: cf. ἰσοφαρίζειν in 194, 411.

358. οὐδ' ἂν ἐγὼ . . . μαχοίμην: *nor will I fight with you*, applying to this special case the general thought just stated. Cf. οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλωμι μάχεσθαι Z 141, οὐδ' ἂν ἐγὼ Διὸς ἐχθρὸς ἀλευάμενος πεφιδόμην | οὔτε σεῦ οὔθ' ἐτάρων ι 277 f. — σοί γε: the emphasis placed upon σοί by γέ in both 357 and 358 is explained by ὤδε πυρὶ φλεγέθοντι. — φλεγέθοντι (active in

meaning): const. with σοί. Cf. 361, 365, and πόλιν ἀνδρῶν . . . φλεγέθει P 737 f. The words suggest the river of the underworld Πυριφλεγέθων.

359. λῆγ' ἔριδος: as in A 319. — καὶ αὐτίκα: *even at once*, as in M 69. καὶ is followed by a concessive opt. as in 274, where see note. This αὐτίκα, as well as ἄσπετος ἐξελάσειε in 360, serves to emphasize the thought which is forced upon the river-god by the pressure of the moment, — “so far as I care, Achilles may capture Troy.”

360. ἄσπετος ἐξελάσειε: cf. the suggested purpose of the Trojans in X 383. — τί μοι ἔριδος καὶ ἀρωγῆς; *what have I to do with conflict against the Achaeans and defence for the Trojans.* ἐστὶ is to be supplied. μοι is dat. of interest, and the genitives are partitive with τί. See M. 143 and 151 e. For the enclitic μοι in the thesis of the foot, cf. Ω 716.

361. φῆ [ἐφη]: this word at the end of a speech, instead of the usual ἦ, is found here only. For the participial clause following, cf. ἦ ῥ' εὖ γιγνώσκων Ξ 475. — ἀνὰ ἔφλυε (here only): *bubbled up* by reason of the heat; hence the following comparison.

ὡς δὲ λέβης ζεῖ ἔνδον, ἐπειγόμενος πυρὶ πολλῷ,
 κνίστην μελδόμενος ἀπαλοτρεφέος σιάλοιο,
 πάντοθεν ἀμβολάδην, ὑπὸ δὲ ξύλα κάγκανα κείται,
 365 ὧς τοῦ καλὰ ῥέεθρα πυρὶ φλέγετο, ζέει δ' ὕδωρ·
 οὐδ' ἔθελε προρέειν, ἀλλ' ἴσχετο· τείρει δ' αὐτμῇ
 Ἑφαιστοιο βίηφι πολύφρονος. αὐτὰρ ὁ γ' Ἥρην
 πολλὰ λισσόμενος ἔπεα πτερόεντα προσηύδα·
 "Ἥρη, τίπτε σὸς υἱὸς ἐμὸν ῥόον ἔχραε κήδειν
 370 ἐξ ἄλλων; οὐ μὲν τοι ἐγὼ τόσον αἰτίος εἰμι,

362. λέβης: refers of course to the contents as indicated in 363; hence ζεῖ ἔνδον. Aristarchus remarked that Homer understood the boiling of meat, though he did not represent the Achaeans as using that method of cooking. See § 2 i. But the reference here is rather to the trying out of lard than to ordinary cooking. — ἐπειγόμενος: *hard pressed*, heated hot by the fire about the kettle. Cf. θάμνοι . . . ἐπειγόμενοι πυρὸς ὀρμῇ Δ 166 f., and λέβης ὡς ἐν πυρὶ πολλῷ (of Charybdis) μ 237.

363. μελδόμενος (here only): *melt-ing* within itself. — ἀπαλοτρεφέος: this compound is found here only.

364. ἀμβολάδην: *spurting up*, of the contents of the kettle; see on 362. This word, connected with ἀναβάλλειν, is found here only. — ὑπὸ: *underneath*. — ξύλα κάγκανα: *fuel*. Cf. περὶ δὲ ξύλα κάγκανα θῆκαν σ 308. The whole clause is intended to show that a strong fire is kept up.

366. οὐδ' ἔθελε: *he had no mind*, sc. the river or the river-god. Cf. χεῖρας Ἀχαιῶν | μίμνειν οὐκ ἐθέλεσκον ἐναντίον (of the Trojans) N 105 f. — ἴσχετο: like σχέτο 345.

367. βίηφι: i.e. βίης; cf. Ἰδιόφι

295. — πολύφρονος: an attribute of Hephaestus, as in θ 297, 327. — Ἥρην: the river appeals to the mother against the inexorable pursuit of the son.

368. πολλὰ λισσόμενος: see § 41 j a, and cf. the similar cases in E 358, X 91, T 322.

369. ἔχραε: *fell upon*, with acc. ῥόον and inf. of purpose κήδειν. The form is second aor. (or impf.) from χραύω, stem χραφ-. Cf. οἱ ἔχραε δαίμων ε 396, and λύκοι ἀρνεσσιν ἐπέχραον II 352, where the dat. accompanies this verb, with οἱ τῶδε δῶμα ἐχράετ' φ 68 f.

370. ἐξ ἄλλων: *beyond others*, like the frequent ἐξοχον ἄλλων. Cf. ἐμοὶ ἐκ πασέων . . . Zeus ἀλγέ' ἔδωκεν Σ 431. — αἴτιος: sc. for the successful resistance of the Trojans. But the river-god forgets that it was his attack upon Achilles which induced Hera to summon Hephaestus to the combat against him 328 f. This motive, in fact, is kept completely in the background in the whole narrative of the struggle of the Scamander with Hephaestus. Cf. 331 f., 336 f., 359 f., 369 ff., 379 f. It is not till 520 f. that we hear of Achilles again.

ὅσσον οἱ ἄλλοι πάντες, ὅσοι Τρώεσσιν ἄρωγοί.
 ἀλλ' ἦ τοι μὲν ἐγὼν ἀποπαύσομαι, εἰ σὺ κελεύεις,
 πανέσθω δὲ καὶ οὗτος. ἐγὼ δ' ἐπὶ καὶ τόδ' ὁμοῦμαι,
 μή ποτ' ἐπὶ Τρώεσσιν ἀλεξήσιν κακὸν ἡμαρ,
 375 μῆδ' ὅπότ' ἂν Τροίη μαλερῷ πυρὶ πᾶσα δάηται
 καιομένη, καίωσι δ' ἀρήιοι νῆες Ἀχαιῶν."

αὐτὰρ ἐπεὶ τό γ' ἄκουσε θεά, λευκώλενος Ἥρη,
 αὐτὶκ' ἄρ' Ἥφαιστον προσεφώνεεν ὃν φίλον υἱόν·
 "Ἥφαιστε, σχέο, τέκνον ἀγακλεές· οὐ γὰρ ἔοικεν
 380 ἀθάνατον θεὸν ὧδε βροτῶν ἔνεκα στυγελίζειν."

ὧς ἔφαθ', Ἥφαιστος δὲ κατέσβεσε θεσπιδαῆς πῦρ,
 ἄψορρον δ' ἄρα κῦμα κατέσσυτο καλὰ ῥέεθρα.

αὐτὰρ ἐπεὶ Ξάνθοιο δάμη μένος, οἱ μὲν ἔπειτα
 παυσάσθην· Ἥρη γὰρ ἐρύκακε χωομένη περ·

371. οἱ ἄλλοι: *those others*. Cf. ἀπειλησαν γὰρ οἱ ἄλλοι B 865. — For the second half-verse, cf. ὅσοι Δαναοῖσιν ἄρωγοί Θ 205.

372. εἰ σὺ κελεύεις: as in Θ 486, κ 443. Hera is the controlling spirit; cf. 338 ff.

373. ἐπὶ: *thereto, upon it*. — καί: *i.e. besides* ceasing from battle. Cf. καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι ν 229.

374-377 = τ 315-318 (nearly). The oath here refers especially to the conflict of the elemental forces represented by Hephaestus and Xanthus, and is particularly appropriate in the mouth of the latter (cf. 375).

378 = 330 (almost).

379. σχέο: *hold, restrain yourself*. — ἀγακλεές: with reference to the victory just won in the combat with the river. — The broken rhythm of this verse is very effective.

380. ἀθάνατον θεόν: *i.e. Xanthus*. — βροτῶν ἔνεκα: contemptuous in tone. Cf. 463, and εἰ δὴ σφῶ ἔνεκα θνητῶν ἐρι-
 δαίμετον ὧδε A 574, οὐκέτ' ἐγὼ γε | νῶϊ
 ἐῷ Διὸς ἄντα βροτῶν ἔνεκα πτολεμίζειν
 Θ 427 f.

381. κατέσβεσε: this compound verb here only. — For the thought, contrast 342.

382. κατέσσυτο: *rushed down*, with ῥέεθρα, an acc. of the space passed over, *its streams, its bed*. This verb, which occurs only here, is in the second aor. middle. — For the whole expression, cf. ποταμοὺς δ' ἔτρεψε (sc. Poseidon) νέεσθαι | κὰρ ῥέον, ἧ περ πρόσθεν ἔεν καλλιρροὺν ὕδωρ M 32 f.

383-520. *The battle of the gods*.

383. οἱ μὲν: *i.e. Xanthus and Hephaestus*, not the two rivers.

384. χωομένη περ: *though very angry* at the Scamander.

- 385 ἐν δ' ἄλλοισι θεοῖσιν ἔρις πέσε βεβριθύῃα
 ἀργαλή, δίχα δέ σφιν ἐνὶ φρεσὶ θυμὸς ἄητο.
 σὺν δ' ἔπεσον μεγάλῳ πατάγῳ, βράχε δ' εὐρεῖα χθών,
 ἀμφὶ δὲ σάλπιγξεν μέγας οὐρανός. αἶε δὲ Ζεὺς
 ἦμενος Οὐλύμπῳ· ἐγέλασσε δέ οἱ φίλον ἦτορ
 390 γηθοσύνη, ὅθ' ὄρατο θεοὺς ἔριδι ξυνιόντας.
 ἐνθ' οἳ γ' οὐκέτι δηρὸν ἀφέστασαν· ἦρχε γὰρ Ἄρης
 ῥινοτόρος, καὶ πρῶτος Ἀθηναίῃ ἐπόρουσεν
 χάλκεον ἔγχος ἔχων, καὶ ὀνειδέιον φάτο μῦθον·
 "τίπτ' αὐτ', ὦ κυνάμνια, θεοὺς ἔριδι ξυνελαύνεις

385. *βεβριθύῃα*: equiv. to *βαρεῖα*; cf. T 55.

386. *δαί*: *for*, with parataxis. — *ἄητο*: *raged* (lit. *blew*), of passionate excitement; a strengthening of the ordinary expressions *δίχα δέ σφισιν ἦνδανε βουλή* Σ 510, *δίχα θυμὸν ἔχοντες* T 32. Cf. *altius spirare, maiora spirare*.

387. *εὐρεῖα χθών*: this combination appears as a verse-close also in Δ 182, Θ 150, Δ 741. — The rhythm and tone-painting in this verse are worthy of notice. See on 10.

388. *σάλπιγξεν*: the only occurrence of this verb in Homer, as *σάλπιγξ* (Σ 219) is the only instance of the noun. Both are merely illustrative, and do not prove the actual use of the trumpet by the Homeric warrior. Since Zeus, who wields the thunderbolt, is now sitting quiet, the poet must refer only to the reëchoing of the noise of battle from the vault of heaven. On the whole scene, cf. T 55 ff.

389. *ἐγέλασσε*: Zeus foresaw that amusing scenes would follow from the warfare of the lesser gods (see 406–426

and 489–513), upon whom he looks down much as if they were men. This and 508 are the only places in Homer where the king of the gods goes beyond a smile. Cf. 'He that sitteth in the heavens shall laugh: the Lord shall have them in derision' *Psalms* ii. 4, and the joy of Agamemnon *χαίρε νόψ, δ τ' ἄριστοι Ἀχαιῶν θηριόωντο* Θ 78.

390. *ἔριδι ξυνιόντας*: cf. T 66, 134, X 129, and *ἔριδι ξυνέηκε μάχεσθαι* A 8.

391. *ἐνθα*: points back to 385 ff. — *ἀφέστασαν*: *stood apart* from one another.

392. *ῥινοτόρος*: for the second part of this compound, which occurs here only, cf. such expressions as *ἔτορε ζωστήρα* Δ 236, and the verb *τιτρώσκω*.

393. Second half-verse as in 471.

394. *τίπτ' αὐτε*: see on T 16. — *κυνάμνια*: a compound of unusual form, occurring here only. The dog is the Homeric symbol for shamelessness, while the fly adds the idea of persistency. Cf. *οἰνοβαρές, κυνὸς ὀμματος ἔχων* A 225, καὶ οἱ (Menelaus) *μυῖτης θάρσος ἐνὶ στήθεσιν ἐνῆκεν* P 570.

- 395 θάρσος ἄητον ἔχουσα, μέγας δέ σε θυμὸς ἀνῆκεν;
 ἥ οὐ μέμνη, ὅτε Τυδεΐδην Διομήδῃ ἀνῆκας
 οὐτάμεναι, αὐτῇ δὲ πανόψιον ἔγχος ἐλοῦσα
 ἰθὺς ἐμεῦ ὤσας, διὰ δὲ χροά καλὸν ἔδαψας;
 τῷ σ' αὖ νῦν οἷω ἀποτισέμεν, ὅσσα μ' ἔοργας."
 400 ὣς εἰπὼν οὔτησε κατ' αἰγίδα θυσανόεσσαν
 σμερδαλέην, ἣν οὐδὲ Διὸς δάμνησι κεραυνός·
 τῇ μιν Ἄρης οὔτησε μαιφόνος ἔγχεϊ μακρῷ.

395. ἄητον: the only instance of this word, which seems to be derived from ἀημι, and hence to signify *stormy, raging*. It is perhaps the same word as αἰητον (πέλωρ αἰητον ἀνέστη, of Hephaestus) Σ 410. — The second half-verse (as in H 25) gives paratactically the antecedent circumstance on which *ξυνελαύνεις* depends. Hence δέ = *for*.

396. ἥ οὐ μέμνη, ὅτε: as in T 188, where see note. — ἀνῆκας: as told in the Διομήδους ἀριστία. See E 800–813, 826–834, 856 ff., 881 f. — The rage and mortification at his overthrow and wounding by Diomed, which Ares has cherished for five days past, now break out in violent reproaches against the goddess who inspired his enemy with such superhuman might.

397. αὐτῇ δέ: sc. besides inciting Diomed. — πανόψιον (pred. adj. for adverb; see on T 125, 276): *openly*, so that all could see it; a proof of her audacity (κυνάμνια 394).

398. ὤσας: cf. ἐπέρεωε δὲ Παλλὰς Ἀθήνη | ρεῖατον ἐς κενεῶνα (flank), δοῖ ζωννόκερο μίτρην E 856 f. — διὰ . . . ἔδαψας: as in E 858 (nearly).

399. τῷ: *therefore*. — αὖ: *in turn*, referring to the correlation of wrongdoing and punishment. — οἷω: *I think*,

ironically understating his vain-glorious confidence. — ἀποτισέμεν (act.): *atone*. Hence σέ is subject. In the *Odyssey* the mid. is used, meaning *secure satisfaction for one's self, punish*. — τῷ σ' αὖ νῦν: as in O 138. — ὅσσα μ' ἔοργας: cf. ὅσσα ἔοργας Γ 57, οἷά μ' ἔοργας X 347. The digamma was remembered by the scribe in Γ, but forgotten in Φ and X.

400. First half-verse as in A 434; second, as in E 738 (nearly). Cf. the description of the aegis, αἰγὶδ' ἔχουσ' ἐρίτιμον, ἀγήραον ἀθανάτην τε: | τῆς ἐκαστὸν θύσανοι παγχρόσοι: ἡρέθονται B 447 f. — θυσανόεσσαν: *tasseled*. In later times the aegis is represented as fringed with serpents instead of tassels.

401. σμερδαλέην: cf. another description of the aegis, δεινὴν, ἣν πέρι μὲν πάντῃ φόβος ἐστεφάνωνται, | ἐν δ' ἔρις, ἐν δ' ἀλκή, ἐν δὲ κρύβεσσα ἰωκή (tumult of battle), | ἐν δέ τε Γοργεῖν κεφαλῇ δεινοῖο πελώρου | δεινὴ τε σμερδὴν τε, Διὸς τέρας αἰγώχοιο E 739–742. — οὐδέ: *not even*. The whole clause depicts the folly of Ares's attack. This idea is made prominent by the resumption of 400 f. in τῇ 402, with the express mention of Ares in contrast to Zeus.

402. τῇ: *there*, referring to κατ'

- ἦ δ' ἀναχασσαμένη λίθον εἴλετο χειρὶ παχείῃ
 κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε,
 405 τὸν ῥ' ἄνδρες πρότεροι θέσαν ἔμμεναι οὖρον ἀρούρης·
 τῷ βάλε θοῦρον Ἄρηα κατ' αὐχένα, λῦσε δὲ γυῖα.
 ἐπτά δ' ἐπέσχε πέλεθρα πεσών, ἐκόνισε δὲ χαίτας,
 τεύχεα δ' ἀμφαράβησε· γέλασσε δὲ Παλλὰς Ἀθήνη,
 καὶ οἱ ἐπυχομένη ἔπεα πτερόεντα προσηύδα·
 410 "νηπύτι, οὐδὲ νύ πώ περ ἐπεφράσω, ὅσσον ἀρείων
 εὗχομ' ἐγὼν ἔμμεναι, ὅτι μοι μένος ἰσοφαρίζεις.

αἰγίδα 400. — *μυαιφόνος*: cf. *Ἄρες*, *Ἄρες*
 βροτολογέ, μυαιφόνε, τειχεσιπλήτα E 31.

403 = H 264.

404 = H 265. — *μέλανα*: dark, be-
 cause weather-beaten. — *τρηχύν*: with
 sharp edges, rough. — Of the three ad-
 jectives joined with *λίθον* the last two
 belong more closely together, since
 they describe attributes of importance
 for the battle.

405. *πρότεροι* (masc. as subst.): *men*
of old. Cf. Ψ 332, and ὦδε καὶ οἱ πρό-
 τεροι πόδας καὶ τεῖχε' ἐπύρθεον Δ 308. —
ἔμμεναι: this inf. of purpose would
 usually be omitted in Attic. GMT. 773.
 — *οὖρον*: boundaries were commonly
 indicated by stones or similar marks,
 often (in later times) with inscriptions.
 Cf. ἀλλ' ὥς τ' ἀμφ' οὐροῖσι δὴ ἄνερε δηριά-
 σθον M 421. — Cf. Vergil's imitation
 of this passage *nec plura effatus*,
saxum circumspicit ingens, |
saxum antiquum, ingens, cam-
po quod forte jacebat, | *limes*
agro positus, litem ut discer-
neret arvis *Aen.* xii. 896 ff.

406. Cf. τῷ βάλεν (sc. Diomed) *Al-*
κείνο κατ' ἰσχυρόν E 305, τὸν δ' ἄορι πλῆξ'
αὐχένα, λῦσε δὲ γυῖα Δ 240.

407. *ἐπίσχε*: see on 244. — *πέλεθρα*

[*πλέθρα*]: in later times the *plethrum*
 was a distance of about one hundred
 feet, or one sixth of a stadium. The
 Homeric gods are not usually gigantic
 in stature, but cf. the shouting of Ares
ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι |
ἀνέρες ἐν πολέμῳ E 860 f.; the long
 strides of Poseidon *τρὶς μὲν ὀρέεατ' ἰών*,
τὸ δὲ τέτρατον ἵκετο τέκμων (from Samo-
 thrace to Aegae) N 20; and the out-
 stretched length of Tityus in Hades
ὃ δ' ἐπ' ἐννέα κείτο πέλεθρα λ 577. — The
 alliteration of π in the first half-verse
 is noticeable.

408. *ἀμφαράβησε*: in this word
 (which occurs here only) *ἀμφι-* takes
 the place of *ἐπ'* *αὐτῷ* (*upon his body*)
 in the usual phrase *ἀράβησε δὲ τεύχε'*
ἐπ' αὐτῷ.

409 = 121, II 829 (nearly).

410. *νηπύτι* (see on T 200): as a
 form of address occurs only in Φ (see
 441, 474, 585). — *οὐδὲ νύ πώ περ ἐπι-*
φράσω: *not even yet, as it seems, have*
you perceived. Cf. *οὐδὲ νῦ σοὶ περ*
 O 553, and T 296.

411. *ὅτι*: *since*, gives the reason
 for the exclamation preceding. This
 use of *ὅτι* is particularly common after
 words implying feeling. M. 269, 2.

οὕτω κεν τῆς μητρὸς ἐρινύας ἑξαποτίνοισ,
ἧ τοι χωομένη κακὰ μῆδεται, οὔνεκ' Ἀχαιοὺς
κάλλιπες, αὐτὰρ Τρωσὶν ὑπερφιάλοισιν ἀμύνεις."

- 415 ὥς ἄρα φωνήσασα πάλιν τρέπεν ὅσσε φαεινῷ.
τὸν δ' ἄγε χειρὸς ἐλοῦσα Διὸς θυγάτηρ Ἀφροδίτη
πυκνὰ μάλα στενάχοντα, μόγις δ' ἔσαγείρετο θυμόν.
τὴν δ' ὥς οὖν ἐνόησε θεά, λευκώλενος Ἥρη,
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
420 "ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτῶν,
καὶ δὴ αὖθ' ἡ κυνάμνιαι ἄγει βροτολογιγὸν Ἄρηα
δῆιου ἐκ πολέμοιο κατὰ κλόνον· ἀλλὰ μέτελθε."

— μένος: acc. of respect. — For the second half-verse, cf. οὐδέ τις οἱ δύναται μένος ἰσοφαρίζειν (of Diomed) Z 101. For ἰσοφαρίζειν, cf. 357, 488.

412. οὕτω: thus, i.e. by your overthrow. — τῆς: defining use of the article. Cf. T 322, and see M. 261, 3. — μητρὸς ἐρινύας: the curses of your mother for deserting the Greeks. Cf. ὅς (Apollo) πρῶν μὲν ἐμοὶ (Athena) τε καὶ Ἥρῃ στεύτ' (promised) ἀγορεύων | Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν, | νῦν δὲ μετὰ Τρῳέεσσιν ὁμιλεῖ, τῶν δὲ λέλυσται E 832 ff. For this use of ἐρινύας, cf. μήτηρ στυγερὰς ἀρήσεται ἐρινύς β 135, and ἄλγεα . . . ὅσσα τε μητρὸς ἐρινύες ἐκτελέουσιν λ 279 f. More often in later Greek these are personified (cf. T 87) as Ἐρινύες, the goddesses who fulfil curses and avenge crimes. — ἑξαποτίνοισ (here only): fully pay the penalty for incurring the curses referred to.

414. κάλλιπες: so in E 831, 889, both Athena and Zeus apply to Ares the epithet ἀλλοπρόσαλλος (turncoat).

415. πάλιν: (back), away from Ares. — πάλιν . . . φαεινῷ: as in N 3.

416. Ἀφροδίτη: as Ares's sister,

who in E 357 ff., when she has been wounded by Diomed, asks of him a similar service, and leaves the battlefield in her brother's chariot.

417. First half-verse as in Σ 318 (nearly). — μόγις δ' ἔσαγείρετο θυμόν: coördinate with στενάχοντα. — θυμόν: life, consciousness. The whole expression refers to the return of consciousness. Cf. X 475, and ἔσαγείρετο θυμόν O 240, ἐς φρένα θυμὸς ἀγέρθη ε 458, ἐκ δ' ἔπεσον θυμηγέρων η 283.

418 = E 711 (nearly); cf. τοῖς δ' ὡς οὖν ἐνόησε θεά, γλαυκῶπις Ἀθήνη H 17.

419 = Δ 69, E 713, Θ 351 (nearly), T 341 (nearly).

420 = B 157, E 714, Θ 352 (nearly).

421. καὶ δὴ αὖτε (with synizesis): there again, an expression of vexation. See on 394, and cf. τέο δὲ αὐτ' ἐπιμέμφει B 225. — ἦ: ista. Like οὗτος, the article often conveys a hostile or contemptuous meaning. For examples, see M. 261, 2. — κυνάμνιαι ἄγει: the hiatus is excused by the slight verse-pause.

422. First half-verse as in H 119, 174, P 189, T 73. — κατὰ: helping him through.

- ὥς φάτ', Ἀθηναίη δὲ μετέσσυτο, χαῖρε δὲ θυμῷ,
καὶ ῥ' ἐπειεσαμένη πρὸς στήθεα χειρὶ παχείῃ
425 ἤλασε· τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ.
τὼ μὲν ἄρ' ἄμφω κεῖντο ἐπὶ χθονὶ πουλυβοτείρῃ,
ἣ δ' ἄρ' ἐπευχομένη ἔπεα πτερόεντ' ἀγόρευεν·
" τοιοῦτοι νῦν πάντες, ὅσοι Τρώεσσιν ἄρωγοί,
εἶεν, ὅτ' Ἀργείοισι μαχοίατο θωρηκτῆσιν,
430 ὧδέ τε θαρσαλέοι καὶ τλήμονες, ὥς Ἀφροδίτῃ
ἦλθεν Ἄρει ἐπίκουρος, ἐμῷ μένει ἀντιώσσω·
τῷ κεν δὴ πάλαι ἄμμες ἐπαυσάμεθα πτολέμοιο,
Ἴλιον ἐκπέρσαντες, ἐνκτίμενον πτολίεθρον."
[ὥς φάτο, μείδησεν δὲ θεά, λευκώλενος Ἥρη.]
435 αὐτὰρ Ἀπόλλωνα προσέφη κρείων ἐνοσίχθων·

423. χαῖρε δὲ θυμῷ: as in Ξ 156, X 224, and often in the *Odyssey*.

424. ἐπειεσαμένη (ἐπιμι, εἰμι): attacking. Cf. νῦν αὖ τοὺς ἄλλους ἐπείεσμαι A 367, T 454. For the hiatus between the two parts of the compound, see on T 454.

425. Cf. 114 and note.

426. τῷ: Ares and Aphrodite. — For the whole verse, cf. τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ Γ 195.

427. Cf. 409.

428. τοιοῦτοι: defined in 430 ὧδέ τε . . . τλήμονες. — Second half-verse as in 371.

429. μαχοίατο: opt. by attraction, on account of the preceding opt. of wish. See H.A. 919 a; G. 1439. 'As the wish is a thing not to be expected, but only to be imagined, the condition on which it depends is put only as an equally imaginary possibility, though it might be regarded with confident expectation (subjv.).' Leaf.

Cf. ὡς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτα γε βέροι α 47, ὡς μὴ θάνει, ὅς τις ἐμοὶ γε . . . φίλος εἴη ο 359 f.

430. τέ: should strictly stand after θαρσαλέοι, as it corresponds to καὶ following. — τλήμονες: *steadfast*. — ὡς Ἀφροδίτῃ ἦλθεν (431): condensed for ὡς ἦν Ἀφροδίτῃ ἐλθοῦσα.

431. ἐμῷ μένει ἀντιώσσω: as in 151, Z 127. Correlative to the clause ὅτε . . . θωρηκτῆσιν 429.

432. τῷ: *then*, resuming the wish in 428 ff. — κεν . . . ἐπαυσάμεθα: *we should have ceased from war*. Aor. indic. with κεν (although the wish is expressed in the opt.) because the wish contains a supposition contrary to fact.

433. Almost identical with B 133, Δ 33, Θ 288, I 402, N 380.

434 = A 595, Ξ 222 (nearly). The verse is lacking here in the best MSS.

435. Second half-verse as in Θ 208, N 215.

“Φοῖβε, τί ἦ δὴ νῶϊ διέσταμεν; οὐδὲ ἔοικεν
 ἀρξάντων ἐτέρων · τὸ μὲν αἰσχιον, αἶ κ' ἀμαχητὶ
 ἴομεν Οὐλυμπόνδε, Διὸς ποτὶ χαλκοβατὲς δῶ.
 ἀρχε · σὺ γὰρ γενεῇφι νεώτερος · οὐ γὰρ ἐμοί γε
 440 καλόν, ἐπεὶ πρότερος γενόμην καὶ πλείονα οἶδα.
 νηπύτι, ὡς ἄνοον κραδίην ἔχες · οὐδὲ νυ τῶν περ
 μέμνηται, ὅσα δὴ πάθομεν κακὰ Ἴλιον ἀμφὶς
 μῶνοι νῶϊ θεῶν, ὅτ' ἀγῆνορι Λαομέδοντι
 παρ Διὸς ἐλθόντες θητεύσαμεν εἰς ἐνιαυτὸν

436. διέσταμεν: *stand apart*, without fighting; the opposite of *ξυνίεναι*. — The warlike attitude of Poseidon here stands in marked contrast with his effort for peace in T 138–143. He does not even bring forward, as an excuse, the attack on Athena by Ares (391 f.), but apparently regards it as a point of honor to engage in the combat, now that the other gods have led the way.

437. ἐτέρων: *the others*; not merely the opposite party, but the other gods in general. — τὸ μὲν αἰσχιον (*sc. ἐστὶ*): *this is of a truth (μὲν = μὴν) more disgraceful* (than the opposite course). For this use of the comparative, cf. *σαώτερος ὥς κε νέμει* A 32, and Φ 101, Ω 52. — ἀμαχητὶ: here only.

438. Second half-verse as in A 426, Ξ 173, Φ 505. — χαλκοβατὲς: *with bronze threshold*, i.e. a threshold of wood covered with a plate of bronze. The palace of Zeus was the work of Hephaestus (T 12), and its floor was of gold (*χρυσέῳ ἐν δαπέδῳ* Δ 2).

439. Cf. the words of Ajax to Hector ἀλλ' ἀρχε μάχης ἡδὲ πολέμοιο H 232. In both cases the older and stronger combatant chivalrously yields to his

opponent the advantage of the first attack. — γενεῇφι νεώτερος: cf. *γενεῇ δὲ νεώτατος ἔσκειν ἀπάντων* (of Nestor) H 153, *γενεῇφι νεώτατος εἰμι μεθ' ὑμῶν* (of Diomed) Ξ 112.

440. καλόν: *honorable, fitting*. — ἐπεὶ . . . οἶδα: as in T 219, where see note.

441. ὡς: *how*, exclamatory with ἄνοον (here only). — ἔχες: impf. of the time when Apollo decided to aid the Trojans. — οὐδέ νυ τῶν περ: see on 410.

442. κακὰ: i. e. the exhausting labor. — Ἴλιον ἀμφὶς: *local*.

443. μῶνοι νῶϊ θεῶν: a fact which adds a sharper sting to the recollection. — ἀγῆνορι: *proud, insolent*. So of Achilles ὁ δ' ἀγῆνωρ ἐστὶ καὶ ἄλλως I 699.

444. παρ Διὸς ἐλθόντες: *coming from Zeus*, i.e. under the command of Zeus, who compelled them to serve Laomedon, either as a punishment for attempting to bind and overthrow him (A 399 f., where, however, Athena is mentioned as one of the conspirators instead of Apollo), or in order to display to the utmost the ὕβρις of Laomedon (the opinion of Apollodorus). — θητεύσαμεν: 'complexive' aor., embracing

- 445 μισθῷ ἐπι ῥητῷ, ὃ δὲ σημαίνων ἐπέτελλεν.
 ἦ τοι ἐγὼ Τρώεσσι πόλιν πέρι τείχος ἔδειμα
 εὐρύ τε καὶ μάλα καλόν, ἔν' ἄρρηκτος πόλις εἴη·
 Φοῖβε, σὺ δ' εἰλίποδας ἑλικας βούς βουκολέεσκες
 Ἴδης ἐν κνημοῖσι πολυπτύχου ὕληέσσης.
 450 ἀλλ' ὅτε δὴ μισθοῖο τέλος πολυγηθείες ὦραι
 ἐξέφερον, τότε νῶι βιήσατο μισθὸν ἅπαντα
 Λαομέδων ἔκπαγλος, ἀπειλήσας δ' ἀπέπεμπεν·

the whole period as a single event. —
 εἰς ἐνιαυτόν: for a year; cf. T 32.

445. ἐπί: (on the basis of), for.
 Cf. ἀλλ' ἐπὶ δώροισι ἔρχο I 602 f., δώρῳ
 ἐπι μεγάλῳ K 304. — ῥητῷ: here only.
 — ὃ δὲ σημαίνων ἐπέτελλεν: coördinate
 with μισθῷ ἐπι ῥητῷ — “while he di-
 rected and set the tasks.” For this use
 of σημαίνω, cf. ἐθέλει . . . πᾶσι δὲ σημαίνειν
 A 288 f., πέντε δ' ἄρ' ἡγεμόνας ποιήσατο
 . . . σημαίνειν II 171 f., οὐ γὰρ . . . ἔτι
 τηλίκος εἰμι, | ὥς τ' ἐπιτελαιμένῳ σημάν-
 τορι πάντα πιθέσθαι (of Odysseus as an
 aged beggar) ρ 20 f.

446. ἐγὼ . . . τείχος ἔδειμα: in
 H 452 f., Poseidon fears that the Tro-
 jans will forget the wall τὸ ἐγὼ καὶ
 Φοῖβος Ἀπόλλων | ἦρψ Λαομέδοντι πόλις-
 σαμεν ἀθλήσαντε (toilsomely built).

447. ἄρρηκτος: impregnable. Cf.
 τείχος . . . ᾧ ἐπέπιμμεν ἄρρηκτον νηῶν
 . . . εἰλαρ (defence) ἐσσεσθαι Z 55 f.

448. σὺ δέ: since the voc. (here
 Φοῖβε) has no construction in the sen-
 tence it cannot be followed directly by
 δέ, and hence a pronoun is often in-
 serted. In English, with a slightly
 different arrangement, but you, Phoebus.
 Cf. Ἀτρεΐδην, σὺ δέ A 282, Ἔκτορ,
 ἀτὰρ σὺ Z 429. — εἰλίποδας: (leg-
 twisting), trailing-footed. — ἑλικας:

rolling-gaited (from ἐλίσσω). The
 same combination of epithets is found
 I 466, Ψ 166, and in the *Odyssey*.

449. First half-verse as in B 821,
 A 105.

450. μισθοῖο τέλος: the realization
 of the (promised) wages, i.e. the time
 when the wages were to be paid; cf.
 457. The same signification of τέλος
 is seen in τελεσφόρον T 32. — πολυγη-
 θέας (here only): joyful. The hours
 stand for time in its ceaseless but regu-
 lar flow, bringing not only the changes
 in external nature, but also men's vary-
 ing destinies, according to a fixed
 order and law. They are especially
 the bearers of gifts and of agreeable
 or joyful events.

451. ἐξέφερον: brought on; here
 only in a metaphorical sense. — βιή-
 σατο: construed (here only) with two
 accusatives, as if βίη ἀφείλετο. Cf.
 destituit deos mercede pacta
 Laomedon Hor. *Carm.* iii. 3. 21 f. —
 For the punishment ordained by the
 gods for this wrong, see on T 145 ff.

452. ἔκπαγλος: the dreadful one,
 who feared not even the gods. —
 ἀπειλήσας: with a threat. The threat
 was not carried out, since the gods
 yielded.

- σὺν μὲν ὃ γ' ἠπείλησε πόδας καὶ χεῖρας ὑπερθεῖν
 δῆσειν, καὶ περάαν νήσων ἐπὶ τηλεδαπάρων·
 455 στεῦτο δ' ὃ γ' ἀμφοτέρων ἀπολεσέμεν οὐατα χαλκῷ.
 νῶϊ δέ τ' ἄψορροι κίομεν κεκοτηότι θυμῷ,
 μισθοῦ χωόμενοι, τὸν ὑποστὰς οὐκ ἐτέλεσσαν.
 τοῦ δὴ νῦν λαοῖσι φέρεις χάριν, οὐδὲ μεθ' ἡμέων
 πειρᾷ, ὥς κε Τρῶες ὑπερφίαλοι ἀπόλωνται
 460 πρόχυν κακῶς σὺν παισὶ καὶ αἰδοίῃς ἀλόχοισιν."

453. σὺν . . . δῆσειν (454): with πόδας καὶ χεῖρας. Cf. σὺν δὲ πόδας χεῖρας τε δέον χ 189. The personal obj. is not indicated till 455 ἀμφοτέρων. — ὑπερθεῖν: added to χεῖρας for greater vividness of effect.

454. περάαν (fut.): sc. as slaves. — ἐπὶ: with gen. of the place whither; so in X 45. Cf. τρέσσε δὲ πατήνας ἐφ' ὁμίλου A 546.

455. στεῦτο δ' ὃ γε: yes, he made as if. The freshly emphasized subj. ὃ γε adds life to the expression. — στεῦτο: used of the boasting of Thamyris στεῦτο νικησέμεν B 597, of Hector's effort to address both armies στεῦται γάρ τι ἔπος ἔρειν Γ 83, of Tantalus in torment στεῦτο δὲ διψάνων λ 584. Cf. the quotation on 412. — ἀπολεσέμεν: (scale off), *lop*, a scornful expression for ἀποτέμνειν, occurring here only. But cf. περὶ γὰρ βᾶ ἐ χαλκὸς ἔλεψεν | φύλλα A 236 f., and λέπτ' ἐγένοντο Γ 497. — Other notices of such barbarous punishment are found in σ 86 ff., χ 475 f.

456. ἄψορροι: usually adv. ἄψορρον with both sing. and plural. See H.A. 619; G. 926; and cf. Ω 330, and τὼ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο Γ 313. — κεκοτηότι θυμῷ: as in ι 501, τ 71, χ 477.

457. μισθοῦ: on account of the (unpaid) wages; further explained in the following rel. clause. For the gen., see H.A. 744; G. 1126; and cf. εἰ τ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται A 65, ἱρῶν μηνίσας E 178, χῶσατο . . . νίκης N 165 f. — ὑποστὰς (concessive): in spite of his promise. — ὑποστὰς οὐκ ἐτέλεσσαν: cf. ὑποστὰς ἐξετέλεσσαν γ 99, δ 329.

458. τοῦ: i.e. Laomedon. Const. with λαοῖσι. — μεθ' ἡμέων: μετὰ with gen. occurs but five times in Homer. Lit. in the region of, in the circle of, and hence but slightly different from μετὰ with dative. See M. 196, and cf. Ω 400, and μετὰ Βουιωτῶν ἐμάχογτο N 700.

459. πειρᾷ, ὥς κε: cf. πειρᾶν δ' ὥς κε Δ 66, πειρήσω ὥς κε β 316.

460. πρόχυν: usually derived from πρό and γόνυ, 'forward on the knees,' 'sinking on the knees,' and hence vividly picturing and strengthening the simple expression ἀπόλωνται. Cf. πρόχυν καθεζομένη of Althaea praying, I 570, δλέσθαι πρόχυν ξ 68 f. — κακῶς: pitifully, shamefully. — σὺν . . . ἀλόχοισιν: since they would become slaves. Cf. ἀπέτισαν | σὺν σφῆσιν κεφαλῇσι γυναιξὶ τε καὶ τεκέσσιν Δ 161 f.

τὸν δ' αὖτε προσέειπεν ἄναξ ἐκάεργος Ἀπόλλων·

“ἐννοσίγαι’, οὐκ ἂν με σαόφρονα μυθήσαιο
ἔμμεναι, εἰ δὴ σοί γε βροτῶν ἔνεκα ποτολεμίζω
δειλῶν, οἳ φύλλοισιν εἰκότες ἄλλοτε μὲν τε

465 ζαφλεγέες τελέθουσιν, ἀρούρης καρπὸν ἔδοντες,
ἄλλοτε δὲ φθινύθουσιν ἀκήριοι. ἀλλὰ τάχιστα
πανσώμεσθα μάχης· οἱ δ' αὐτοὶ δηριαάσθων.”

ὥς ἄρα φωνήσας πάλιν ἐτράπετ'· αἰδέτο γάρ ῥα
πατροκασιγνήτοιο μιγήμεναι ἐν παλάμῃσιν.

461 = O 253. — ἐκάεργος: *far-worker* (*σεκάς, φέρων*).

462. σαόφρονα [*σώφρονα*]: here only in the *Iliad*; in the *Odyssey*, δ 158.

463. εἰ δὴ: *if really*. The form of supposition is changed from the opt. in the apodosis to the fut. indic. in the protasis, as if Apollo were quoting from the thought of Poseidon εἰ δὴ ποτολεμίζεις. Cf. Ω 56 f., and ἡ γὰρ κεν δειλὸς τε . . . καλεοίμην, | εἰ δὴ σοὶ πᾶν ἔργον ὑπεῖξομαι A 293 f. — σοὶ γε: the emphasis on σοὶ is explained in 468 f. — βροτῶν ἔνεκα: see on 380.

464. δειλῶν: emphatic by its position and explained by the rel. clause following, which depicts the ephemeral nature of mankind. See on T 358. The same idea is expressed in the famous passage in Z 146–149 οἷη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν. | φύλλα τὰ μὲν τ' ἀνεμος χαμάδις χέει, ἄλλα δὲ θ' ὕλη | τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη. | ὥς ἀνδρῶν γενεή ἡ μὲν φύει, ἡ δ' ἀπολήγει. Cf. ‘As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more’ *Psalms* ciii. 15, 16.

465. ζαφλεγέες (here only): *fiery, full of life*. — ἀρούρης καρπὸν ἔδοντες: these words express the condition under which men are ζαφλεγέες. Humanity is often thus designated by its chief means of nourishment. Cf. the words of Diomed εἰ δὲ τίς ἐσσι βροτῶν, οἱ ἀρούρης καρπὸν ἔδουσιν Z 142; also Φ 76.

466. φθινύθουσιν: intentional assonance (rhyme) with τελέθουσιν 465. — ἀκήριοι: *lifeless*, but used proleptically — *in death*. Cf. βέλος . . . ἀκήριον αἶψα τίθησιν A 392, and see on T 276. — ἄλλα τάχιστα: this bucolic ending is found also in Ω 554, δ 544.

467. αὐτοί: *themselves; i.e. alone*. Cf. τῷ δ' αὐτῷ μάρτυροι ἔστων A 338. In Attic the meaning would of course be ‘the same.’

468. ὥς . . . ἐτράπετο: cf. 415 (with note), and ὥς ἄρα φωνήσασα πάλιν τράπεθ' υἱὸς ἔηος Σ 138. — αἰδέτο . . . πατροκασιγνήτοιο (469): as in ζ 329 f.

469. μιγήμεναι ἐν παλάμῃσιν: an isolated expression for *to enter into hand-to-hand conflict*. It is apparently founded on the familiar μιγήμεναι ἐν δαῖ λυγρῇ N 286, combined with ἐν παλάμῃσιν as in H 105, Ω 738.

- 470 τὸν δὲ κασιγνήτη μάλα νείκεσε, πότνια θηρῶν,
 [Ἄρτεμις ἀγροτέρη, καὶ ὀνειδίειον φάτο μῦθον·]
 “φεύγεις δῆ, ἐκάεργε, Ποσειδάωνι δὲ νίκην
 πᾶσαν ἐπέτρεψας, μέλεον δέ οἱ εὖχος ἔδωκας·
 νηπύτιε, τί νυ τόξον ἔχεις ἀνεμώλιον αὐτῶς;
 475 [μή σευ νῦν ἔτι πατρὸς ἐνὶ μεγάροισιν ἀκούσῳ
 εὐχομένου, ὥς τὸ πρὶν, ἐν ἀθανάτοισι θεοῖσιν,
 ἅντα Ποσειδάωνος ἐναντίβιον πολεμίζειν.]”
 ὥς φάτο, τὴν δ’ οὐ τι προσέφη ἐκάεργος Ἀπόλλων,
 ἀλλὰ χολωσαμένη Διὸς αἰδοίη παρακόιτις

470. *πότνια θηρῶν*: *queen of wild beasts*, an epithet for Artemis occurring nowhere else. *πότνια*, from the same stem as *δεσπότης*, is often imitated by Horace with *potens*.

471. *ἀγροτέρη* (cf. 486): *who roams the fields*. This epithet for Artemis is not found elsewhere in Homer. It was used in Athens in later times. For the rare adj. suffix *-τερος*, cf. *θηλύτεραι* Θ 520, *δρέστερος* X 93. § 22 c. — Second half-verse as in 393.

472. *φεύγεις δῆ*: scornful in tone, *δῆ* (*really*; cf. *δήπου, δῆθεν*) serving to emphasize the fact of his withdrawal.

473. *ἐπέτρεψας, ἔδωκας*: these aorists, after the pres. *φεύγεις*, refer to Apollo's failure to accept Poseidon's challenge, which preceded *φεύγεις*. — *εὖχος ἔδωκας*: this expression elsewhere is used of one defeated in battle (cf. Lycaon τῷ Διomed *ἐμοὶ δὲ μέγ' εὖχος ἔδωκας* E 285), but here Poseidon can boast of victory without a battle. Hence, this glory is called *μέλεον*, *idle*, i.e. gained without effort, *undeserved*. Cf. 500 f., and for *μέλεον*, cf. *ἐστάμεναι μέλεον σὺν τεύχεσιν* K 480, *μέλεον δ' ἠκόντισαν ἀμφω* II 336.

474. *νηπύτι* (cf. 441): see on T 216. *τί νυ*: *why, pray?* — *ἀνεμώλιον αὐτῶς*: *thus to no purpose*. Cf. T 348, and *ἀνεμώλια γάρ μοι ὀπηδεῖ* E 216.

475. *μή*: with first person subjv. in a threatening tone, *let me not*. Cf. *μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κίχελω* A 26. — *νῦν*: i.e. after your present conduct. — *πατρὸς . . . εὐχομένου* (476): cf. *πολλὰκι γάρ σεο πατρὸς ἐνὶ μεγάροισιν ἄκουσα | εὐχομένης* A 396 f.

476. *ὥς τὸ πρὶν*: sc. *εὖχεο*. For similar reproofs, cf. T 83 ff., and Helen's address to Paris *ἢ μὲν δὴ πρὶν γ' εὐχέ' ἀρηιφίλου Μενελάου | σῇ τε βίῃ . . . φέρτερος εἶναι* Γ 430 f.

477. *ἐναντίβιον πολεμίζειν*: the pres. inf. of the continuous activity of battle. See on T 85, and cf. *ἡπείλει καὶ κείνος ἐναντίβιον πολεμίζων | ἐνθάδ' ἐλεύσεσθαι* O 179 f. — Such a boast is inconsistent with the attitude of Apollo in 468 f., and with his character in general. It will be observed that Apollo takes no notice of the taunt.

478. A very similar verse occurs A 511 and often elsewhere. — *τί*: not obj. acc. but adverbial with *οὐ*.

479. If 480 be omitted, with many

- 480 [νείκεσεν ἰοχέαιραν ὀνειδείους ἐπέεσσιν.]
 “πῶς δὲ σὺ νῦν μέμονας, κύον ἀδεές, ἀντὶ ἐμῆο
 στήσεσθαι; χαλεπή τοι ἐγὼ μένος ἀντιφέρεσθαι
 τοξοφόρῳ περ εἴουση, ἐπεὶ σε λέοντα γυναιξὶν
 Ζεὺς θῆκεν καὶ ἔδωκε κατακτάμεν, ἣν κ' ἐθέλῃσθα.
 485 ἦ τοι βέλτερόν ἐστι κατ' οὔρεα θήρας ἐναίρειν
 ἀγροτέρας τ' ἐλάφους ἢ κρείσσοσιν ἱφὶ μάχεσθαι.
 εἰ δ' ἐθέλεις πολέμοιο δαήμεναι, ὄφρ' εὖ εἰδῇς,
 ὅσσον φερτέρη εἴμι, ὅτι μοι μένος ἀντιφερίζεις.”

authorities, προσέφη αὐτήν is here to be supplied from 478.

480. So Thersites was accustomed νεύειν βασιλῆας ὀνειδέους ἐπέεσσιν B 277.

481. κύον ἀδεές: as in Θ 423 Zeus to Athena, τ 91 Penelope to Melantho. ἀδεές, originally ἀδρεές and hence ᾱ. See § 41 j β. — ἀντὶ ἐμῆο στήσεσθαι (482): cf. T 70 f.

482. στήσεσθαι: for the fut. after μέμονας, cf. μέμονας . . . καταπανσέμεν H 36. — χαλεπή (sc. εἰμι): see on T 131, and cf. χαλεποί τοι (sc. ἐμοὶ μῦθοι) ἔσονται ἀλόχῳ περ εἴουση A 546. — μένος: acc. of respect, since ἀντιφέρεσθαι here signifies not oppose (which would require μένει) but vie with.

483. τοξοφόρῳ (here only): explained by the following clause with ἐπεὶ. Hera herself carries no sort of weapon. — λέοντα: lioness, and hence fearful, but with the scornful addition γυναιξὶν, i.e. only to women. Beside the function mentioned on T 59, Artemis was also often regarded as the goddess of childbirth. λέοντα is here fem. since Homer does not use the form λείνα. So (probably) ὥς τις τε λέων περὶ οἷσι τέκεσσιν P 133,

484. καὶ ἔδωκε: “by granting”; explains the foregoing words (parataxis).

485. ἦ τοι: forsooth. — βέλτερον: because less dangerous. — κατ' οὔρεα: cf. οἷη δ' Ἄρτεμις εἰσι κατ' οὔρεα ἰοχέαιρα § 102. — θήρας: sc. such as lions and boars, and hence distinguished from ἐλάφους.

486. ἀγροτέρας (cf. 471): living wild; the hinds of the woods. Cf. ἀγροτέρας ἐλάφους § 133. — κρείσσοσιν: see on παῖσιν 185. — Observe the alliteration of σ, and cf. the much-ridiculed verse of Euripides (*Medea* 476), ἔσωσά σ', ὡς ἴσασιν Ἑλλήνων ὄσοι.

487. δαήμεναι: with gen. here only, of that about which something is known or learned. See M. 151 d. — ὄφρα . . . εἴμι (488): as in A 185 f.

488. The lacking apodosis to εἰ δ' ἐθέλεις 487 is to a certain extent anticipated by the threat contained in the words ὄφρα . . . εἴμι, and the action follows at once, in most vigorous fashion (489 f.), without further announcement. See also on T 213. — Second half-verse as in 411. Here the words state the ground for the threat implied in the preceding.

- ἦ ῥα καὶ ἀμφοτέρας ἐπὶ καρπῷ χεῖρας ἔμαρπτεν
 490 σκαίῃ, δεξιτερῇ δ' ἄρ' ἀπ' ὤμων αἰνυτο τόξα,
 αὐτοῖσιν δ' ἄρ' ἔθινε παρ' οὐατα μειδιώσα
 ἐντροπαλιζομένην· ταχέες δ' ἔκπιπτον οἰστοί.
 δακρυόεσσα δ' ὑπαιθα θεὰ φύγεν ὥς τε πέλεια,
 ἦ ῥά θ' ὑπ' ἱρηκος κοίλῃν εἰσέπτατο πέτρην,
 495 χηραμόν· οὐδ' ἄρα τῇ γε αἰλώμεναι αἰσιμον ἦεν·
 ὥς ἡ δακρυόεσσα φύγεν, λίπε δ' αὐτόθι τόξα.
 Λητῷ δὲ προσέειπε διάκτορος ἀργεῖφόντης·
 “Λητοῖ, ἐγὼ δέ τοι οὐ τι μαχήσομαι· ἀργαλέον δὲ
 πληκτίζεσθ' ἀλόχοισι Διὸς νεφεληγερέταο·

489. First half-verse as in E 416, ρ 356 (almost). — χεῖρας: sc. Ἀρτέμιδος. — ἔμαρπτεν: so that she could not defend herself during the following punishment.

490. σκαίῃ: reserved for the beginning of the verse, in order to mark a contrast with what follows. See § 1 h. So Thetis, in asking a boon of Zeus, λάβε γούνων | σκαίῃ, δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα A 500 f. — τόξα: her (archery) bow and arrows (492), carried together on her shoulder, as in A 45 (of Apollo) τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην, where, however, τόξα (as usual) refers to the bow alone.

491. αὐτοῖσιν: with these very weapons.

492. ἐντροπαλιζομένην: turning herself this way and that to escape the blows of Hera. The same word is used of Andromache (Z 496) turning again and again for a last look at Hector after her parting from him.

493. ὑπαιθα: see on Φ 493.

494. ὑπό (by reason of): through

fear of. Cf. 12, 22, 553. — πέτρην: the rock pigeon is very common in the south of Europe, particularly on the Greek coasts and islands.

495. χηραμόν: into a cleft, in appos. with the general term πέτρην. See HA. 624 c, and cf. Ἴδην δ' ἱκανὲν . . . Γάργαρον Θ 47 f. χηραμόν occurs nowhere else, but cf. χεῖρ X 93. — οὐδ' ἄρα: nor after all, but not. — αἰσιμον ἦεν: for the impf. after οὐδ' ἄρα, cf. οὐδ' ἄρ' Ὀδυσσῆι . . . μόρσιμον ἦεν ἰφθιμον Διὸς υἱὸν ἀποκτάμεν E 674 f., and οὐδ' ἄρα τέ σφι κυχήμεναι αἰσιμον ἦεν O 274.

497. Cf. Ω 378, 389, 410, 432, and τῇ δ' αὖτε προσέειπε διάκτορος ἀργεῖφόντης ε 145.

498. ἐγὼ δέ: in contrast to the struggle between Hera and Artemis which had just taken place. According to T 72 Hermes was the antagonist of Leto. — ἀργαλέον δέ: for it is dangerous, — with parataxis.

499. πληκτίζεσθαι: to exchange blows. This word, which occurs nowhere else, is especially appropriate in view of the occurrence just nar-

500 ἄλλὰ μάλα πρόφρασσα μετ' ἀθανάτοισι θεοῖσιν
εὔχεσθαι ἐμὲ νικῆσαι κρατερῇφι βίηφιν."

ὡς ἄρ' ἔφη, Λητώ δὲ συναίνυντο καμπύλα τόξα
πεπτεῶτ' ἄλλυδις ἄλλα μετὰ στροφάλιγγι κονίης.
ἡ μὲν τόξα λαβούσα πάλιν κίε θυγατέρος ἧς·

505 ἡ δ' ἄρ' Ὀλυμπον ἴκανε, Διὸς ποτὶ χαλκοβατὲς δῶ,
δακρυόεσσα δὲ πατρὸς ἐφέζετο γούνασι κούρη,
ἄμφι δ' ἄρ' ἄμβρόσιος ἑανὸς τρέμε· τὴν δὲ προτὶ οἶ
εἶλε πατῆρ Κρονίδης, καὶ ἀνείρετο ἥδ' ὑν γελάσσας·

rated. — ἀλόχοισι Διὸς: *with the wives of Zeus*, the pl. being used to designate the class. Leto is called Διὸς κυδρὴ παρόκτισ in λ 580; so Hera in Σ 184.

500. μάλα πρόφρασσα: *quite at your will*. πρόφρασσα is the feminine of πρόφρων. Cf. ἦδη γάρ σε μάλα πρόφρασσ' ἀποπέμψω ε 161. — Second half-verse as in θ 348, 352, λ 602, ν 128.

501. εὔχεσθαι (boast): *inf. for imv.* — κρατερῇφι βίηφιν: *with overwhelming might*, an exaggerated boast from the lips of Leto. Cf. ι 476, μ 210, where the same expression is used appropriately of the Cyclops. — The words of Hermes are playful in tone. His attitude is peaceful, and he seems to be free from resentment or false pride.

502. συναίνυντο: this word occurs here only. Cf. πῆλα τε πάντα | λάρνακ' ἐς ἀργυρέην συλλέξατο Σ 412 f. — καμπύλα τόξα: an excellent example of the conventional epithet adhering to a noun even when quite inappropriate in the connection. Here the arrows are chiefly meant, as is seen by comparing 503 f. with 492; see on 490.

503. πεπτεῶτα: for the later πετωκῶτα. Cf. πεπηγῶτα from πτήσσω. § 31 a. — μετὰ: *in the midst of*. —

στροφάλιγγι κονίης: Cf. ὁ δ' ἐν στροφάλιγγι κονίης | κείτο μέγας μεγαλωστί of the corpse of Cebriones II 775 f., and of the dead Achilles ω 39 f.

504. πάλιν κίε: *went back to the other gods* | with whom (in 518) she returns to Olympus. — θυγατέρος ἧς: *const. with τόξα*, since Artemis had already fled (496) from the spot.

506. Cf. ἡ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτῃ (when wounded by Diomed) E 370.

507. ἄμφι: *round about her*. — ἄμβρόσιος ἑανὸς: as in Ξ 178; cf. χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβούσα of Helen's robe Γ 385. ἑανὸς (φεσανος), from the root of ἐννυμι (φessunμι), is always used of a woman's robe or gown. In the noun the α is short, while the adj. ἑανός, *pliant*, has ᾱ. Cf. Ψ 254, and πέπλον μὲν κατέχευεν ἑάνον E 734. — τρέμε: the quivering of the garments suggests most vividly the trembling of the goddess herself. — τὴν δὲ προτὶ οἶ εἶλε (508): *drew her to himself*. Cf. τὸν δὲ (Laertes) προτὶ οἶ | εἶλεν . . . δῖος Ὀδυσσεύς ω 347 f.

508. ἥδ' ὑν γελάσσας: *breaking out into a merry laugh*. See on 389, and cf. the same words in Δ 378, where

- “τίς νύ σε τοιάδ’ ἔρεξε, φίλον τέκος, Οὐρανιόνων
 510 [μαψιδίως, ὡς εἶ τι κακὸν ῥέζουσιν ἐνωπῇ];”
 τὸν δ’ αὖτε προσέειπεν ἐυστέφανος κελαδαινή·
 “σὴ μ’ ἄλοχος στυφέλιξε, πάτερ, λευκώλενος Ἥρη,
 ἐξ ἧς ἀθανάτοισιν ἔρις καὶ νείκος ἐφήπται.”
 ὧς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 515 αὐτὰρ Ἀπόλλων Φοῖβος ἐδύσετο Ἴλιον ἱρήν·
 μέμβλετο γάρ οἱ τείχος ἐνδμήτοιο πόλῃος,
 μὴ Δαναοὶ πέρσειαν ὑπὲρ μόρον ἤματι κείνῳ.
 οἱ δ’ ἄλλοι πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἑόντες,
 οἱ μὲν χωόμενοι, οἱ δὲ μέγα κυδιώοντες,
 520 καδ δ’ ἴζον παρὰ πατρὶ κελαϊνεφεῖ. αὐτὰρ Ἀχιλλεὺς

they are used of Paris when he has wounded Diomed.

509 = E 373 (Dione to the wounded Aphrodite).

510 = E 374. — ῥέζουσιν: pred. with σέ 509, as in Ω 328; cf. τὸν δ’ ὁ γέρον Φύλας ἐν ἔτρεφεν . . . ὡς εἶ θ’ ἐνὶ οὐδὲν ἑόντα II 191 f. — ἐνωπῇ: openly, before the eyes of all men.

511. ἐυστέφανος: with beautiful headband (of metal). Cf. X 468–470. — κελαδαινή: cf. T 70.

512. στυφέλιξε: cf. 380.

513. ἐξ ἧς: with passive verb and denoting source, instead of ὑπό with gen. of agent. Cf. Τρώεσσι δὲ κῆδε’ ἐφήπται ἐκ Διὸς B 32 f., and see HA. 798 c; G. 1209 c. — ἔρις καὶ νείκος: strife and contention. Cf. ἐριδας καὶ νεῖκεα B 376, ἔρις καὶ νείκος υ 267. — ἐφήπται: hang over, i.e. she ever causes strife and contention.

514 = E 274 and elsewhere. — The scene between Zeus and Artemis ends with surprising abruptness. We should expect at least a word of answer from

Zeus (who is, however, in a difficult position), or of sympathy from some other divinity.

515. Ἴλιον ἱρήν: i.e. into his temple on the citadel of Pergamos. Here were the temples of several gods, among them that of Apollo, which he shared with Leto and Artemis. Cf. νεμέσῃσε δ’ Ἀπόλλων | Περγάμου ἐκκατιδών Δ 507 f.

516. μέμβλετο: see on T 343. — ἐνδμήτοιο: here only with πόλις.

517. μὴ . . . πέρσειαν: not a final clause, but an expression of anxiety developing the meaning of μέμβλετο, — that they should not. Cf. 563. — For the thought, cf. T 30.

518 = A 494 (nearly).

519. κυδιώοντες: sc. over their victory.

520–543. The flight of the Trojans through the gate into the city.

520. First half-verse as in Ψ 28 (almost). — αὐτὰρ Ἀχιλλεύς: Achilles was last seen in battle with the Scamander, apparently on the Trojan side

Τρῶας ὁμῶς αὐτοὺς τ' ὄλεκεν καὶ μώνυχας ἵππους.
 ὡς δ' ὅτε καπνὸς ἰὼν εἰς οὐρανὸν εὐρὺν ἵκηται
 ἄστεος αἰθομένοιο, θεῶν δέ ἐ μῆνις ἀνῆκεν,
 πᾶσι δ' ἔθηκε πόνον, πολλοῖσι δὲ κῆδὲ' ἐφῆκεν,

525 ὧς Ἀχιλεὺς Τρώεσσι πόνον καὶ κῆδὲ' ἔθηκεν.

ἐστήκει δ' ὁ γέρον Πρίαμος θείου ἐπὶ πύργου,
 ἐς δ' ἐνόησ' Ἀχιλῆα πελώριον· αὐτὰρ ὑπ' αὐτοῦ
 Τρῶες ἄφαρ κλονέοντο πεφυζότες, οὐδέ τις ἀλκή
 γίγνεθ'· ὁ δ' οἰμῶξας ἀπὸ πύργου βαίνει χαμᾶζε

of the river (247, 325). He has now reached a point near the city (cf. 527).

521. ὁμῶς: combines the two following clauses, with τε . . . καί. Cf. Ω 73, and ὁμῶς αὐτὸν τε καὶ αἰπεινὸν πτολίεθρον Ο 257.

522. Cf. ὡς δ' ὅτε καπνὸς ἰὼν ἐξ ἄστεος αἰθέρ' ἵκηται Σ 207. Here the simile is not so appropriate as in Σ, the resemblance consisting only in the universal character of the grief aroused. — ἰών: rising.

523. ἄστεος αἰθομένοιο: from a burning city; genitive of separation. — θεῶν . . . ἀνῆκεν: a paratactical addition (like δαίωσι δέ τ' 317) defining more closely the preceding words, and giving at the same time the idea of an extraordinary and destructive fire. Cf. ὡς δ' ὑπὸ λαλῆας (tempest) . . . βέβριθε χθών . . . ὅτε λαβρότατον χέει ὕδωρ Ζεύς Π 384 ff. — ἱ: refers grammatically to καπνός, but the fire is meant, which is also in thought the subj. of the following verbs (524). — ἀνῆκεν: excites it.

524. πόνον: trouble. — κῆδεα: sorrows on account of the loss of property and particularly of friends and rela-

tives, who alone are thought of in 525.

— For the second half-verse, cf. Τρώεσσι δὲ κῆδὲ' ἐφῆπται (as pass. of ἐφῆκεν) Β 15, πολλῇσι δὲ κῆδὲ' ἐφῆπτο Ζ 241. The assonance in ἀνῆκεν (523), ἔθηκε, ἐφῆκεν (524), ἔθηκεν (525), is very unusual.

526. ἐστήκει: ("had taken his stand"), was standing. — θείου: because θεοδμήτιο. See on 446 f., and cf. θεοδμήτων ἐπὶ πύργων Θ 519. — πύργου: the tower over the Scaean gate (cf. 530), whence the Trojan elders and women watched the battle on the plain. The Scaean gate was probably the only one on the side of Troy toward the plain. Cf. εἵτατο δημογέροντες ἐπὶ Σκαίῃσι πύλῃσιν Γ 149.

527. αὐτὰρ . . . πεφυζότες (528): this clause contains a part of what Priam observed, but with an independent const. instead of a participle.

528. πεφυζότες: see on 6. — οὐδέ τις ἀλκή γίγνετο (529): a negative parallel to πεφυζότες, but in the form of an independent sentence. The same expression is used of the terrified suitors χ 305; cf. οὐδ' ἀρα τίς σφί μετὰ φρεσὶ γίγνεται ἀλκή Δ 245. — ἀλκή: strength for defence.

- 530 ὀτρύνων παρὰ τείχος ἀγακλειτοὺς πυλαωρούς·
 “πεπταμένας ἐν χερσὶ πύλας ἔχει’, εἰς ὃ κε λαοὶ
 ἔλθωσι προτὶ ἄστρῳ πεφυζότες· ἥ γὰρ Ἀχιλλεὺς
 ἐγγὺς ὄδε κλονέων· νῦν οἷω λοίγι’ ἔσσεσθαι.
 αὐτὰρ ἐπεὶ κ’ ἐς τείχος ἀναπνεύσωσιν ἀλέντες,
 535 αὐτίς ἐπανθέμεναι σανίδας πυκινῶς ἀραρυίας·
 δεΐδια γάρ, μὴ οὐλος ἀνὴρ ἐς τείχος ἄλῃται.”
 ὧς ἔφαθ’, οἱ δ’ ἄνεσάν τε πύλας καὶ ἀπῶσαν ὀχῆας·
 αἱ δὲ πετασθεῖσαι τεύξαν φάος. αὐτὰρ Ἀπόλλων
 ἀντίος ἐξέθορε, Τρώων ἵνα λαιγὸν ἀλάλκοι.
 540 οἱ δ’ ἰθὺς πόλιος καὶ τείχεος ὑψηλοῖο,
 δίψῃ καρχαλέοι, κεκονιμένοι ἐκ πεδίοιο

530. ὀτρύνων: the pres. may show the impatient eagerness of Priam, who addresses the following exhortation, while still coming down from the tower, to the gate-keepers, who stand beneath along the wall in the passageway.

531. πεπταμένας . . . ἔχετε: cf. ἀλλ’ ἀναπεπταμένους ἔχον ἀνέρες (of the gates in the Greek rampart) M 122. — ἐν χερσὶ: so that they could at once close them in case of danger (cf. 535).

533. ὅδε: here, deictic. — λοίγι’ ἔσσεσθαι: see Ψ 310, and cf. ἡ δὴ λοίγια ἔργα A 518, ἡ δὴ λοίγια ἔργα τὰδ’ ἔσσεσθαι A 573.

534. ἐς τείχος: const. with ἀλέντες. Cf. 225, 295, and X 47. — ἀναπνεύσωσιν: shall have recovered breath, i.e. shall be safe. Cf. ἀναπνεύσωσι . . . τεϊρόμενοι A 800 f.

535. ἐπανθέμεναι: this compound here only; elsewhere ἐπιθεῖναι. The only other Homeric instance of ἐπανα- is ἐπανέστησαν B 85. — πυκινῶς ἀραρυίας: firmly fastened, constant attribute

of θύρας, πύλας, σανίδας, and words of similar meaning. Cf. κλησται δ’ ἔπessan σανίδες πυκινῶς ἀραρυίας β 344.

536. οὐλος: elsewhere as attribute of Ares. Cf. Τρώας δὲ στίχας οὐλος Ἀρης ὤτρυνε E 461. — ἄλῃται: here only instead of the regular ἀλεται. Cf. εἰς ἱπποὺς ἀλεται A 192. § 27.

537. ἄνεσάν τε . . . καὶ ἀπῶσαν: two members connected by τέ . . . καί, of which the second gives a closer definition of the first. See § 2 u. — ἄνεσαν: opened; the meaning as in X 80. — Second half-verse as in Ω 446.

538. φάος: light, i.e. deliverance. Cf. φῶς δ’ ἐτάροισιν ἔθηκεν Z 6, ἐπὶ νφάος ἐν νήεσσιν θείης II 95 f.

539. ἀντίος: against Achilles. — Τρώων: from the Trojans; gen. of separation with ἀλάλκοι. Cf. κρατὸς (from your head) ἀλάλκῃσιν κακὸν ἤμαρ κ 288. Elsewhere this verb is construed with the dat. as in 138, 250.

541. καρχαλέοι (here only): rough, i.e. dry, parched in throat. Cf. aspergue siti Verg. Georg. iii. 434.

- φεύγον· ὁ δὲ σφεδανὸν ἔφεπ' ἔγχεϊ, λύσσα δέ οἱ κῆρ
αἰὲν ἔχε κρατερή, μενέαινε δὲ κῦδος ἀρέσθαι.
ἔνθα κεν ὑψίπυλον Τροίην ἔλον νῆες Ἀχαιῶν,
545 εἰ μὴ Ἀπόλλων Φοῖβος Ἀγήνορα δῖον ἀνῆκεν,
φῶτ' Ἀντήνορος υἱὸν ἀμύμονά τε κρατερόν τε.
ἐν μὲν οἱ κραδίη θάρσος βάλε, παρ δέ οἱ αὐτὸς
ἔστη, ὅπως θανάτοιο βαρείας κῆρας ἀλάλκοι,
φηγῶ κεκλιμένος· κεκάλυπτο δ' ἄρ' ἥρι πολλῇ.
550 αὐτὰρ ὁ γ' ὥς ἐνόησεν Ἀχιλλῆα πτολίπορθον,
ἔστη, πολλὰ δέ οἱ κραδίη πόρφυρε μένοντι·

542. σφεδανὸν ἔφεπ: cf. Ἀτρεΐδης δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων Δ 165. — λύσσα: fury of battle. Cf. κῶνα λυσσητήρα Θ 299 (here, too, of Hector), κρατερὴ δέ ἐ λύσσα δέδυκεν I 239, λύσσαν ἔχων δλοήν I 305.

543. ἔχε: possessed. — μενέαινε . . . ἀρέσθαι: cf. Γ 502, X 393, and νῦν δὲ κλέος ἐσθλὸν ἀροίμην Σ 121.

544-611. Apollo, after arousing Agenor to oppose Achilles, rescues him from danger and deceives Achilles.

544 = Π 698, where also it introduces an interference of Apollo in behalf of the Trojans.

545. First half-verse as in Π 700. — Ἀγήνορα: one of the bravest Trojans. See his exploit in Δ 463-470, where he slays Elephenor, who is striving to drag off the body of Echeolus.

546. φῶτα: followed by an appos. as in Δ 194 of Machaon, φῶτ' Ἀσκληπιοῦ υἱὸν ἀμύμονος λητήρος. — ἀμύμονα: faultless, referring usually to external advantages, noble birth, beauty of person, etc. Aegisthus, the seducer and murderer, is called ἀμύμονος in α 29. — Second half-verse as in Δ 89, E 169, Σ 55.

547. ἐν: const. with βάλε. Cf. μέγα σθένος ἔμβαλ' ἐκάστω Δ 11. — παρ δέ οἱ αὐτὸς ἔστη (548): cf. παρ δέ μοι αὐτῇ στήθι ν 387.

548. βαρείας: here only as attribute of κῆρας.

549. φηγῶ: dat. of the place 'upon which.' This oak stood near the city by the Scaean gate. It was a beautiful tree, and sacred to Zeus. Cf. ὑπ' αἰγώχοιο Δῶς περικαλλέει φηγῶ E 693, ὡς Σκαίᾳς τε πύλας καὶ φηγὸν Ἰκαανν Z 237, I 354. — κεκάλυπτο . . . πολλῇ: paratactical explanatory clause. Cf. 597, and ἐκάλυψε δ' ἄρ' ἥρι πολλῇ Γ 381.

550. ὁ γ: i.e. Agenor. — Ἀχιλλῆα πτολίπορθον: as in Θ 372, O 77, Ω 108. Cf. Achilles's own words δῶδεκα δὴ σὺν νηυσὶ πόλεις ἀλάπαξ' ἀνθρώπων, | πεῖθ' δ' ἐνδεκά φημι κατὰ Τροίην ἐρίβωλον I 328 f. But the epithet is often applied to Odysseus, as the originator of the stratagem by which Ilios was taken.

551. πολλὰ . . . πόρφυρε: as in δ 427, 572, κ 309 (nearly). — πόρφυρε: reduplicated from φыр- as μόρμυρε from μυρ-. Lit. 'to heave up,' metaphorically applied to the restless movement of the heart. Cf. ὡς δ' ὅτε πορφύρη

ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
 “ὦ μοι ἐγών· εἰ μὲν κεν ὑπὸ κρατεροῦ Ἀχιλῆος
 φεύγω, τῇ περ οἱ ἄλλοι ἀτυζόμενοι κλονέονται,
 555 αἰρήσει με καὶ ὧς καὶ ἀνάλκιδα δειροτομήσει.
 εἰ δ' ἂν ἐγὼ τούτους μὲν ὑποκλονέσθαι ἐάσω
 Πηλεΐδῃ Ἀχιλῆϊ, ποσὶν δ' ἀπὸ τείχεος ἄλλη
 φεύγω πρὸς πεδίον Ἰλίων, ὅφρ' ἂν ἴκωμαι
 Ἴδης τε κνημοὺς κατὰ τε ῥωπήϊα δύω·

πelaγος μέγα κόματι κωφῶ 18. — μέ-
 νοντι (resumes ἔστη): as he remained
 thus standing.

552=53. — ὀχθήσας: in indignation.

553. First half-verse as in P 91. —
 ὑπό (with gen.): const. with φεύγω 554,
 flee before. Cf. ὑφ' Ἑκτορος . . . πίπ-
 τωσι A 242 f., ὑφ' Ἑκτορος . . . φεύγον-
 τες Σ 149 f. — Agenor struggles man-
 fully against the fear which he still
 feels in spite of the encouragement
 given by Apollo. He considers three
 alternatives: (1) to leave his place be-
 fore the Scaean gate, and follow the
 stream of fugitives in their flight into
 the city; (2) to turn aside to the moun-
 tains and return to the city at evening;
 (3) to stand his ground and fight. He
 finally chooses the last. Cf. the simi-
 lar soliloquy of Hector, X 99-130.

554. τῇ περ: just where. — οἱ ἄλλοι:
 those others. — ἀτυζόμενοι κλονέονται:
 cf. 4, and ἀτυζόμενοι φοβέοντο Z 41.
 — The emphasis in this passage rests
 on the rel. clause τῇ . . . κλονέονται,
 i.e. into the city with the rest of the
 fugitives. The correlative to this fol-
 lows in 556-559.

555. αἰρήσει: placed first for em-
 phasis in contrast with φεύγω, to which
 καὶ ὧς points; sc. in spite of my efforts

to flee. — ἀνάλκιδα: without a struggle,
 since he might even have thrown away
 his weapons in his flight; cf. 50 f. —
 δειροτομήσει: see on 89.

556. εἰ δ' ἂν ἐγώ: without an apod-
 oxis. See on 567, and T 213. — τού-
 τους: deictic, referring to the same
 persons as οἱ ἄλλοι 554. — ὑποκλονέε-
 σθαι: this compound here only. It is
 construed with a dat. depending on
 ὑπό. Contrast 528, and cf. ὑπὸ Τυδείδῃ
 . . . κλονέοντο E 93.

557 f. ποσὶν: “in swift course.”
 Const. with φεύγω, and see on 269. —
 ἀπὸ τείχεος: away from the wall. —
 ἄλλη: in another direction, more closely
 defined by πρὸς πεδίον Ἰλίων. In the
 latter phrase the emphasis is on πεδίον
 in contrast with πόλιν which is implied
 in 554. — Ἰλίων: entirely without
 emphasis; cf. πεδίοις 563. This is
 the only occurrence of this adj. instead
 of the customary Τρωϊκόν, or Τρώων,
 or Σκαμάνδριον πεδίον, to designate the
 plain between the city and the river.
 The direction of the flight, toward the
 country, is given more precisely in
 559. — ὅφρ' ἂν ἴκωμαι: this bucolic
 verse-ending occurs also in K 325.

559. Ἴδης τε κνημοῖς: cf. 449. —
 ῥωπήϊα: cf. ἀνὰ ῥωπήϊα πυκνά N 199.

- 560 ἑσπέριος δ' ἂν ἔπειτα λοεσσάμενος ποταμοῖο
 ἰδρῶ ἀποψυχθεὶς προτὶ Ἴλιον ἀπονεοίμην.
 ἀλλὰ τί ῆ μοι ταῦτα φίλος διελέξατο θυμός;
 μή μ' ἀπαιρόμενον πόλιος πεδίωνδε νοήσῃ
 καὶ με μεταίξας μάρψῃ ταχέεσσιν πόδεσσιν.
- 565 οὐκέτ' ἔπειτ' ἔσται θάνατον καὶ κῆρας ἀλύξαι.
 λίην γὰρ κρατερὸς περὶ πάντων ἔστ' ἀνθρώπων.
 εἰ δέ κέν οἱ προπάροιθε πόλιος κατεναντίον ἔλθω.
 καὶ γάρ θην τούτῳ τρωτὸς χρώς ὀξεί χαλκῶ,

560. λοεσσάμενος ποταμοῖο: for the gen., see § 3 i; HA. 760; G. 1137; and cf. λελούμενος Ἰκεαροῖο E 6.

561. ἰδρῶ ἀποψυχθεὶς: *cooling off the sweat*; coincident in time with λοεσσάμενος. Cf. X 2, and αὐτὰρ ἐπεὶ σφιν κύμα θαλάσσης ἰδρῶ πολλὸν | νύφεν ἀπὸ χρωτὸς καὶ ἀνέψυχθεν φίλον ἦτορ K 574 f. — For the second half-verse, cf. προτὶ Ἴλιον ἀπονέοντο Γ 313.

562 = A 407, P 97, X 122, 385. The speaker recalls himself from the consideration of the two unworthy and fruitless alternatives. — διελέξατο: *ponder (converse with myself)*. This compound occurs in Homer only in this stereotyped verse; but cf. διαειπόμενος ἀλλήλοισιν δ 215. For the colloquial use of the aor. to refer to an action which has just taken place, see HA. 842; GMT. 60; M. 76.

563. μή . . . νοήσῃ (cf. 517): *ah! lest he perceive*, an independent expression of apprehension. It is not necessary to supply a verb of fearing. G. 1348; GMT. 261. — μ' ἀπαιρόμενον: lit. *taking myself away*. The only occurrence of this verb.

564. μὲ μεταίξας: *rush after me and* —. Cf. ἡ μεταίξας . . . ἐκ θυμὸν ἔλοιτο ρ 236.

565. οὐκέτ' ἔπειτ' ἔσται: a paratactical conclusion to the condition implied in the clause with, μή preceding. — θάνατον . . . ἀλύξαι: a combination often occurring in the *Odyssey*. Cf. θάνατον καὶ κῆρα φέγωμεν P 714.

566. ἐστὶ: sc. Ἀχιλλεύς.

567. κέν οἱ: the addition of ν movable before οἱ (ροι) is unusual; cf. Ψ 540, X 219. — πόλιος: this synizesis of -ιο- is very rare, but cf. ἐστι δέ τις προπάροιθε πόλιος αἰπεία κολώνῃ B 811. — κατεναντίον: this compound here only. — The protasis contained in this verse has no formal apodosis, but the place of the latter is, in a sense, supplied by 568 f., which contain ground for the belief that the course suggested in the protasis might be successful. Cf. εἰ περ γὰρ κ' ἐθέλῃσιν . . . ἐξ ἐθέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν A 580 f., and see M. 324.*

568. καὶ: *too*. — γάρ: gives the ground for the apodosis (see on 567) which is in Agenor's mind. — τρωτὸς: occurs here only. — ὀξεί χαλκῶ: dat. of instrument with τρωτὸς. For the thought, see on 167, and cf. ὤ 437, and Ἀργείους, ἐπεὶ οὐ σφί λίθος χρώς οὐδὲ σιδῆρος Δ 510.

- ἐν δὲ ἴα ψυχῇ, θνητὸν δέ ἔφασ' ἄνθρωποι
 570 [ἔμμεναι· αὐτὰρ οἱ Κρονίδης Ζεὺς κῦδος ὀπάζει]."
 ὧς εἰπὼν Ἀχιλῆα ἄλεις μένεν, ἐν δέ οἱ ἦτορ
 ἄλκιμον ὠρμάτο πτολεμίζειν ἠδὲ μάχεσθαι.
 ἥντε πάρδαλις εἴσι βαθείης ἐκ ξυλόχοιο
 ἀνδρὸς θηρητῆρος ἐναντίον, οὐδέ τι θυμῷ
 575 ταρβεῖ οὐδὲ φοβεῖται, ἐπεὶ κεν ὕλαγμόν ἀκούσῃ·
 εἰ περ γὰρ φθάμενός μιν ἦ οὐτάσῃ ἢ βάλῃσιν,
 ἀλλὰ τε καὶ περὶ δουρὶ πεπαρμένῃ οὐκ ἀπολήγει
 ἀλκῆς, πρὶν γ' ἢ ἐξυμβλήμεναι ἢ δαμῆναι.
 ὧς Ἀντήνορος υἱὸς ἀγανοῦ, δῖος Ἀγῆνωρ,
 580 οὐκ ἔθελεν φεύγειν, πρὶν πειρήσασθαι Ἀχιλλῆος,
 ἀλλ' ὃ γ' ἄρ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ' εἴσην,

569. ἐν: i.e. in him (to be supplied from *χρῶς*). — δὲ ἴα: for the hiatus, cf. ἐν δὲ ἱῷ τιμῇ I 319. — ἴα ψυχῇ: cf. ἀνδρὸς δὲ ψυχῇ πάλιν εἰθεῖν οὔτε λείσσει (by plundering) | οὐθ' ἐλεσθ' (by capture) I 408 f.

570. Second half-verse as in Θ 141; cf. τῷ γὰρ Ζεὺς κῦδος ὀπάζει P 566.

571. ἄλεις (from εἰλέω): usually of beasts of prey which gather themselves together for a spring; here of a warrior preparing to attack. See on T 168, and cf. X 308, and ὁ μὲν εὐξέστω ἐνὶ δίφῳ | ἦστο ἄλεις II 402 f. — μένεν: held his ground. — ἐν δέ οἱ ἦτορ: see on T 366.

573. πάρδαλις: for the courage of this animal, cf. οὐτ' οὖν παρδάλιος τόσον μένος P 20. — εἴσι . . . ξυλόχοιο: as in A 415.

574. οὐδέ τι θυμῷ ταρβεῖ (575): as in σ 330, 390; cf. μηδὲ τι θυμῷ τάρβει η 50 f.

575. First half-verse as in M 46. — φοβεῖται: flees. — ὕλαγμόν: the bark-

ing of the hunter's dogs. The word is found here only.

576. εἰ περ: followed by ἀλλὰ τε 577. See on T 164. — φθάμενός: sc. θηρητῆρ. — ἦ: this word (from ἦρε) is scanned as short only here, in 113, Ψ 724, and two other places in the *Iliad*.

577. περὶ δουρὶ πεπαρμένῃ: const. as in ἀμφ' ὀβελοῖσιν ἔπειραν A 465.

578. ἐξυμβλήμεναι: meet, in close strife with his enemy, with the resulting idea *grapple with*, as is shown by the contrasted word δαμῆναι, which expresses the opposite alternative. For this intrans. use of the 2 aor. act., cf. Τρῶες καὶ . . . Ἀχαιοὶ | σύμβalon ἀμφὶ νέκνι κατατεθνηῶτι μάχεσθαι II 564 f.

580. οὐκ ἔθελεν: would not. — πρὶν: with opt. here only in Homer; by indir. disc. for πρὶν πεφύσασθαι. See GMT. 639, 644. — πειρήσασθαι: in this signification the aor. pass. is generally used. Cf. 225, T 349, X 381, Ψ 804.

581 = M 294 (nearly).

ἐγχείη δ' αὐτοῖο τιτύσκετο, καὶ μέγ' αὐτεῖ·

“ἢ δὴ που μάλ' ἔολπας ἐνὶ φρεσὶ, φαίδιμ' Ἀχιλλεῦ,
ἥματι τῷδε πόλιν πέρσειν Τρώων ἀγερώχων·

585 νηπύτι, ἢ τ' ἔτι πολλὰ τετεύχεται ἄλγέ' ἐπ' αὐτῇ.

ἐν γάρ οἱ πολέες τε καὶ ἄλκιμοι ἄνερες εἰμέν,
οἳ καὶ πρόσθε φίλων τοκέων ἀλόχων τε καὶ υἱῶν
Ἴλιον εἰρυνόμεσθα· σὺ δ' ἐνθάδε πότμον ἐφέψεις,
ὧδ' ἔκπαγλος ἐὼν καὶ θαρσαλέος πολεμιστής.”

590 ἢ ῥα καὶ ὄξυν ἄκουτα βαρείης χειρὸς ἀφήκεν,
καί ῥ' ἔβαλε κνήμην ὑπὸ γούνατος οὐδ' ἀφάμαρτεν·

ἄμφι δέ οἱ κνημὶς νεοτεύκτου κασσιτέριοιο

σμερδαλέον κονάβησε· πάλιν δ' ἀπὸ χαλκὸς ὄρουσεν

βλημένου, οὐδ' ἐπέρησε, θεοῦ δ' ἡρύκακε δῶρα.

583. μάλ' ἔολπας: see on T 186.

584. ἥματι τῷδε: ho-die. Cf. T 110. — ἀγερώχων: impetuous, stout-hearted; from ἀγα- and ἐρωή. — Second half-verse as in II 708 (nearly).

585. νηπύτι: this reproachful address follows from the thought of the preceding verse. — ἢ τε: corresponds (with anaphora) to ἢ δὴ που 583, the relation of thought being adversative. Cf. Πάτροκλ', ἢ που ἔφησθα πόλιν κεραϊζέμεν ἀμύν, | . . . νήπιε· τῶν δὲ πρόσθ' (in defence of them) Ἔκτορος ὡκέες ἴπποι | ποσσὶν ὀρῶρέχεται (stretch themselves at full speed) πολεμίζειν II 830-834. — τετεύχεται (cf. 322): will be prepared, i.e. will have to be endured. — ἐπ' αὐτῇ: for its sake, causal. See HA. 799, 2 c; G. 1210, 2 c; and cf. φέπει πολλὰ μύγησα A 162.

586. ἐν: therein, adverbial. — οἱ: for it, i.e. for its protection.

587. καί: also. See on T 165.

— πρόσθε: (before), in defence of. Cf. II 833 (quoted on 585).

588. εἰρυνόμεσθα: present.

589. Second half-verse as in E 602, II 493, X 269.

590. Second half-verse as in N 410.

— ἀφήκεν: sc. Ἀθήνηρ.

591. κνήμην: i.e. (strictly) the κνημὶς covering the leg, as appears from 594.

592. κνημὶς: greave, a curved plate of tin, lined so as to be soft, and protecting the leg down to the ankle. It was bent open when put on, and then closed again. Cf. κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν Γ 330, κνημίδας ἑαυτοῦ κασσιτέριοιο Σ 613. — νεοτεύκτου: this compound here only.

593. First half-verse as in O 648, ρ 542. — ἀπὸ ὄρουσεν: rebounded. Cf. ἀπὸ ξηπατο N 587, ἐκὰς ξηπατο N 592, ἀπεπλάγχθη X 291. — χαλκός: i.e. the spear with bronze point.

594. βλημένου: sc. Ἀχιλλῆος. — For the second half-verse, cf. 165, T 268.

- 595 Πηλεΐδης δ' ὤρμήσατ' Ἀγήνορος ἀντιθέοιο
 δεύτερος· οὐδέ τ' ἔασεν Ἀπόλλων κύδος ἀρέσθαι,
 ἀλλὰ μιν ἐξήρπαξε, κάλυψε δ' ἄρ' ἡέρι πολλῇ,
 ἡσύχιον δ' ἄρα μιν πολέμου ἐκπεμπε νέεσθαι.
 αὐτὰρ ὁ Πηλεΐωνα δόλῳ ἀποέργαθε λαοῦ·
 600 αὐτῷ γὰρ ἐκάεργος Ἀγήνορι πάντα ἐοικώς
 ἔσθι πρόσθε ποδῶν, ὁ δ' ἐπέσσυτο ποσσὶ διώκειν.
 εἶος ὁ τὸν πεδίῳ διώκετο πυροφόροιο,
 τρέψας παρ ποταμὸν βαθυδινήεντα Σκάμανδρον,
 τυτθὸν ὑπεκπροθέοντα· δόλῳ δ' ἄρ' ἔθελγεν Ἀπόλλων,
 605 ὥς αἰεὶ ἔλπιτο κιχήσεσθαι ποσὶν οἷσιν·
 τόφρ' ἄλλοι Τρῶες πεφοβημένοι ἦλθον ὁμίλῳ

595. ὤρμήσατο: const. with a gen. of direction, as in X 194, where see note.

596. ἔασεν: instead of this verb, Homer elsewhere uses *διδωμι*, with *κύδος ἀρέσθαι*. Cf. 297.

597. See on T 443 f.

598. ἡσύχιον: at his ease. The word occurs here only. — νέεσθαι: inf. of purpose. Cf. *πέμπε νέεσθαι* δ 8, *ἐπεμπε νέεσθαι* ν 206.

599. δόλῳ: by a stratagem. — ἀποέργαθε: kept him away until the Trojans were safe. The word occurs elsewhere only in φ 221, *μεγάλης ἀποέργαθεν οὐλῆς*. The preposition does not suffer elision because of the digamma (*ἀποέργαθεν*). — λαοῦ: i.e. the Trojans, who were fleeing into the city through the Scaean gate. See 606, X 14-20.

600. αὐτῷ (with Ἀγήνορι): himself, in real presence. — πάντα ἐοικώς: cf. Ψ 66.

601. πρόσθε ποδῶν (sc. Ἀχιλλῆος): "directly in Achilles's way." — ἐπέσσυτο: as in 234. — ποσσὶ: see on 557.

602. εἶος: the apodosis (with τόφρα) follows in 606, the sentence δόλῳ . . . οἷσιν 604 f. being parenthetical. — διώκετο: the mid. occurs here and in σ 8 δς β' ἐλθὼν Ὀδυσῆα διώκετο οἴο δόμοιο only.

603. τρέψας: (turning, giving the direction, and hence) driving. But Achilles really followed the direction marked by the fugitive, and therefore in X 16 *τρέψας* refers (more accurately) to Apollo. — βαθυδινήεντᾶ Σκάμανδρον: for the ᾶ, see on 124. — As they ran, the river lay on their left and Ilios on their right.

604. τυτθόν: only a little. The word is emphatic by its position. Cf. *κάδ' δ' ἔβαλεν μετόπισθε νεὸς κυανοπρώροιο* | *τυτθὸν* ι 539 f. — ὑπεκπροθέοντα: "running before him and just keeping out of his reach." Cf. *οὐνεκα πάσας* | *πολλὸν ὑπεκπροθείε* (sc. *ἀτη*) I 505 f. — ἔρα: "as I told you," referring to 599. — ἔθελγεν: similarly in 276.

605. αἰεὶ: at each moment.

606. πεφοβημένοι: in flight. Cf.

- ἀσπᾶσιοι προτὶ ἄστν, πόλις δ' ἔμπλητο ἀλέντων·
οὐδ' ἄρα τοί γ' ἔτλαν πόλιος καὶ τείχεος ἐκτὸς
μείναι ἔτ' ἀλλήλους, καὶ γινώμεναι, ὅς τε πεφεύγειν
610 ὅς τ' ἔθαν' ἐν πολέμῳ· ἀλλ' ἀσπασίως ἐσέχυντο
ἐς πόλιν, ὃν τινα τῶν γε πόδες καὶ γούνα σαώσαι.

χλωροὶ ὑπαι δειοὺς, πεφοβημένοι O 4. —
ὄμιλῳ: *in a throng*, crowded together.

607. ἀσπᾶσιοι: just as Polydamas had foreseen and predicted ἀσπασίως γὰρ ἀφίξεται Ἴλιον ἱρήν, | ὅς κε φύγη Σ 270 f. In both cases the word refers to an outcome not in itself desirable, but welcomed as an escape from something worse; here from being overtaken by Achilles. Cf. 610. — ἄστν, πόλις: ἄστν (connected with ἐστία) probably meant originally *houses*, and πόλις (cf. πολὺς), a *crowd* of people.

608. οὐδ' ἄρα τοί γε κτλ.: connected in thought with ἀσπᾶσιοι. Their thoughts were bent merely on

escaping from Achilles into the city. Hence the contrast with ἀλλά in 610.

609. μείναι ἔτ' ἀλλήλους: cf. ἴσταντο καὶ ἀλλήλους ἀνέμιμνον Λ 171. — ὅς τε πεφεύγειν: not an indir. question, but merely a rel. clause.

610. ἐσέχυντο: cf. ἐσέχυντο πύλας M 470.

611. ὃν τινα . . . σαώσαι: a limiting rel. clause with the opt. in an iterative sense. — γέ: *at least*, modifying ὃν τινα. — σαώσαι: 3 sing. under the influence of the neut. pl. just before it. Cf. ἵπποι . . . καὶ . . . τεύχε' ἔκειτο Γ 327, γούνατά τε κνήμαί τε πόδες τε . . . χεῖρές τ' ὀφθαλμοὶ τε παλάσσετο P 386 f.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Χ.

Χεῖ δ' ἄρα τρις περὶ τείχος ἄγων κτάνεν Ἕκτορ' Ἀχιλλεύς.

Ἕκτορος ἀναίρεσις.

ὧς οἱ μὲν κατὰ ἄστυ, πεφυζότες ἥτε νεβροί,
ἰδρῶ ἀπεψύχοντο πῖον τ' ἀκέοντό τε δίψαν

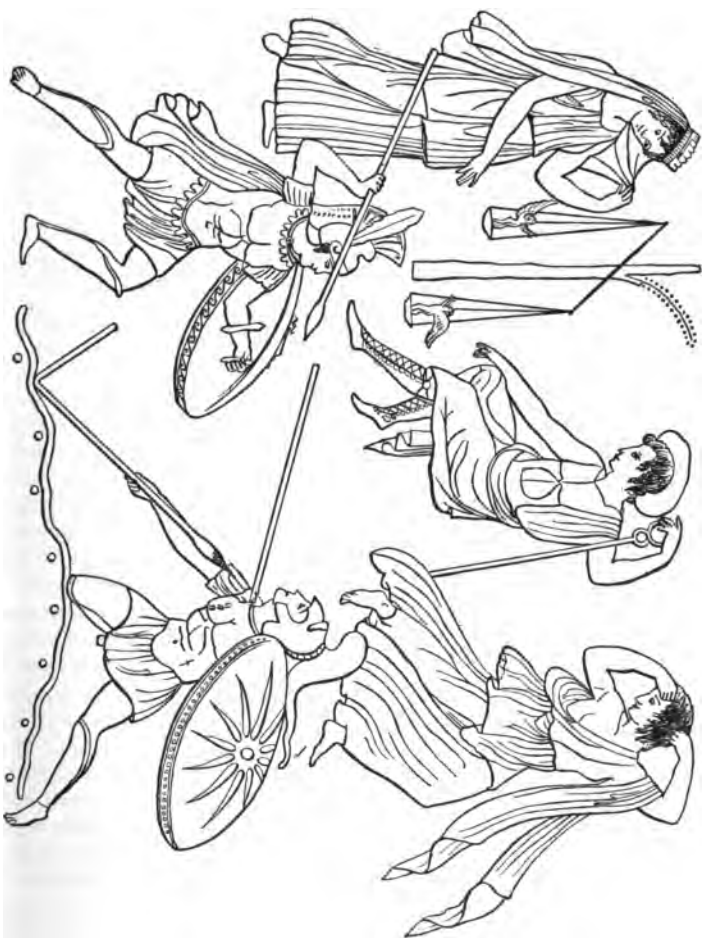
The twenty-second book relates the close of the series of events which began, in Σ, with the announcement of Patroclus's death and the resolution of Achilles to avenge his friend. After the numerous interruptions by which the decisive battle between Achilles and Hector has been postponed, the struggle finally takes place in this book without further hindrance. The detailed account of the combat, following closely upon the events at the close of Φ, fills the greater part of the book, which ends with the laments of Priam, Hecabe, and Andromache over the fallen hero. The narrative still falls within the fourth day of battle (the twenty-seventh day of the action of the whole *Iliad*), which began with Τ. The warmth of feeling and rapid flow of language which characterize this part of the *Iliad* will be recog-

nized by every reader. It is one of the finest parts of the poem.

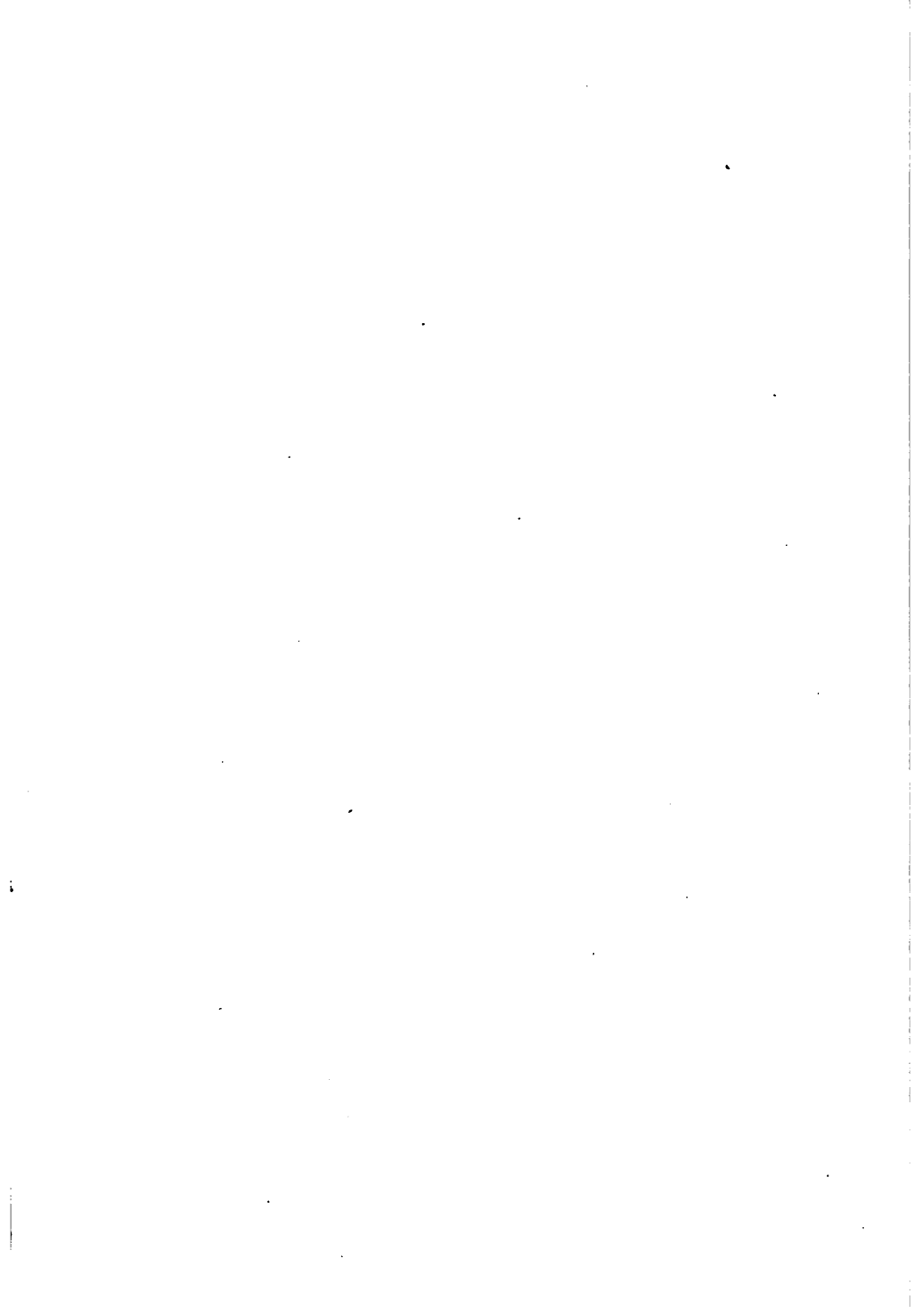
1-24. *Apollo makes himself known to Achilles, who is pursuing him, and the latter turns back toward the city.*

1. ὧς: i.e. as described at the close of Φ. — οἱ μὲν: contrasted with Ἕκτορα δέ 5. The contrast is clearly emphasized by κατὰ ἄστυ 1 and αὐτοῦ μείναι 5, both standing before the principal verse-pause, and marking the place where the contrasted persons are found. — πεφυζότες: cf. Φ 6, 528, 532. — ἥτε νεβροί: cf. the exhortation of Agamemnon τῖφθ' οὕτως ἔστητε τεθιπότες ἥτε νεβροί, | αἷ τε . . . ἐσθᾶσι . . . ὧς ὑμεῖς ἔστητε τεθιπότες Δ 243-246.

2. ἰδρῶ ἀπεψύχοντο: see on Φ 561, and cf. τοὶ δ' ἰδρῶ ἀπεψύχοντο χιτῶνων | στάντε ποτὶ προίην Δ 621 f. — ἀκέοντο: *assuaged*; used with δίψαν here only.



THE DEATH OF HECTOR.



- κεκλιμένοι καλῆσιν ἐπάλξεσιν· αὐτὰρ Ἀχαιοὶ
 τείχεος ἄσσον ἴσαν σάκε' ὤμοισι κλίναντες.
 5 Ἐκτορα δ' αὐτοῦ μῆναι ὀλοὴ μοῖρα πέδησεν,
 Ἰλίου προπάροιθε πυλάων τε Σκαιῶν.
 αὐτὰρ Πηλεΐωνα προσηύδα Φοῖβος Ἀπόλλων·
 "τίπτε με, Πηλέος υἱέ, ποσὶν ταχέεσσι διώκεις,
 αὐτὸς θνητὸς ἐὼν θεὸν ἄμβροτον; οὐδέ νύ πώ με
 10 ἔγνωσ, ὥς θεὸς εἰμι, σὺ δ' ἄσπερχές μενεαίνεις.
 ἦ νύ τοι οὐ τι μέλει Τρώων πόνος, οὐς ἐφόβησας,
 οἱ δὲ τοι εἰς ἄστυ ἄλυν, σὺ δὲ δεῦρο λιάσθης.

3. ἐπάλξεσιν: dat. of the place 'toward or upon which,' like ὤμοισι in 4. The Trojans have ascended the wall in order to repel any assault that might follow, and at the same time to watch the further course of events.

4. σάκε' ὤμοισι κλίναντες: resting the upper part of the shield upon the shoulder, with the lower part sloping outward. The same expression occurs Λ 593, N 488, when a hostile charge is to be met. Here the object must be to protect themselves from missiles thrown from the wall.

5. αὐτοῦ: explained in the following verse. — μοῖρα πέδησεν: fate fettered, i.e. it did not allow him to escape death, but compelled him to face his approaching doom. The same expression occurs Δ 517, λ 292; cf. Φ 47, 93, χ 303.

6. Ἰλίου προπάροιθε: see on Φ 104. — Σκαιῶν: the usual form is Σκαιῶν. — For the second half-verse, see on 52.

7. Second half-verse as in E 454. — Ἀπόλλων: still in the form of Agenor, which he had assumed in Φ 600. He reveals his divinity in 9, and Achilles infers that he is Apollo in 15.

8. ποσὶν ταχέεσσι διώκεις: as in 173, 230, Θ 339.

9. οὐδέ νύ πώ με ἔγνωσ (10): not even yet, as it seems, have you recognized me, an ironical exclamation. See on Φ 410, and cf. the words of Athena to Odysseus οὐδὲ σὺ γ' ἔγνωσ | Παλλὰδ' Ἀθηναίην ν 299 f. — μέ: proleptic.

10. σὺ δ' ἄσπερχές μενεαίνεις: the same expression is used of the bitter rage of Athena against the Trojans (Δ 32), and of Poseidon against Odysseus (α 20).

11. ἦ νύ τοι οὐ τι μέλει: surely you are not at all concerned about. A further ironical supposition, closely connected with σὺ μενεαίνεις, for which it assumes to account. — Τρώων πόνος: battle with the Trojans, a curious and unique use of the obj. genitive. — οὐς ἐφόβησας κτλ.: "I expected that you would pursue them further and prevent their escape into the city."

12. οἱ δὲ τοι κτλ.: in sarcastic contrast with the thought underlying the previous verse; "yet in spite of this natural expectation the following is the fact." — δῆ: "by this time." — τοί: ethical dat. with reference to 11. —

- οὐ μέν με κτενέεις, ἐπεὶ οὐ τοι μόρσιμός εἰμι.”
 τὸν δὲ μέγ’ ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 15 “ ἔβλαιφάς μ’, ἐκάεργε, θεῶν ὀλοώτατε πάντων,
 ἐνθάδε νῦν τρέφας ἀπὸ τείχεος· ἦ κ’ ἔτι πολλοὶ
 γαίαν ὁδὰς εἶλον πρὶν Ἴλιον εἰσαφικέσθαι.
 νῦν δ’ ἐμὲ μὲν μέγα κῦδος ἀφείλεο, τοὺς δὲ σάωσας
 ῥηιδίως, ἐπεὶ οὐ τι τίσιν γ’ ἔδειςας ὀπίσσω·
 20 ἦ σ’ ἂν τισαίμην, εἴ μοι δυνάμεις γε παρείη.”
 ὧς εἰπὼν προτὶ ἄστρῳ μέγα φρονέων ἐβεβήκειν,
 σευάμενος ὥς θ’ ἵππος ἀθλοφόρος σὺν ὄχρῳφιν,
 ὃς ρά τε ρεῖα θέησι τιταινόμενος πεδίοιο·

εἰς ἄστρῳ ἄλιν: as in 47, Φ 225, but usually with τείχος. Cf. Φ 295, 534, and εἰς τείχος . . . ἀλῆναι Π 714. — δέ: *while*.

13. οὐ μέν: *certainly not*. In this use the origin of μέν as a weaker form of μήν is clearly seen. — μέ κτενέεις: a still plainer statement of what could already be inferred by Achilles from θεὸν ἀμβροτον θ, as though Achilles had it in mind to pursue him still farther. — τοὶ μόρσιμος: *one assigned to you by fate* to slay, i.e. a mortal man.

14 = Π 48, Σ 97 (almost), T 419.

15. ἔβλαιφας: an exclamation, with the verb first for emphasis. — ἐκάεργε: after the words of the god, Achilles can no longer doubt that he has to do with the mightiest and most zealous protector of the Trojans. — θεῶν ὀλοώτατε πάντων: so Menelaus to Zeus οὐ τις σείω θεῶν ὀλοώτερος ἄλλος Γ 365, Helen to Aphrodite δαμονίη, τί με ταῦτα λιλαιέαι ἡπεροπύειν; Γ 399; Asius to Zeus ἦ ρά νυ καὶ σὺ φιλοφενδῆς ἐτέτυξο M 164. Plato (*Rep.* iii. 391 a) censures Homer for making Achilles utter such impious words.

16. τρέφας: see on Φ 603. — ἀπὸ τείχεος: cf. Φ 557. — ἦ: *surely*, but there is implied an adversative idea which would be expressed in English by *else*.

17. γαίαν ὁδὰς εἶλον: see on T 61.

18. νῦν δέ: see on Φ 281.

19. ῥηιδίως: *lightly*, without fear or hesitation. Cf. ρεῖ, ἐπεὶ ἀλλότριοις βίοντι νῆποιον ἔδουσιν (of Penelope's suitors) α 160.

20. ἦ: see on T 205, and cf. ἦ τ’ ἂν ἀμυνάμην, εἴ μοι δυνάμεις γε παρείη β 62.

21. Second half-verse as in A 206, N 156. — μέγα φρονέων: *proudly*, with lofty spirit.

22. σευάμενος: “setting himself in motion,” *hastening*. — ἵππος ἀθλοφόρος: sing. on account of the comparison with Achilles, although two horses were used in the chariot-race. The point of comparison here is the swiftness of each. Cf. ἵππους . . . ἀθλοφόρους, οἱ ἀέθλια ποσσὶν ἄροντο I 123 f.

23. ὅς . . . θέησι: subjv. as stating an hypothetical case. ὅς is almost equivalent to *δε*. — πεδίοιο: this poetic use

ᾧς Ἀχιλεὺς λαυψήρᾳ πόδας καὶ γούνατ' ἐνώμα.

- 25 τὸν δ' ὁ γέρων Πρίαμος πρῶτος ἶδεν ὀφθαλμοῖσιν
παμφαίνονθ' ὥς τ' ἀστέρ' ἐπεσσύμενον πεδίοιο,
ὃς ῥά τ' ὀπώρης εἰσιν, ἀρίζηλοι δέ οἱ αὐγαὶ
φαίνονται πολλοῖσι μετ' ἀστράσι νυκτὸς ἀμολγῶ,
ὃν τε κύν' Ὀρίωνος ἐπὶ κλήσιν καλέουσιν.
- 30 λαμπρότατος μὲν ὃ γ' ἐστί, κακὸν δέ τε σῆμα τέτυκται,
καὶ τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν.

of the gen. to denote the place 'within or over which' is almost confined to set phrases. Hence it is only found with ending -οιο, the older form. See M. 149, 3, and cf. Φ 247, Ψ 518.

24 = O 269. — **λαυψήρα**: proleptic pred. to the more important noun γούνατα. Cf. 144; and for the agreement with the more important or more usual noun, though separated from it by one of different gender, cf. τάρφω καὶ σκολόπεσσιν . . . ὀρυκτῇ O 344.

25-97. *Priam and Hecabe try in vain to induce Hector to take refuge in the city from the approach of Achilles.*

25. **πρῶτος**: the last vowel is long by position on account of the omitted digamma of the following word. — **ἶδεν**: sc. from the tower of the Scaean gate to which he had gone back after Φ 529. Cf. X 97, 447, 462.

26. **παμφαίνοντα**: cf. T 398. — **ὥς τ' ἀστέρα**: cf. ἀστέρ' ὀπωρινῶ (of late summer) ἐναλγικιον E 5, οἷος δ' ἐκ νεφέων ἀναφαίνεται οὐλιος (baleful) ἀστήρ A 62. — **ἐπεσσύμενον πεδίοιο** (as in Ξ 147): parenthetical, δς in 27 referring to ἀστέρα. See on 505. For the gen., see on 23.

27. **δς**: refers to ἀστέρα, the second half of the preceding verse being almost

parenthetical, as often. — **ὀπώρης**: poetic gen. of time. See M. 150. — **εἰσιν**: rises. — Second half-verse as in N 244.

28. **πολλοῖσι μετ' ἀστράσι**: in the midst of many stars which its light outshines. Cf. 317.

29. **κύν' Ὀρίωνος**: Sirius, the brightest star of the constellation Canis Major, is called the *dog of Orion*, because its constellation seems to stand in the heavens directly behind that of Orion, the hunter. — Second half-verse as in 506, Σ 487, ε 273.

30. **κακὸν . . . τέτυκται**: this secondary feature in the comparison is equally applicable to Achilles. The whole simile is one of the most striking and perfect in Homer. — The heliacal rising of Sirius occurs in the hottest period of the year ('dog days'), and the poet calls it κακὸν σῆμα, because in southern climates fevers and other diseases prevail at this season.

31. **καὶ τε φέρει**: and it also brings, in accordance with its ominous significance (κακὸν . . . τέτυκται 30). — **πυρετόν** (here only): fever. For this simile, cf. Sirius ardor, | ille sitim morbosque ferens mortalibus aegris, | nascitur et laevo con-

- ὥς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θεόντος.
 ὤμωξεν δ' ὁ γέρων, κεφαλὴν δ' ὃ γε κόψατο χερσὶν
 ὑψόσ' ἀνασχόμενος, μέγα δ' οἰμῶξας ἐγεγώνειν
 35 λισσόμενος φίλον υἱόν· ὁ δὲ προπάρουθε πυλάων
 ἐστήκειν, ἄμοτον μεμαῶς Ἀχιλῆϊ μάχεσθαι·
 τὸν δ' ὁ γέρων ἔλεεινὰ προσηύδα χεῖρας ὀρεγνύς·
 "Ἐκτορ, μή μοι μίμνε, φίλον τέκος, ἀνέρα τοῦτον
 οἶος ἄνευθ' ἄλλων, ἵνα μὴ τάχα πότμον ἐπίσπης
 40 Πηλεΐωνι δαμείς, ἐπεὶ ἡ πολὺν φέρτερός ἐστιν,
 σχέτλιος· αἶθε θεοῖσι φίλος τοσσόνδε γένοιτο,
 ὅσσον ἐμοί· τάχα κέν ἐκύνες καὶ γῦπες ἔδοιεν
 κείμενον· ἡ κέ μοι αἰνὸν ἀπὸ πραπίδων ἄχος ἔλθοι·

tristat lumine caelum Verg. *Aen.* x. 273 ff. By a curious inaccuracy the poet combines the appearance of Sirius as a bright star at night (28), which occurs only in winter and spring, with its heliacal rising in midsummer, the time of fever (30 f.). As a matter of fact, the two circumstances could not be synchronous.

32 = N 245. — τοῦ: const. with στήθεσσι.

33. κεφαλὴν δ' ὃ γε κόψατο: a common token of distress in all eastern countries. Cf. ἐποίησαν κοπετόν (mourning) μέγαν ἐπ' αὐτῷ (i.e. Stephen) *Acts* viii. 2.

34. ὑψόσ' ἀνασχόμενος (asin M 138): sc. χεῖρας from χερσίν. Cf. Ψ 686, and μνηστῆρες (suitor) ἀγανόι | χεῖρας ἀνασχόμενοι γέλῳ ἔκθανον σ 99 f. — μέγα δ' οἰμῶξας ἐγεγώνειν: cf. μέγ' οἰμώξειε H 125, οἰμῶξας δὲ θεοῖσι μέγ' ἀθανάτοισι γεγώνειν μ 370.

35. ὁ δὲ . . . ἐστήκειν (36): cf. 5 f.

36. ἄμοτον μεμαῶς: cf. Τρώες . . . Ἐκτορι . . . ἄμοτον μεμαῶτες ἔποντο N 39 f.

37. ἔλεεινά: adv. as in 408. — χεῖρας ὀρεγνύς (as in A 351): stretching out his arms toward his son.

38. τοῦτον (dem.): that, istum.

39. οἶος ἄνευθ' ἄλλων: cf. T 376 f.

40. For the first half-verse, cf. T 294; the second as in A 169, Θ 144, 211.

41. σχέτλιος: relentless one (of Achilles), an exclamation which at once suggests the following ironical wish. — αἶθε κτλ.: cf. Φ 428-433, and αἶθ' οὕτως, Ἐύμαιε, φίλος Διὶ πατρὶ γένοιτο | ὥς ἐμοί ξ 440 f. — θεοῖσι: emphatic before the verse-pause. — τοσσόνδε: i.e. as little.

42. τάχα κεν . . . ἔδοιεν: apodosis to the foregoing wish. — κύνες καὶ γῦπες ἔδοιεν: cf. πολλοὺς δὲ κύνες καὶ γῦπες ἔδονται Σ 271. But οἰωνοὶ occurs more often instead of γῦπες. Cf. τὸν γε κύνες τε καὶ οἰωνοὶ κατέδαψαν γ 259.

43. κείμενον: i.e. unburied, where he fell, with no care on the part of friends; cf. Ω 413 f. — ἡ κε . . . ἔλθοι: parenthetical, δς 44 referring to ξ 42.

- ὅς μ' υἱὼν πολλῶν τε καὶ ἐσθλῶν εὖνιν ἔθηκεν,
 45 κτείνων καὶ περνὰς νήσων ἐπὶ τηλεδαπάων.
 καὶ γὰρ νῦν δύο παῖδε, Λυκάονα καὶ Πολύδωρον,
 οὐ δύναμαι ἰδέειν Τρώων εἰς ἄστυ ἀλέντων,
 τοὺς μοι Λαοθόη τέκετο, κρείουσα γυναικῶν.
 ἀλλ' εἰ μὲν ζώουσι μετὰ στρατῷ, ἧ τ' ἂν ἔπειτα
 50 χαλκοῦ τε χρυσοῦ τ' ἀπολυσόμεθ'· ἔστι γὰρ ἔνδον·
 πολλὰ γὰρ ὥπασε παιδὶ γέρων ὀνομάκλυτος Ἀλτης.
 εἰ δ' ἤδη τεθνᾷσι καὶ εἰν Ἀΐδαο δόμοισιν,

— αἰνὸν ἀπὸ πρᾶπιδων ἄχος ἔλθοι: corresponds to the expression αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει Θ 147; cf. Ω 514. — ἀπό: const. with ἔλθοι.

44. ὅς με κτλ.: a rel. clause expressing cause, as often (*he who*). — εὖνιν: occurs here and ι 524 (*εὖνιν ποιήσας*) only.

45. Cf. Φ 78, 454.

46. καὶ γὰρ νῦν: *for even now*. — Λυκάονα (Φ 34 ff.), Πολύδωρον (Γ 407 ff.): both had been slain by Achilles on this very day, though Priam did not yet know it.

47. οὐ δύναμαι ἰδέειν: cf. the words of Helen δῖῳ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν, | Καστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα Γ 236 f. — Τρώων . . . ἀλέντων: probably a gen. absolute. — εἰς ἄστυ ἀλέντων: see on 12.

48. Λαοθόη: see Φ 85 ff., and on Φ 88.

49. μετὰ στρατῷ: sc. Ἀχαιῶν, whither they would be taken if they were spared. — ἧ τ' ἂν ἔπειτα: *then certainly*, introduces the apodosis of a conditional clause.

50. χαλκοῦ: gen. of price. — ἀπολυσόμεθα: mid., since it refers to the person in whose interest the money

is paid. Cf. Ω 118, 146. — ἔστι γὰρ ἔνδον: as in K 378. Cf. νῶϊ δέ τ' ἔνδον ἔοντες Λ 767. — ἔνδον: i.e. *in dowry*.

51. ὥπασε: as dowry. Usually the Homeric father gave no portion, but, on the contrary, received gifts from the future son-in-law. Cf. Iphidamas, who πολλὰ δ' ἔδωκεν (to his father-in-law) | πρῶθ' ἐκατόν βοὺς δῶκεν, ἔπειτα δὲ χίλι' ὑπέστη, | αἶγας ὁμοῦ καὶ βίς Λ 243 ff.; and the special offer of Agamemnon, to appease Achilles, τῶν (his daughters) ἦν κ' ἐθέλῃσι, φιλὴν ἀνάεδρον (*without such gifts*) ἀγέσθω | πρὸς οἶκον Πηλῆος I 146 f. But in some cases the father might return a portion of the gifts, which then became a sort of dowry, as in the case of Laotoë, here mentioned, and in that of Andromache, who is called πολύδωρος (*richly dowered*) in 88 and in Z 394. — ὀνομάκλυτος: occurs here only. — Ἀλτης: father of Laotoë.

52. This verse occurs, with very slight changes, δ 834, ο 350, υ 208, ω 264. — καὶ εἰν Ἀΐδαο δόμοισιν (sc. εἰς): a second clause, repeating the thought of the first half-verse in more definite and picturesque form. Cf.

- ἄλγος ἐμῷ θυμῷ καὶ μητέρι, τοὶ τεκόμεσθα·
 λαοῖσιν δ' ἄλλοισι μινυνθαδιώτερον ἄλγος
 55 ἔσσεται, ἣν μὴ καὶ σὺ θάνης Ἀχιλλῇ δαμασθείς.
 ἄλλ' εἰσέρχαιο τεῖχος, ἐμὸν τέκος, ὄφρα σαώσης
 Τρῶας καὶ Τρῳάς, μηδὲ μέγα κῦδος ὀρέξης
 Πηλεΐδῃ, αὐτὸς δὲ φίλης αἰῶνος ἀμερβθῆς.
 πρὸς δ' ἐμὲ τὸν δύστηνον ἔτι φρονέοντ' ἐλέησον,
 60 δύσμορον, ὃν ῥα πατὴρ Κρονίδης ἐπὶ γήραος οὐδῶ
 αἴσῃ ἐν ἀργαλέῃ φθίσει, κακὰ πόλλ' ἐπιδόντα,

6, 72, 156, 179, 231, 475, and ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένου A 88, ὄφρα δέ μοι ζῶει καὶ ὄρᾳ φάος ἡελίου Σ 61.

53. ἄλγος (sc. ἔσσεται): the subj. is the thought contained in the previous verse. — μητέρι: a more condensed expression for μητέρος θυμῷ. — τοί: includes together μητέρι with the personal designation implied in ἐμῷ θυμῷ. This relative clause serves to prepare for the contrast which follows.

54. μινυνθαδιώτερον: since Lycaon and Polydorus were of far less consequence than Hector to the safety of the city. Cf. 507.

55. ἣν μὴ καί: if only not.

56. τέκος: more endearing than υἱός. — ὄφρα σαώσης κτλ.: this motive precedes on account of 54 f., but the possibility of saving the Trojans depends upon his own preservation, as is developed in the following clauses, which also depend upon ὄφρα.

57. Τρῳάς (fem.): elsewhere Τρωάδας (Z 442), or Τρωιάδας (Σ 122). — μέγα κῦδος ὀρέξης: i.e. by his victory over you. Cf. ἐμῷ δ' ὑπὸ δουρὶ δαμέντα | εἶχος ἐμοὶ δώσειν E 653 f.

58. αἰῶνος: elsewhere masculine. — ἀμερβθῆς: cf. ὅππότε δὴ τὸν ὁμοῖον ἀνὴρ ἐθέλησιν ἀμέρσαι Π 53.

59. πρὸς δέ: and besides. — τόν: not the Attic use of the article; it is here like οὗτος. — ἔτι φρονέοντα: still conscious. This expression is used, instead of the simple word 'alive' (cf. T 335), with reference to the dreadful scenes Priam was to witness at the destruction of Troy, which would surely follow Hector's death.

60. ἐπὶ γήραος οὐδῶ (as in Ω 487, ο 348): on the threshold of old age, used of the extreme limit of life, — the threshold which separates life from death.

61. αἴσῃ ἐν ἀργαλέῃ: sc. in consequence of Hector's death, which would make the fall of Troy certain. How these later events were conceived by the poet may be seen in Verg. *Aen.* ii., where the story is probably imitated from the Cyclic epics. — ἐπιδόντα: having seen. This meaning, which occurs often in later Greek (cf. τὰ χαλεπώτατα ἐπιδόντας Xen. *Anab.* iii. i. 13), is not found elsewhere in Homer, except perhaps in σοῖσιν δ' ὀφθαλμοῖσιν ἐπόψεαι υ 233.

υἱὰς τ' ὀλλυμένους ἔλκηθείσας τε θύγατρας,
 καὶ θαλάμους κεραῖζομένους, καὶ νήπια τέκνα
 βαλλόμενα προτὶ γαίῃ ἐν αἰνῇ δημοτῇτι,
 65 ἔλκομένας τε νουὺς ὀλοῆς ὑπὸ χερσὶν Ἀχαιῶν.
 αὐτὸν δ' ἂν πύματόν με κύνες πρώτῃσι θύρῃσιν
 ὠμησται ἐρύουσιν, ἐπεὶ κέ τις ὀξεί χαλκῶ
 τύψας ἡὲ βαλὼν ρεθέων ἐκ θυμὸν ἔλῃται·
 οὓς τρέφον ἐν μεγάροισι τραπέζῃας θυραωρούς,

62. υἱὰς κτλ.: this and the following accusatives are exegetical of κακά 61. — ἔλκηθείσας: the fate of Cassandra, according to later tradition. Cf. the words of Hector to Andromache πρὶν γέ τι σῆς τε βοῆς σοῦ θ' ἔλκηθμοῖο πυθέσθαι Z 485.

63. θαλάμους: the context shows that Priam is thinking of his sons and sons-in-law. Cf. πεντήκοιτ' ἔνεσαν θάλαμοι ξεστοῖο λῃθοιο, | ... ἔνθα δὲ παῖδες | κοιμῶντο Πριάμοιο . . . | κούρων δ' ἔτέρωθεν ἐναντίοι . . . | δώδεκ' ἔσαν τέγχοι θάλαμοι Z 244-248. — κεραῖζομένους: laid waste; cf. Ω 245.

64. βαλλόμενα προτὶ γαίῃ: the fate of Astyanax, as depicted in the later epics, is developed from this passage. Cf. Ω 735, and 'Happy shall he be, that taketh and dasheth thy little ones against the stones' *Psalms* cxxxvii. 9. — ἐν αἰνῇ δημοτῇτι: i.e. the strife still raging within the city after its capture.

65. νουὺς: we may wonder that the daughters-in-law are mentioned in this supplementary way after the sons and daughters have been spoken of in 62, unless we consider that the poet is following the order of nearness in blood.

66. πύματον: acc. masc. as pred.

with μέ, and taking up the thought of κακά πόλλ' ἐπιδόντα 61. — πρώτῃσι θύρῃσιν: at the gate in front, which led from the street to the court of the palace. So ἐν προθύροις (the gateway) in 71. Cf. ἐν πρώτῃσι θύρῃσιν α 255, ἐπὶ προθύροις α 103.

67. First half-verse as in A 454. — ἐρύουσιν: fut. (see HA. 427 d; G. 1692, s.v. ἐρύω) with ἂν as in 49, though this const. is questioned by many scholars. See HA. 845; G. 1303. — For the thought, cf. 'In the portion of Jezreel shall dogs eat the flesh of Jezebel' 2 *Kings* ix. 36.

68. τύψας ἡὲ βαλὼν: distinguished in meaning as in T 378. — ρεθέων ἐκ θυμὸν ἔλῃται: aor. subjv. in the sense of a fut. perfect. Cf. 362, and θυμὸν ἀπὸ μελέων δύναι δόμον Ἄιδος εἶσω H 131. Cf. also the fate of Priam in Verg. *Aen.* ii. 557 f. iacet ingens litore truncus, | avolsumque humeris caput, et sine nomine corpus.

69. οὓς τρέφον: this rel. clause is but loosely connected with the foregoing principal clause (66 f.). Its chief reference is to the following principal clause (70 f.), which paints in still stronger colors the picture suggested before. — τραπέζῃας: as table

- 70 οἷ κ' ἐμὸν αἷμα πίνοντες ἀλύσσοιτες περὶ θυμῷ
 κείσονται ἐν προθύροισι. νέψ δέ τε πάντ' ἐπέοικεν,
 ἀρηικταμένῳ, δεδαῖγμένῳ ὅξεί χαλκῷ
 κείσθαι· πάντα δὲ καλὰ θανόντι περ, ὅττι φανήη·
 ἀλλ' ὅτε δὴ πολίων τε κάρη πολίων τε γένειον
 75 αἰδῶ τ' αἰσχύνωσι κύνες κταμένοιο γέροντος,
 τοῦτο δὴ οἴκτιστον πέλεται δειλοῖσι βροτοῖσιν."
 ἦ ρ' ὁ γέρων, πολιάς δ' ἄρ' ἀνὰ τρίχας ἔλκετο χερσίν

dogs, fed at the table of their master and therefore his favorites. Cf. Ψ 173, and οἶοι τε τραπέζης κύνες ἀνδρῶν ρ 300. Here as pred. with οὖς τρέφον. — θυραῳρούς (here only): to guard the gate; pred. to indicate purpose. — For the thought, cf. τάχ' αὖ σ' ἐφ' ὕεσσι κύνες ταχέας κατέδονται . . . οὖς ἔτρεφες φ 363 f.

70. *οἷ*: dem. — *αἷμα πίνοντες*: antecedent to ἀλύσσοιτες (a word which occurs here only), *maddened with the taste of blood*. — *περὶ θυμῷ*: lit. *round about in heart*. The representation of a feeling as something surrounding or covering the heart is common in Homer. Cf. (λύκοι) τοῖσιν τε περὶ φρεσὶν ἀσπετος ἀλκή II 157.

71. *πάντα*: subj. of ἐπέοικεν. — *ἐπέοικεν*: *are seemly*. But the contrasting thought (74) which is foreshadowed here, shows that this is not meant in an absolute sense, but only in comparison with the old man. — For verses 71–75, cf. the adaptation by Tyrtæus (Frag. 10, Bergk):

*αἰσχρὸν γὰρ δὴ τοῦτο μετὰ προμάχοισι
 πεσόντα*

*κεῖσθαι πρόσθε νέων ἀνδρα παλαιότερον,
 ἥδη λευκὸν ἔχοντα κάρη πολίων τε γένειον,
 θυμὸν ἀποπνέοντ' ἀλκιμον ἐν κοίῃ,
 αἵματόεντ' αἰδοῖα φίλαις ἐν χερσὶν ἔχοντα —*

*αἰσχρὰ τὰ γ' ὀφθαλμοῖς καὶ νεμεσητὸν
 ἰδεῖν —*

*καὶ χροὰ γυμνωθέντα· νέοισι δὲ πάντ'
 ἐπέοικεν,
 ὅφρ' ἐρατῆς ἥβης ἀγλαὸν ἄνθος ἔχη.*

72. *ἀρηικταμένῳ*: *when he has fallen in battle*. — *δεδαῖγμένῳ*: describes the corpse as it appears to the eye; cf. T 211, 283, 292. — For the second half-verse, see on 52.

73. *καλά*: *becoming*; cf. ἐπέοικεν 71. — *ὅττι φανήη*: *whatever may be exposed to view*. The clause is distributive in force, and explains πάντα.

74. Cf. Ω 516.

75. *αἰσχύνωσι*: sc. by tearing the corpse. In this sense *δεικνύναι* is more common; cf. 256, 404, T 26. — *κταμένοιο*: 2 aor. mid. partic., pass. (and usually perf.) in sense. Cf. 72, where the perf. partic. repeats the thought of the preceding.

76. *δή*: *certainly*. — Second half-verse as in ο 408.

77. *ἦ ρα*: with emphatic repetition of the subj., as in *ἦ ρα γυνὴ ταμὴ Z 390, ἦ ρα Διὸς θυγάτηρ γ 337, ἦ ρα βοῶν ἔλλικον ἐπιβουκόλος χ 292*. — *ἀνά*: const. with ἔλκετο. Cf. πολλὰς ἐκ κεφαλῆς . . . ἔλκετο χαίτας ὑπόθ' ἔοντι Διὶ K 15 f.

- τίλλων ἐκ κεφαλῆς· οὐδ' Ἐκτορι θυμὸν ἔπειθεν.
μήτηρ δ' αἰθ' ἑτέρωθεν ὀδύρετο δάκρυ χέουσα,
80 κόλπον ἀνσεμένη, ἑτέρηφι δὲ μαζὸν ἀνέσχευ·
καί μιν δάκρυ χέουσ' ἔπεα πτερόεντα προσηύδα·
“Ἐκτορ, τέκνον ἑμὸν, τάδε τ' αἶδεο καὶ μ' ἐλέησον
αὐτήν, εἴ ποτέ τοι λαθικηδέα μαζὸν ἐπέσχον,
τῶν μνήσαι, φίλε τέκνον, ἄμυνε δὲ δήιον ἄνδρα
85 τείχεος ἐντὸς ἑών, μηδὲ πρόμος ἵστασο τούτῳ·
σχέτλιος· εἴ περ γάρ σε κατακτάνη, οὐ σ' ἔτ' ἐγὼ γε
κλαύσομαι ἐν λεχέεσσι, φίλον θάλος, ὃν τέκον αὐτή,

78. οὐδ' . . . ἔπειθεν: could not persuade; so in 91. For οὐδέ = ἀλλ' οὐκ, cf. ὃν περὶ κῆρι φίλει Ζεὺς . . . οὐδ' ἔκετο γήραος οὐδὲν ο 245 f.

79. Cf. Ἀντίλοχος δ' ἑτέρωθεν ὀδύρετο δάκρυα λείβων Σ 32. — ἑτέρωθεν: i.e. from another place on the wall.

80. κόλπον: lit. *bosom*, but here, as often, the *fold of the garment* which covered the bosom. — ἀνσεμένη: *loosening at the shoulder*. — ἑτέρηφι: *with the other hand* (the left). Cf. χειρὶ . . . ἑτέρηφι δέ Σ 476 f. For the full and regular antithesis, see φ 71 f. — The German women are represented by Tacitus (*Germ.* viii.) as rallying their defeated armies by appeals emphasized by a like action to this of Hecabe. Cf. the appeal of Clytaemnestra to Orestes, τόνδε δ' αἰδεσθαι, τέκνον, μαστὸν Aesch. *Cho.* 896.

82. τάδε: pointing to her breast. — αἶδεο καὶ μ' ἐλέησον: as in χ 312, 344. See on φ 74.

83. αὐτήν: in contrast to τάδε 82. — λαθικηδέα: occurs here only. — ἐπέσχον: *held to your lips*. Cf. 494, and οἶνον ἐπισχών I 489.

84. τῶν μνήσαι: as in O 375. The pl. is used because εἴ ποτε κτλ. includes a number of details. — φίλε τέκνον: for the gender of the adj., cf. θάλος, δν 87, and see H.A. 633; G. 921.

85. τείχεος ἐντὸς ἑών: these words, though grammatically subord. to ἄμυνε 84, contain the gist of the command. — πρόμος: what this word implies is developed in 458 f. Cf. ἐκ πάντων πρόμος ἔμμεναι Ἐκτορι δίῳ H 75. — τούτῳ: cf. 38.

86. σχέτλιος (excl.): *relentless one*; of Achilles, referring to his unfeeling cruelty, as is shown by the following words. — εἴ περ: *if indeed*. — κατακτάνη: the subjv. after simple εἴ is usually generic in Homer, but there are eight other cases like this. See GMT. 453. — οὐ ἔτι: *no more*. Hector would then be forever lost to them since Achilles (σχέτλιος) would not give back his body. — ἐγὼ γε: *emphatic*; “I, your mother”; more fully developed in δν τέκον αὐτῇ 87. — οὐ σ' ἔτ' ἐγὼ γε: as in π 23, ρ 41.

87. ἐν λεχέεσσι: these words carry the emphasis, for Hecabe could weep for

οὐδ' ἄλοχος πολύδωρος· ἀνευθε δέ σε μέγα νῶιν
'Αργείων παρὰ νηυσὶ κύνες ταχέες κατέδονται."

- 90 ὥς τῷ γε κλαίοντε προσαυδήτην φίλον υἱὸν
πολλὰ λισσομένῳ· οὐδ' Ἔκτορι θυμὸν ἔπειθον,
ἀλλ' ὃ γε μίμν' Ἀχιλλῆα πελώριον ἄσσον ἰόντα.
ὥς δὲ δράκων ἐπὶ χειρὶ ὀρέστερος ἄνδρα μένησιν,
βεβρωκὼς κακὰ φάρμακ'· ἔδν δέ τέ μιν χόλος αἰνός,
95 σμερδαλέον δὲ δέδορκεν ἑλισσόμενος περὶ χειρὶ·
ὥς Ἔκτωρ ἄσβεστον ἔχων μένος οὐχ ὑπεχώρει,
πύργῳ ἔπι προύχοντι φαεινὴν ἀσπίδ' ἐρείσας.

her son even though his body were lost. Cf. 353; also ἐν λεχέεσσι δὲ θέντες (of Patroclus) Σ 352, and nec te tua funera mater | produxi, pressive oculos, aut volnera lavi, | veste tegens Verg. *Aen.* ix. 486 ff. — αὐτή: emphasizes the identity of subj. though the predicates are contrasted (κλαύσομαι and τέκον). Cf. ὡς φάτο θαρσύνων, τῷ δ' ἤρπυνεν αὐτὸς Ὀδυσσεύς π 448, μαῖα, τί ἦ μ' ἐθέλεις ὀλέσαι; σὺ δέ μ' ἔτρεφες αὐτὴ τ 482.

88. First half-verse as in ω 294. Cf. ἐνθ' ἄλοχος πολύδωρος (here too of Andromache) Z 394. — πολύδωρος: an epithet applied to Andromache in the *Iliad*, and to Penelope in the *Odyssey*. See on 51. — μέγα: strengthens ἀνευθε. — For the thought, cf. Ω 208, 211.

89. First half-verse as in Π 272, P 165, α 61; second, as in φ 363.

90. Cf. ὡς τῷ γε κλαίοντε προσαυδήτην βασιλῆα Δ 136.

91. First half-verse as in E 358, Φ 368 (where see note); second, as in 78. For this refrain, cf. the repetition of 'but the Lord was not in the wind' etc. 1 *Kings* xix. 11 f.

92. ἄσσον ἰόντα: the same expres-

sion is used of an attacking enemy, A 567, O 105.

93. ἐπὶ: at the entrance to. — χειρὶ: occurs here (and 95) only, but cf. χηραμὸν Φ 495. — ὀρέστερος: see on Φ 471.

94. βεβρωκὼς κακὰ φάρμακα: cf. coluber mala gramina pastus Verg. *Aen.* ii. 471. As a matter of fact, the food of serpents consists chiefly of small animals and insects. — ἔδν δέ τε: closely connected with the preceding words, with the idea of result. ἔδν is used as in T 16, I 553 Μελέαγρον ἔδν χόλος.

95. δέδορκεν: glares, whence is derived the word δράκων. This is a case of the so-called 'present' perf., which denotes a fixed state or attitude. See H.A. 849 a. — ἑλισσόμενος περὶ χειρὶ: cf. Φ 11, and κνίσῃ . . . ἑλισσομένη περὶ καπνῷ A 317, τὴν δ' ἐλελιξάμενος πτέρυγος λάβεν B 316.

97. πύργῳ: the tower of the Scaean gate, on which Priam and Hecabe were standing. This tower was the scene of the Τειχοσκοπία of Γ 146-244. — προύχοντι: projecting from the wall; cf. 35. — ἀσπίδ' ἐρείσας: the poet is

- ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
 "ὦ μοι ἐγών· εἰ μὲν κε πύλας καὶ τείχεα δύω,
 100 Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει,
 ὅς μ' ἐκέλευε Τρωσὶ ποτὶ πτόλιν ἡγήσασθαι
 νύχθ' ὑπο τήνδ' ὀλοήν, ὅτε τ' ὤρετο δῖος Ἀχιλλεύς.
 ἀλλ' ἐγὼ οὐ πιθόμην· ἦ τ' ἂν πολὺν κέρδιον ἦεν.
 νῦν δ', ἐπεὶ ὤλεσα λαὸν ἀτασθαλίῃσιν ἐμῇσιν,
 105 αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,
 μή ποτέ τις εἴπῃσι κακώτερος ἄλλος ἐμείο·
 'Ἐκτωρ ἦφι βίῃφι πιθήσας ὤλεσε λαόν.'

preparing Hector for his flight around the city.

98-130. *Hector's soliloquy.*

98. See on γ 343.

99. First half-verse as in P 91, φ 553. — *δύω*: aor. subjunctive. — The following soliloquy is much like that of Agenor φ 553 ff. Hector considers three alternatives, of which the first is rejected at once (99-110), the second is dwelt upon with favor at first but afterwards given up as hopeless (111-128), while the third is briefly stated and adopted (129 f.).

100. *πρῶτος*: first of all, on account of Hector's rejection of his advice, Σ 285 ff. — *ἐλεγχείην ἀναθήσει*: cf. Ψ 408; also *μῶμον ἀνάψαι* β 86, and the contrasted expression *ἀποθέσθαι ἐνιπῆν* E 492.

101. *ἐκέλευε*: sc. in Σ 254 ff.

102. *ὑπό*: during, a rare use of *ὑπό*, but cf. *πάνθ' ὑπὸ μηνιμὸν* (during all the time my anger lasted) II 202, and see HA. 808, 3 b; G. 1219, 3 b. — *τήνδε*: this, i.e. the previous night. — *ὤρετο*: cf. *αὐτὰρ Ἀχιλλεύς ὥρτο διφίλος* Σ 203, and for the opposite idea *ἐν ῥήσσει* . . . *κεῖτ' ἀπομηρίσας* B 771 f.

103 = E 201, ι 228. — *ἦ τ' ἂν κτλ.*: and indeed it would have been better (sc. *πιθέσθαι*). Cf. *ἀλλὰ μ' ὑπήνεικαν* (bore away) *ταχέες πόδες*· *ἦ τέ κε δηρὸν | αὐτοῦ πῆματ' ἔπασχον* E 885 f.

104. Cf. *κείνοι δὲ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο* Δ 409. — *ἀτασθαλίῃσιν*: "as Polydamas would say, and with a certain justice." See on 107.

105 = Z 442 (nearly), where also the sentiment is Hector's. — *Τρῶας*: sc. who would blame him, as expressed in 106 f. — *Τρωάδας*: see on 57. — *ἐλκεσιπέπλους*: with trailing robes; used in Homer only of the Trojan women. Cf. *Ἐλένη τανύπεπλος* Γ 228.

106 = φ 324. Cf. *καὶ νῦν τις ὦδ' εἴπῃσι κακώτερος ἀντιβολήσας* ζ 275. First half-verse as in H 87; cf. Ψ 575. — *κακώτερος*: inferior in birth or prowess. So in Theognis *ἀγαθοὶ = the nobles*.

107. *ἦφι βίῃφι πιθήσας*: trusting to his might. Cf. *χερσὶν τε βίῃφι τε ἦφι πιθήσας* φ 315, *βίη καὶ κάρτει ἐκων* ν 143, σ 139. — For the fact, cf. the words of Hector *οὐ μὲν* (i.e. Achilles) *ἐγὼ γε φεύξομαι* . . . *ἀλλὰ* . . . *στήσομαι* Σ 306 ff.

- ὥς ἐρέουσιν· ἐμοὶ δὲ τότ' ἂν πολὺν κέρδιον εἶη
 αὐτην ἢ Ἀχιλλῆα κατακτείναντι νέεσθαι
 110 ἢέ κεν αὐτῷ ὀλέσθαι ἐνκλειῶς πρὸ πόλης.
 εἰ δέ κεν ἀσπίδα μὲν καταθείομαι ὀμφαλόεσσαν
 καὶ κόρυθα βριαρὴν, δόρυ δὲ πρὸς τεῖχος ἐρείσας
 αὐτὸς ἰὼν Ἀχιλλῆος ἀμύμονος ἀντίος ἔλθω
 καὶ οἱ ὑπόσχωμαι Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
 115 πάντα μάλ', ὅσσα τ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν
 ἡγάγετο Τροίηνδ', ἣ τ' ἔπλετο νείκεος ἀρχή,

108. First half-verse as in § 285; second, as in Z 410, H 28 (nearly). — *τότε*: in that case, i.e. if such a reproach must be mine.

109. *αὐτην*: fighting man to man, — with both the following clauses. It is placed first for emphasis, to express briefly the idea of taking up the struggle, after which the two possible results follow at once in disjunctive clauses. The sense of the whole is "to go through with a decisive struggle for life and death." Cf. ἀλλὰ μάλ' αὐτην | στήσομαι, ἣ κε φέρῃσι μέγα κράτος, ἣ κε φερόμην Z 307 f., νῦν ὕμιν παράκειται ἐναντίον ἢέ μάχεσθαι | ἢ φεύγειν χ 65 f. But it would be more logical to leave the first alternative entirely out of the question, or make it subordinate to the second. "It would be better for me, in case I cannot return victorious, to perish."

110. *ἢέ κεν*: or on the other hand. After ἢ alone in the first alternative. Cf. σήμερον ἢ δοιοῖσιν ἐπεύξει Ἰππασίδην | . . . ἢ κεν ἐμῷ ὑπὸ δουρὶ τυπείσθαι ὀδυμὸν ὀλέσσης A 431 ff. *κέν* is not to be taken with ὀλέσθαι, but is merely a repetition and reinforcement of *ἂν* in 108. See M. 238 (*sub fin.*). — *ἐνκλειῶς*: here only.

111. *εἰ δέ κεν*: by a slight anacoluthon the apodosis is forgotten, since the consideration here begun is interrupted in 122 by a self-interposed objection. See M. 324. — *ἀσπίδα μὲν καταθείομαι*: to indicate that he approached Achilles with peaceful intent. So Odysseus, in his fictitious narrative to Eumaeus, tells how he saved his life in Egypt αὐτίκ' ἀπὸ κρατὸς κυνέην . . . ἔθῃκα | καὶ σάκος ὤμουν, δόρυ δ' ἔκβαλον . . . | αὐτὰρ ἐγὼ βασιλῆος ἐναντίον ἤλυθον . . . | καὶ κύσα γούναθ' ἐλώων· ὁ δ' ἐρύσατο καὶ μ' ἐσάωσεν ξ 276-279.

113. *αὐτός*: myself, in distinction from his weapons, i.e. unarmed.

114. Ἑλένην . . . αὐτῇ: as in Γ 458, H 350. — Ἑλένην: obj. of *δωσέμεν*
 117. — *κτήμαθ' ἅμ' αὐτῇ*: the treasures together with her. The emphatic αὐτῇ is justified by the contrast between the person and the things belonging to him. — *ἅμα*: differs from *σύν*, since it always carries, as its fundamental idea, the notion of *going* with. See on T 192.

115. ὅσσα . . . Τροίηνδε (116): as in H 389 f.

116. ἣ τε: assimilated in gender to the following pred. noun ἀρχή. It in-

- δωσέμεν Ἀτρεΐδῃσιν ἄγειν, ἅμα δ' ἅμφις Ἀχαιοῖς
 ἀλλ' ἀποδάσσεσθαι, ὅσα τε πτόλις ἦδε κέκευθεν·
 Τρωσὶν δ' αὖ μετόπισθε γερούσιον ὄρκον ἔλωμαι
 120 μὴ τι κατακρύψειν, ἀλλ' ἄνδιχα πάντα δάσασθαι,
 [κτῆσιν, ὅσῃν πτολίεθρον ἐπήρατον ἐντὸς ἐέργει·]
 ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός;
 μὴ μιν ἐγὼ μὲν ἴκωμαι ἰών, ὁ δέ μ' οὐκ ἐλεήσει
 οὐδέ τί μ' αἰδέσεται, κτενέει δε με γυμνὸν ἔοντα
 125 αὐτως ὥς τε γυναιῖκα, ἐπεὶ κ' ἀπὸ τεύχεα δύω.
 οὐ μὲν πως νῦν ἔστιν ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης

cludes in thought the carrying off of Helen as well as of the treasures. — *νίκας ἀρχή*: so in E 62 f. the ships of Paris are called *νῆας* . . . *ἀρχεκάκους*.

117. *δωσέμεν* . . . *ἄγειν*: as in H 351 (nearly). — *ἅμφις*: besides the possession which came with Helen, which would fall to the Atreidae alone. Cf. *χωρὶς δ' Ἀτρεΐδης* . . . *δῶκεν* . . . *μέθυ* H 470 f., *χωρὶς δ' αὐθ' Ἑλένη ἄλοχος πόρε κάλλιμα δῶρα* δ 130. — *ἅμφις Ἀχαιοῖς ἄλλα* (118): yet others besides to the Achaeans.

118. *ἀποδάσσεσθαι*: sc. as an indemnity. In making this offer Hector would be consenting to the demand of Agamemnon in Γ 286 *τιμὴν δ' Ἀργείοις ἀποτινέμεν, ἣν τι' ἔοικεν*.

119. In this subjv. clause (H.A. 868; G. 1355) the possibility introduced by *εἰ δέ κε* ν 111 is followed out, though the sentence does not seem to be conceived as depending any longer on *εἰ*. — *Τρωσίν*: on the part of the Trojans; dat., as with *δέχομαι* (see M. 143, 2), of the person interested. — *μετόπισθε*: afterwards, i.e. after returning to the city. — *γερούσιον* (equiv. to *γερόντων*): i.e. to be taken by the *γέροντες* for the

people. Cf. *δημογέροντες* Γ 149. — *ἔλωμαι*: shall take for myself, i.e. shall assume the responsibility of the oath. Cf. *ἐμεῦ δ' ἔλετο μέγαν ὄρκον* δ 746.

120. Second half-verse as in Σ 511. — *δάσασθαι*: this aor. inf. following the fut. inf. *κατακρύψειν* is very strange, yet an aor. follows *ὀμνύναι* in β 373 *ὀμοσον μὴ* . . . *μυθήσασθαι*, and δ 263 f. *ῥωμοσα* . . . *μὴ* . . . *ἀναφῆναι*.

121 = Σ 512. — *ἐντὸς ἐέργει*: holds within.

122. See on Φ 562.

123. *μὴ*: *ah! lest*. See on Φ 563. — *ἴκωμαι*: i.e. as *ἰκέτης*. Cf. *τὴν ἰκόμενην φετῶν* Ξ 260. — *ὁ δέ* . . . *αἰδέσεται* (124): as in Ω 207 f. (almost).

124. *μ' αἰδέσεται*: sc. in my character of *ἰκέτης*. Cf. Φ 74 f. — *γυμνόν*: unarmed. — The threefold repetition of *μὲ* in 123 f. is worthy of note.

125. *αὐτως*: just as I am. Cf. *αὐτός* in 113, and *ἀλλ' αὐτὸς ἐπὶ τάφρον ἰὼν Τρώεσσι φάνηθι* (Iris to Achilles) Σ 198. — *ὥς τε γυναιῖκα*: being *γυμνόν* 124, and hence unable to resist. — *δύω*: aor. subjv. introduced by *ἐπεὶ κε*, and equivalent to a fut. perfect.

126. *οὐ μὲν πως νῦν ἔστιν*: it is in

- τῷ ὀαριζέμεναι, ἃ τε παρθένος ἡίθεός τε,
 παρθένος ἡίθεός τ' ὀαρίζετον ἀλλήλοιν.
 βέλτερον αὐτ' ἔριδι ξυνελαυνέμεν ὅττι τάχιστα.
 130 εἶδομεν, ὅπποτέρῳ κεν Ὀλύμπιος εὖχος ὀρέξῃ."
 ὥς ὠρμαινε μένων, ὃ δέ οἱ σχεδὸν ἦλθεν Ἀχιλλεύς
 Ἴσος ἐνναλίῳ, κορυθαίκι πτολεμιστῇ,
 σείων Πηλιάδα μελίνῃ κατὰ δεξιὸν ὦμον
 δεινῇ· ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἵκελος αὐγῇ
 135 ἧ πυρὸς αἶθομένου ἧ ἡελίου ἀνιόντος.
 Ἔκτορα δ', ὥς ἐνόησεν, ἔλε τρόμος· οὐδ' ἄρ' ἔτ' ἔτλη
 αὔθι μένειν, ὀπίσω δὲ πύλας λίπε, βῆ δὲ φοβηθεῖς.

no way possible now, i.e. now that I have slain Patroclus. This strong assertion shows that Hector has come to himself after his temporary access of faint-heartedness, and clearly sees that only a life-and-death struggle can decide their quarrel. — ἀπὸ δρυός: the interpretation of this difficult passage turns upon the meaning of ἀπό. The simplest explanation is to make it refer to the place where the youth and maiden are sitting, (from, i.e.) sitting upon a (fallen) oak or a rock. But the phrase occurs, with variations, several times elsewhere, and seems to have a proverbial character. Thus in τ 163 οὐ γὰρ ἀπὸ δρυὸς ἔσσι παλαιφάτου (of ancient story) οὐδ' ἀπὸ πέτρης, ἀπό = sprung from. Cf. Hesiod Theog. 35 ἀλλὰ τίη μοι ταῦτα περὶ δρὺν ἢ περὶ πέτρην.

127. τῷ: with him (emphatic). — ὀαριζέμεναι: cf. ὅθι ἡ ὀάριζε γυναῖκι (of Hector and Andromache) Z 516. — ἃ τε: (such words) as.

128. For the epanalepsis, see on T 372.

129. ἔριδι ξυνελαυνέμεν: cf. T 134, Φ 394. The verb is intrans. here only.

130. For the asyndeton at the beginning of the verse, cf. 418, 450, Ψ 71. — εἶδομεν: let us find out; subjv. as in εἶδομεν, ἦν τινα μῆτιν ἐνὶ στήθεσσι κέκευθεν γ 18.

131-166. Hector flees before the on-rushing Achilles. His threefold circuit of the city.

131 = Φ 64 (almost).

132. ἐνναλίῳ: see on T 69. — κορυθαίκι: the only occurrence of this word instead of the usual κορυθαίολος (cf. T 38). For the thought, cf. ἀμφὶ δὲ πῆληξ | σμερδαλέον κροτάφοισι τινάσσετο μαρναμένοιο O 608 f.

133. Πηλιάδα μελίνῃ: see on Φ 162.

134. ἀμφί: around him, i.e. upon his body; cf. 32. — χαλκός: his bronze armor.

135. πυρὸς . . . ἧ ἡελίου: cf. T 398.

136. Cf. T 14, T 421. First half-verse as in O 422. — In spite of Hector's resolution (129 f.), the approach of Achilles again unmans him.

137. ὀπίσω λίπε: left behind him. Cf. κατὰ δ' ἄμμε λίπον . . . ὅπισθεν κ 209, ὅπισθεν . . . κατέλειπον ο 88 f. — πύλας: the Scaean gate. — βῆ δὲ φοβηθεῖς:

- Πηλεΐδης δ' ἐπόρουσε ποσὶ κραιπνοῖσι πεποιθώς.
 ἥντε κίρκος ὄρεσφιν, ἐλαφρότατος πετεηνῶν,
 140 ῥηιδίως οἶμησε μετὰ τρήρωνα πέλειαν·
 ἢ δέ θ' ὕπαιθα φοβεῖται, ὃ δ' ἐγγύθεν ὀξὺ λεληκώς
 ταρφέ' ἐπαΐσσει, ἐλέειν τέ ἐ θυμὸς ἀνώγει·
 ὥς ἄρ' ὃ γ' ἐμμεμαὼς ἰθὺς πέτετο, τρέσε δ' Ἑκτωρ
 τεῖχος ὑπο Τρώων, λαυσηρά δὲ γούνατ' ἐνώμα.
 145 οἱ δὲ παρὰ σκοπιῇν καὶ ἔρινεδὸν ἡνεμόεντα
 τείχεος αἰὲν ὑπὲκ κατ' ἀμαξιτὸν ἐσσεύοντο,
 κρουνῶ δ' ἱκανὸν καλλιρρόω, ἔνθα τε πηγαὶ

hastened fleeing away (started to go, driven to flight), briefly describing the beginning of his flight. A fuller conception of the manner and direction of the flight is given in the comparison which follows (139-144).

138. First half-verse as in Φ 251 (almost); second, as in Z 505.

139. Second half-verse as in ν 87, where, as here, the hawk is referred to. In Φ 253 a similar expression is used of the eagle. — The dactylic rhythm in 139 and 141 is very expressive. — For the thought, cf. *quam facile accipiter saxo sacer ales ab alto | consequitur pennis sublimem in nube columbam* Verg. *Aen.* xi. 721 f.

140. *οἶμησε* (gnomic) *μετά*: *swoops after*; cf. 308, 311. — *τρήρωνα πέλειαν*: cf. τὼ δὲ βάτην τρήρῳσι πελειάσιν ἰθμασ' (in their movements) ὁμοίαι (of Hera and Athena) E 778.

141. *ὑπαιθα*: cf. Φ 255, 493. — *ἐγγύθεν*: *close behind it*.

142. *ταρφέα*: "ever afresh." — Second half-verse as in λ 206 (almost).

143. *τρέσει*: see on Φ 288.

144. *τεῖχος ὑπο*: *along under the*

wall. — Second half-verse as in K 358. See on X 24.

145. *σκοπιῇν*: this spot must have been near the fig tree, and not far from the road which led from the ford of the Scamander to the Scaean gate. Cf. T 137. It cannot be the same as the place where Polites kept watch (ὁ Τρώων σκοπὸς ἴξε, . . . τύμβῳ ἐπ' ἀκροτάτῳ Ἀλυσήταο γέροντος B 792 f.), since that must have been far from the wall. — *ἐρινεόν*: a *fig tree* which stood near the city on a height slightly northwest of the Scaean gate. Cf. λαὸν δὲ στήσον παρ' ἐρινεόν, ἔνθα μάλιστα | ἀμβατὸς ἐστὶ πόλις Z 433 f., and παρ' ἐρινεὸν ἐσσεύοντο ἰέμενοι πόλιος Δ 167 f.

146. *τείχεος ὑπὲκ*: *out from under cover of the wall*, the only instance of this combination. Cf. 144. — *ἀμαξιτόν*: here only. Cf. οἱ δ' ἴσαν ἐκβάντες λείην δδόν, ἥ περ ἀμαξαὶ κτλ. κ 103. — This road about the city, mentioned nowhere else, seems to have been invented by the poet for this special situation, in order to afford a smooth path, free from obstructions, for the race of the two heroes.

147. *κρουνῶ*: *springs, i.e. streams*

- δοιαί ἀναΐσσουνσι Σκαμάνδρου δινήεντος·
 ἡ μὲν γάρ θ' ὕδατι λιαρῶ ρέει, ἀμφὶ δὲ καπνὸς
 150 γίγνεται ἐξ αὐτῆς ὡς εἰ πυρὸς αἰθομένοιο·
 ἡ δ' ἐτέρη θέρεϊ προρέει εἰκυῖα χαλάζῃ
 ἡ χιόνι ψυχρῇ ἡ ἐξ ὕδατος κρυστάλλῳ.
 ἔνθα δ' ἐπ' αὐτῶν πλυνοὶ εὐρέες ἐγγὺς ἔασιν
 καλοὶ λαΐνιοι, ὅθι εἴματα σιγαλόεντα
 155 πλύνεσκον Τρώων ἄλοχοι καλάι τε θύγατρες
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἔλθειν νῆας Ἀχαιῶν.
 τῇ ῥα παραδραμέτην, φεύγων, ὁ δ' ὀπισθε διώκων·
 πρόσθε μὲν ἐσθλὸς ἔφενγε, δῖωκε δέ μιν μέγ' ἀμείνων,

of water gushing from the earth. — **ἐνθα τε πηγαί**: *where the sources*. These words serve to define more closely the general term *κρουνῶ*.

148. **ἀναΐσσουνσι Σκαμάνδρου**: for the quantity of final *ι* before *Σκ-*, see on T 74.

149. **ὑδατι**: *cf. κρῆναι . . . ῥέον ὕδατι* *λευκῶ* ε 70.

150. Second half-verse as in τ 39. — **ὡς εἰ**: *lit. as, to suppose a case*. The suppression of the verb in such cases was hardly felt. See GMT. 475. — **πυρὸς αἰθομένοιο**: *gen. absolute*.

151. **θέρεϊ**: *even in summer*. This is added because it was only in summer that the peculiarity of the spring was noticeable. In 149, on the contrary, *χειμῶνι* is not inserted, since a boiling spring is equally conspicuous in summer and winter.

152. **ἐξ ὕδατος κρυστάλλῳ**: *cf. Odysseus's account of a nightly ambush at Troy* *ὡς δ' ἄρ' ἐπῆλθε κακῇ βορέας πεσόντος, | πηγυλὺς (freezing)· αὐτὰρ ὑπερθε χιῶν γένετ' ἥντε πάχρη, | ψυχρῇ, καὶ σακέσσι περιτρέφετο (congealed around)* *κρυστάλλος* ε 475 ff.

153. **ἐπ' αὐτῶν**: *hard by them*. See on T 55, 470. — **πλυνοὶ**: *cf. πολλῶν γὰρ ἀπὸ πλυνοὶ εἰσι πόλῃος* ζ 40. — **ἐγγύς**: still further strengthens the idea expressed by *ἐπ' αὐτῶν*.

154. **σιγαλόεντα**: notwithstanding the temporary condition of the garments when they come to the wash, the conventional epithet is used, referring probably to the natural gloss of the linen. *Cf. Athena's rebuke to Nausicaa* *εἴματα μὲν τοι κῆται ἀκηδέα σιγαλόεντα* ζ 26.

155. **ἄλοχοι καλάι τε θύγατρες**: so Nausicaa and her maidens perform the same duty ζ 85-95.

156 = I 403. — The peaceful picture presented in 153-156 forms an agreeable contrast to the horrors of war preceding and following. — For the second half-verse, see on 52.

157. **ῥά**: *as I said*, resumes the narrative from 147. — **φεύγων**: here without *ὁ μὲν*, which would regularly be used where the subject is divided.

158. This verse contains a parenthetical development of *φεύγων . . . διώκων* 157, by the use of a finite

- καρπαλίμως, ἐπεὶ οὐχ ἱερήιον οὐδὲ βοείην
 160 ἄρνυσθην, ἃ τε ποσσὶν ἀέθλια γίγνεται ἀνδρῶν,
 ἀλλὰ περὶ ψυχῆς θεὸν Ἑκτορος ἵπποδάμοιο.
 ὡς δ' ὅτ' ἀεθλοφόροι περὶ τέρματα μώνυχες ἵπποι
 ῥίμφα μάλα τρωχῶσι· τὸ δὲ μέγα κείται ἀέθλον,
 ἧ τρίπος ἧ γυνή, ἀνδρὸς κατατεθνηῶτος·
 165 ὡς τῷ τρὶς Πριάμοιο πόλιν περιδινηθήτην
 καρπαλίμοισι πόδεσσι· θεοὶ δέ τε πάντες ὄρωντο.
 τοῖσι δὲ μύθων ἦρχε πατήρ ἀνδρῶν τε θεῶν τε·
 "ὦ πόποι, ἧ φίλον ἄνδρα διωκόμενον περὶ τεῖχος

verb, and the addition of the descriptive epithets *ἱερήιος* and *μέγ' ἀμείνων*. — *ἔφηνγε, δῖωκε*: this juxtaposition of the contrasted words (with chiasmus) adds emphasis.

159. *καρπαλίμως*: connected with the leading thought (157), since 158 is parenthetical. See on T 358. — *ἱερήιον*: an animal for sacrifice. — *βοείην*: an oxhide, a frequent prize in the games. Cf. *παρέχοντες* (sc. the Egyptians) *ἀεθλα κτήρεα καὶ χλαῖνας καὶ δέρματα* Hdt. ii. 91.

160. *ἄρνυσθην*: they were striving to win. *ἀρνυμαι* bears the same relation to *αἶρωμαι* as *capto* to *capio*. — *ἃ τε*: includes both *ἱερήιον* and *βοείην*, in a generic sense. — *ποσσὶν ἀνδρῶν*: i.e. for the foot race.

161. Cf. *neque enim levia aut ludicra petuntur | praemia, sed Turni de vita et sanguine certant* Verg. *Aen.* xii. 764 f.

162. *ἀεθλοφόροι*: cf. 22. — *τέρματα*: of a single goal, as in Ψ 309, 358. — The point of comparison is the speed of the contestants. The poet chooses the moment in the race when the chariots are rounding the goal, because that

was the critical point on which success or failure depended, and also because the circuit of the city reminded him of the circuit of the race-course.

163. *τὸ δέ*: but there (dem.), at the starting point, at the opposite end of the course from the *τέρματα*. — *κείται*: in English, "stands."

164. *ἧ τρίπος ἧ γυνή*: cf. the prizes at the games in honor of Patroclus, Ψ 259 ff. — *γυνή*: a female slave. — *ἀνδρὸς κατατεθνηῶτος*: i.e. at the funeral games in his honor. Cf. Ψ 630 f., 679 f.

165. *περιδινηθήτην*: occurs here only. — Cf. *ter circum Iliacos raptaverat Hectora muros* Verg. *Aen.* i. 483.

166. *ὄρωντο*: mid., suggesting the feeling of sympathy among the gods. Cf. Ω 23, and *Τρώων πόλιν εἰσπορῶντες* Δ 4.

167-187. *The gods deliberate concerning Hector's fate.*

167 = Ω 103, α 28. — It is appropriate that at this decisive moment the poet should once more emphasize the sympathy of Zeus for Hector.

168. *ὦ πόποι*: alas! See on T 293.

- ὀφθαλμοῖσιν ὀρώμαι· ἐμὸν δ' ὀλοφύρεται ἦτορ
 170 Ἴκτορος, ὃς μοι πολλὰ βοῶν ἐπὶ μηρί' ἔκην
 Ἴδης ἐν κορυφῇσι πολυπτύχου, ἄλλοτε δ' αὐτε
 ἐν πόλει ἀκροτάτῃ· νῦν αὐτέ ἐ δῖος Ἀχιλλεὺς
 ἄστν περί Πριάμοιο ποσὶν ταχέεσσι διώκει.
 ἀλλ' ἄγετε φράζεσθε, θεοί, καὶ μητιάσθε,
 175 ἥέ μιν ἐκ θανάτοιο σάωσομεν ἥέ μιν ἦδη
 Πηλεΐδῃ Ἀχιλῇι δαμάσσομεν ἐσθλὸν ἐόντα."
 τὸν δ' αὐτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·
 "ὦ πάτερ ἀργικέραυνε κελαινεφές, οἷον ἔειπες"

169. ὀφθαλμοῖσιν ὀρώμαι: *see with my eyes*, something which is painful even to think of. This expression usually serves to close a verse. Cf. Φ 54. — Second half-verse as in Π 450 (almost).

170. Second half-verse as in χ 336. — For Hector's piety, see Ω 68 ff. The gods apparently felt pledged to show favor to mortals in return for their offerings. Cf. the words of Chryses, εἰ ποτέ τοι χαρίεντ' ἐπὶ νηὶν ἔρεψα, | ἢ εἰ δὴ ποτέ τοι κατὰ πλοῖα μηρί' ἔκκηα | ταύρων ἡδ' αἰγῶν, τόδε μοι κρήνην ἐέλδωρ Α 39 ff.

171. Ἴδης ἐν κορυφῇσι (as in Α 183, Ξ 332, Ο 5): we learn from Θ 47 f. (Ἴδην δ' Ἰκανεν . . . Γάργαρον· ἔνθα δέ οἱ τέμενος βωμὸς τε θυήεις) that Zeus had a sanctuary on Ida, and Schliemann found there a slab of marble which he believed to have been an altar (*Troja*, 332-337). — ἄλλοτε δ' αὐτε: without a preceding ἄλλοτε μέν, as in Ω 511; cf. T 53.

172. ἐν πόλει ἀκροτάτῃ: *at the summit of the citadel*. See on T 52. The positive is more commonly used, as in 383.

173 = 230; second half-verse as in 8 (almost).

174. Cf. the similar question of Zeus in regard to Sarpedon ὦ μοι ἐγών, ὅτε μοι Σαρπηδόνα φίλτατον ἀνδρῶν | μοῖρα . . . δαμῆναι. | διχθὰ δέ μοι κραδίη μέμονε φρεσὶν ὀρμαίνοντι, | ἦ μιν ἔωδν ἐόντα . . . | θείῳ ἀναρπάξας . . . | ἦ ἦδη ὑπὸ χειρὶ Μενoitιάδω δαμάσσω Π 433-438.

175. σάωσομεν: fut. indicative. So δαμάσσομεν 176. — ἦδη: *now, already*. We may suppose that Hector was indeed fated to perish at the hands of Achilles, but that the time of the catastrophe was uncertain and might be postponed.

176. Ἀχιλῇι δαμάσσομεν: for the const., cf. the words of Thetis (in a different sense) ἐκ μὲν μ' ἀλλῶν ἀλῶν ἀνδρὶ δάμασσαν (sc. Ζεὺς) Σ 432.

177 = Α 206, Η 33, Θ 357, and several times in the *Odyssey*.

178. πάτερ ἀργικέραυνε: as in T 121, where see note. A similar and more common formula is αἰνότετε Κρονίδη, ποῖον τὸν μῦθον ἔειπες, as in Α 552. — οἷον ἔειπες: as in Η 456, Θ 152, Π 49, and elsewhere.

- ἄνδρα θνητὸν ἔοντα, πάλαι πεπρωμένον αἴσῃ,
 180 αἶψ' ἐθέλεις θανάτοιο δυσσηχέος ἐξαναλῦσαι;
 ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι."
 τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 "θάρσει, τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ
 πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἥπιος εἶναι·
 185 ἔρξον, ὅπῃ δὴ τοι νόος ἔπλετο, μηδέ τ' ἐρώει."
 ὥς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην·
 βῆ δὲ κατ' Οὐλύμπιοι καρήνων αἶξασα.
 Ἔκτορα δ' ἀσπερχές κλονέων ἔφεπ' ὥκυν Ἀχιλλεύς.

179-181 = II 441-443 (the reply of Hera to the words of Zeus quoted on 174).

179. πεπρωμένον αἴσῃ: i.e. doomed to death. — The second half-verse illustrates the principle stated in the note on 52.

180. αἶψ': with reference to πεπρωμένων 179. "Turning back, as it were, the decree of fate." — δυσσηχέος: usually applied to war (cf. πολέμοιο δυσσηχέος B 686), but here, as in Σ 464, to death which comes in the roaring combat. — ἐξαναλῦσαι: set free again, from the bonds of death, in which, as one πάλαι πεπρωμένος αἴσῃ, he has already, as it were, been caught. This compound occurs only here and in the corresponding passage in II.

181 = Δ 29. — This impressive verse is uttered by Hera in Δ and II; here only by Athena. — ἔρδε (concessive): do it if you will; followed by the warning ἀτὰρ οὐ τοι κτλ., in which the neg. is placed first for emphasis. — θεοὶ ἄλλοι: in appos. with πάντες.

182 = T 19, and elsewhere.

183 f. = Θ 39 f. (Zeus to Athena). — θυμῷ πρόφρονι: with serious pur-

pose, i.e. I am not speaking in earnest. — τοί: to you.

185. Cf. the permission of Zeus to Poseidon ἔρξον, ὅπως ἐθέλεις καὶ τοι φίλον ἔπλετο θυμῷ ν 145. — ὅπῃ δὴ τοι κτλ.: cf. T 25. — μηδέ τ' ἐρώει (as in B 179): and (draw not back) linger not.

186 = T 349 (where see note).

187 = A 44 (almost, Δ 74, and elsewhere. — βῆ: started (inceptive aor.). — Οὐλύμπιοι: see on T 114.

188-247. Further description of the fruitless pursuit of Hector by Achilles. Zeus decides the result by means of the scales. Athena assumes the form of Deiphobus and induces Hector to stand his ground.

188. Ἔκτορα: obj. of ἔφεπε, since κλονέων is used absolutely, as appears from T 492, Φ 533. — κλονέων ἔφεπε: driving in panic pursued; so in A 496. — The narrative returns here to Achilles and Hector, and the description of the race, which seemed to be completed in 165 f. (cf. 208), is taken up anew. Hence the occurrences of 189-201 take place, not during a fourth circuit of the walls, but during the first three.

- ὡς δ' ὅτε νεβρὸν ὄρεσφι κύων ἐλάφοιο δίηται,
 190 ὄρσας ἐξ εὐνῆς, διὰ τ' ἄγκεα καὶ διὰ βήσσας·
 τὸν δ' εἴ πέρ τε λάθῃσι καταπτήξας ὑπὸ θάμνῳ,
 ἀλλὰ τ' ἀνιχνεύων θέει ἔμπεδον, ὄφρα κεν εὖρῃ·
 ὧς Ἐκτωρ οὐ λῆθε ποδώκεα Πηλεΐωνα.
 ὁσσάκι δ' ὀρμήσειε πυλάων Δαρδανιάων
 195 ἀντίον αἰξασθαι, ἐνδμήτους ὑπὸ πύργους,
 εἴ πῶς οἱ καθύπερθεν ἀλάλκοιεν βελέεσσιν,
 τοσσάκι μιν προπάρειθεν ἀποστρέψασκε παραφθὰς
 πρὸς πεδίον, αὐτὸς δὲ ποτὶ πτόλιος πέτετ' αἰεὶ.

189. νεβρὸν ἐλάφοιο: cf. νεβρὸν . . .
 τέκος ἐλάφοιο ταχείης Θ 248.

190. ὄρσας: starting it.

191. τόν: placed before the conj. in order to call attention to its reference to κύων 189, since the subj. now changes to νεβρός, returning, however, to κύων in 192. — εἴ πέρ τε . . . ἀλλὰ τε (192): see on T 164.

192. ἀνιχνεύων: occurs here only. — θέει ἔμπεδον: so in N 141 of a rolling stone, and ν 86 of the Phaeacian ship.

193. οὐ λῆθε: did not escape from the sight of Achilles. This applies the simile in general to the present situation. The special application follows in 194–198. The subj. of the present clause is compared with the obj. of the preceding.

194. First half-verse as in Φ 265, where see note; second, as in 413, E 789. — πυλάων Δαρδανιάων: elsewhere called the Scaean gate. The gen. probably depends on ὀρμήσειε (H.A. 739; G. 1099), since 195 is almost parenthetical. — The road on which they ran is apparently at some distance from the city wall.

195. ἐνδμήτους ὑπὸ πύργους: under the protection of the walls. Cf. ἐνδμήτων ἀπὸ πύργων M 154, ἐνδμήτου ἐπὶ πύργου Π 700. The pl. embraces the walls and towers together as the defences of the city. Cf. πύργους ὑψηλοῦς, εἰλαρ (protection) νηῶν τε καὶ αὐτῶν H 338.

196. εἴ πῶς: with the opt. in a clause of wish from the thought of Hector. — οἱ: for the dat., cf. ἀλεξέμεν ἀλλήλοισιν Γ 9.

197. προπάρειθεν (temporal): before Hector could carry out his purpose. Cf. ἀλλὰ σφι προπάρειθε φάη μέγα ἔργον Ἄρῃος Λ 734. — ἀποστρέψασκε: cf. 16. — παραφθὰς: "coming up alongside." — Similar is the advice of Odysseus to Diomed in regard to the pursuit of Dolon, εἰ δ' ἄμμε παραφθῇσι πόδεσσιν, | αἰεὶ μιν ἐπὶ νῆας ἀπὸ στρατοφίη προτυλιεῖν (press) | . . . μή πως προτὶ ἄστν ἀλύξῃ K 346 ff.

198. ποτὶ πτόλιος: on the side toward the city. Cf. πρὸς μὲν ἀλὸς Κῆρες K 428. The gen. is really one of separation, 'from the side of.' — As Achilles has been hit on the knee (Φ 591), and besides was encumbered

- ὡς δ' ἐν ὀνείρῳ οὐ δύναται φεύγοντα διώκειν·
 200 οὐτ' ἄρ' ὁ τὸν δύναται ὑποφεύγειν οὐθ' ὁ διώκειν·
 ὡς ὁ τὸν οὐ δύνατο μάρψαι ποσὶν οὐδ' ὃς ἀλύξαι.
 πῶς δέ κεν Ἑκτωρ κῆρας ὑπέξέφυγεν θανάτοιο,
 εἰ μὴ οἱ πύματόν τε καὶ ὕστατον ἦντετ' Ἀπόλλων
 ἐγγύθεν, ὃς οἱ ἐπῶρσε μένος λαυηρά τε γούνα·
 205 λαοῖσιν δ' ἀνένευε καρήατι διὸς Ἀχιλλεύς,
 οὐδ' ἔα ἰέμεναι ἐπὶ Ἑκτορι πικρὰ βέλεμνα,

by his shield, while Hector had left his leaning against the battlement (97), the speed of the two warriors is about equal. While Hector runs along the road Achilles takes the shorter but more uneven course directly under the wall. Hence, though he cannot overtake Hector, he is yet able to prevent him from crossing his enemy's path and approaching the gate.

199. The new comparison stands in a sort of contrast with the former. There Hector could not escape Achilles, but here Achilles cannot overtake Hector. But in 200 the present comparison is so extended as to include the former idea also. — *δύναται*: with indef. subj. (*τίς*), as in *οὐδέ κεν ἔνθα τὸν ἔμενος καὶ χεῖρας θνοίτο* (*disparage*) N 287.

200. *ὁ τόν*: *the one, the other*. — Vergil imitates this simile as follows: *ac velut in somnis, oculos ubi languida pressit | nocte quies, nequiquam avidos extendere cursus | velle videmur, et in mediis conatibus aegri | succidimus; non lingua valet, non corpore notae | sufficiunt vires, nec vox aut verba sequuntur: | sic Turno etc.* *Aen.* xii. 908-913.

201. *μάρψαι ποσὶν*: as in Φ 564. — *ὃς* (dem.): *he, in turn*; cf. Φ 198.

202. *πῶς δέ κεν . . . ὑπέξέφυγεν*: sc. "up to the present moment." The thought is: "But Hector would long since have fallen before his antagonist, had it not been for the assistance of Apollo." — *κῆρας ὑπέξέφυγεν*: cf. *ὑπέκφυγε κῆρα μέλαιναν* E 22, *ὑπέκφυγε κῆρα κακὴν μελανος θανάτοιο* II 687.

203. *πύματόν τε καὶ ὕστατον*: "for the very last time." Cf. *ὕστατα καὶ πύματα* δ 685, υ 13, *πύματόν τε καὶ ὕστατον* υ 116. — *εἰ μὴ οἱ ἦντετο ἐγγύθεν* (204): "had not stood at his side."

204. *ὃς . . . γούνα*: as in T 93, where see note.

205. *λαοῖσιν*: i.e. the Greeks, who could easily have approached Hector, since he was running at some distance from the wall 194-198. — *ἀνένευε*: cf. *ἀλλ' ἐγὼ οὐκ εἶω, ἀνὰ δ' ὀφρύσι νεύον ἐκάστω*, | *κλαίειν* ι 468 f. The Greeks still toss the head backward to express dissent.

206. *ἔα*: final *α* here is really long, being the result of contraction (*ἔαε*), but is shortened before a word beginning with a vowel. Hence the hiatus is justifiable.

- μή τις κῦδος ἄροιτο βαλῶν, ὁ δὲ δεύτερος ἔλθοι.
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπὶ κρουνοὺς ἀφίκοντο,
 καὶ τότε δὴ χρύσεια πατήρ ἐτίταινε τάλαντα,
 210 ἐν δ' ἐτίθει δύο κῆρε τανηλεγέος θανάτοιο,
 τὴν μὲν Ἀχιλλῆος, τὴν δ' Ἔκτορος ἵπποδάμοιο,
 ἔλκε δὲ μέσσα λαβῶν· ῥέπε δ' Ἔκτορος αἰσιμον ἥμαρ,
 ὥχετο δ' εἰς Αἶδαο, λίπεν δέ ἐ Φοῖβος Ἀπόλλων.

207. ὁ δέ: *but he himself, i.e. Achilles.* — δεύτερος: *cf. ὁ δὲ τ' ἀρνυται ὕστερος ἐλθὼν Σ 320.* — For the whole verse, *cf. ἵνα μή τις Ἀχαιῶν χαλκοχιτώνων | φθαίῃ ἐπευξάμενος βαλέειν, ὁ δὲ δεύτερος ἔλθοι K 367 f.*

208. First half-verse as in E 438, T 447 (where see note). — ἀλλ' ὅτε: takes up the narrative from 166. — τὸ τέταρτον: in the fourth circuit around the city, which, however, was not finished; *cf. 251.*

209–212 = Θ 69–72 (almost), where Zeus weighs the destinies of the Greeks and Trojans.

209. πατήρ: brief for πατήρ ἀνδρῶν τε θεῶν τε. — ἐτίταινε: *spread.* — τάλαντα: *cf. T 223, and γινῶ γὰρ Διὸς ἱρὰ τάλαντα II 658.* — This symbolic use of the scales has often been imitated. *Cf. Juppiter ipse duas aequato examine lances | sustinet, et fata inponit diversa duorum, | quem damnet labor, et quo vergat pondere letum Verg. Aen. xii. 725 ff.; 'The Eternal to prevent such horrid fray, | Hung forth in heaven his golden scales . . . in these he put two weights, | The sequel each of parting and of fight; | The latter quick up flew and kicked the beam' Milton, Par. Lost iv. 999 ff. So in the Old Testament, 'Thou art weighed in*

the balances and art found wanting' Dan. v. 27.

210. κῆρε θανάτοιο: here referring to complete ruin, but in the corresponding passage in Θ only defeat is meant. — τανηλεγέος: *long lamented* ("bringing long grief"), from ταναός and ἀλεγ-. *Cf. ἀλεγεινός.*

212. ἔλκε: *raised the scales, to let them swing free.* — μέσσα: *by the middle*; pred. to τάλαντα. — αἰσιμον ἥμαρ: *the day of fate, i.e. of death.* See on T 294. — By this act of weighing, Zeus is not inquiring the will of a fate which overrules his own wish, but the whole picture is rather a metaphorical representation of his own determination to decide the issue at last. See on τάλαντα 209.

213. ὥχετο δ' εἰς Αἶδαο: *went down to the abode of Hades.* *Cf. the opposite decision αἰ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πολυβοτείρῃ | ἐξέσθην, Τρώων δὲ πρὸς οὐρανὸν εὐρὸν ἀερθεν Θ 73 f.* — λίπεν δὲ κτλ.: the immediate consequence of the decision just made. The victim of destiny could no longer enjoy the help of the gods. His best friend leaves him, and his direst enemy, Athena (214), comes forward as the representative of the other party. The thought is expressed with the utmost simplicity and dignity.

- Πηλεΐωνα δ' ἵκανε θεά, γλαυκῶπις Ἀθήνη,
 215 ἀγχοῦ δ' ἵσταμένη ἔπεια πτερόεντα προσηύδα·
 “νῦν δὴ νῶϊ γ' ἔολπα, διίφιλε φαίδιμ' Ἀχιλλεῦ,
 οἴσεσθαι μέγα κῦδος Ἀχαιοῖσι προτὶ νῆας,
 Ἐκτορα δηώσαντε μάχης ἄτον περ ἔοντα.
 οὐ οἱ νῦν ἔτι γ' ἔστι πεφυγμένον ἄμμε γενέσθαι,
 220 οὐδ' εἴ κεν μάλα πολλὰ πάθοι ἐκάεργος Ἀπόλλων
 προπροκυλινδόμενος πατρὸς Διὸς αἰγίοχοιο.
 ἀλλὰ σὺ μὲν νῦν στήθι καὶ ἄμπνυε, τόνδε δ' ἐγώ τοι
 οἰχομένη πεπιθήσω ἐναντίβιον μαχέσασθαι.”
 ὧς φάτ' Ἀθηναίη, ὃ δ' ἐπείθετο, χαῖρε δὲ θυμῷ,
 225 στή δ' ἄρ' ἐπὶ μελήης χαλκογλῶχινος ἔρεισθείς.
 ἦ δ' ἄρα τὸν μὲν ἔλειπε, κιχήσατο δ' Ἐκτορα δῖον

214. Ἀθήνη: she had come down to the battle-field in 186 f.

215 = Z 169, and often elsewhere.

216. νῦν δὴ: *now at length*; emphatic in view of Zeus's decision and Apollo's departure. — νῶϊ γε: *we two*. — ἔολπα κτλ.: cf. οὐκέτι νῶϊ | ἔλπομαι αὐτὸν περ νοστήσμεν ἐκ πολέμοιο P 238 f.

217. οἴσεσθαι: the mid. usually signifies the carrying off of prizes won in battle. — Ἀχαιοῖσι: *in the eyes of the Achaeans*.

218. μάχης ἄτον: the usual expression is ἄτος πολέμοιο, as in Z 203. Cf. δόλων ἄτ' ἠδὲ πόνοιο A 430.

219. The asyndeton shows the excitement of the speaker. — οὐ νῦν ἔτι γε: *now at least no longer*. The expression of time is here emphasized by γέ, as in 216 by its position. — πεφυγμένον γενέσθαι: a periphrasis for φυγεῖν. So in Z 488 πεφυγμένον ἔμμεναι = πεφευγέναι. Cf. πεφυγμένον εἶναι i 455.

220. οὐδ' εἴ κεν: *not even in case*;

see on T 322. — πολλὰ πάθοι: *should concern himself much*.

221. προπροκυλινδόμενος: *rolling hither and thither* as a suppliant at the feet of Zeus. The word occurs also in ρ 525, where it is used of a wanderer rolled on and on away from his home. — Second half-verse as in A 66.

222. στήθι: *stop*. — ἄμπνυε: *take breath*; second aor. act. impv. with ὕ. The second aor. mid. ἄμπνυτο has ὕ. Cf. κλῦθι and ἐκλῦε, πῖθι and ἔπιε, the thematic form in each case having the stem vowel short.

223. πεπιθήσω: epic fut. (not fut. perf.) formed from the stem of the reduplicated second aorist. — ἐναντίβιον μαχέσασθαι (as in Θ 168, 255): *to take up the combat vigorously*, in each case referring to a resumption of hostilities.

224 = ω 545; cf. φ 423.

225. χαλκογλῶχινος: occurs here only. Cf. τανυγλῶχινας διστοῖς Θ 297.

226-305. As some slight defence

- Δηϊφόβῳ ἐικυῖα δέμας καὶ ἀτειρέα φωνήν·
 ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·
 “ἦθεϊ, ἦ μάλα δὴ σε βιάζεται ὤκυν Ἀχιλλεύς,
 230 ἄστν πέρι Πριάμοιο ποσὶν ταχέεσσι διώκων·
 ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες.”
 τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἴκτωρ·
 “Δηϊφoβ’, ἦ μὲν μοι τὸ πάρος πολὺ φίλτατος ἦσθα
 γνωτῶν, οὗς Ἐκάβῃ ἦδὲ Πριάμος τέκε παῖδας·
 235 νῦν δ' ἔτι καὶ μᾶλλον νοέω φρεσὶ τιμήσασθαι,
 ὃς ἔτλης ἐμεῦ εἵνεκ', ἐπεὶ ἴδες ὀφθαλμοῖσιν,

for the conduct of Athena in this scene, it may be said that the death of Hector has been ordained by Zeus, and that by inducing him to meet Achilles face to face she at least gives him the opportunity to meet his death in a worthier manner than was otherwise probable. Her interposition may also be regarded as a sort of poetic justice, in view of the cruel advantage which Apollo took of Patroclus, II 788 f., where the Greek hero is struck from behind by the god, and left an easy victim for Hector.

227. **Δηϊφόβῳ**: a younger brother of Hector, mentioned as leader of a part of the Trojan forces (M 94), and conspicuous in the latter part of the war, after the death of Paris, as the husband of Helen. — **δέμας** . . . **φωνήν**: as in N 45, P 555.

229. **ἦθεϊ**: *dear brother*, a term of love and respect especially applied to an elder brother. Paris uses the same word in addressing Hector, Z 518. — **βιάζεται**: *presses hard*. Cf. Odysseus to Eurylochus **ἦ μάλα δὴ με βιάζετε μούνον ἔδοντα** μ 297.

230 = 173.

231 = A 348. — **στέωμεν**: by metathesi quantitatis for *στήμεν*. It is to be read with synizesis. — For the second half-verse, see on 52.

232 = Z 440, H 233, 287, with slight changes.

233. **ἦ μὲν**: a weakened form of **ἦ μήν**, as often. See on 13.

234. **γνωτῶν**: *brothers*. So eight times in Homer, though the word properly signifies *kinsmen*. Here it is more closely defined by the following rel. clause, which marks them as own brothers. — **τέκε**: sing. where we should expect the plural. Cf. T 320, 358 f., and **εἰ μή μ' Εὐρυνόμῃ τε Θέτις δ' ὑπεδέξατο κόλπῳ** Σ 398. — **παῖδας** (pred.): *as sons*.

235. **τιμήσασθαι**: aor. inf. after **νοέω**, where the fut. would be more usual. See H.A. 948 a; G. 1286; M. 238; and cf. Ω 560 f., and **φάτο γὰρ τίσασθαι δλείπῃ** Γ 28. With **τιμήσασθαι**, sc. (as obj.) **σέ**, to which **ὅς** in 236 refers.

236. **ὅς**: here, as in Ω 154, **ὅς** is lengthened at the beginning of a verse. See § 41 q. — Second half-verse as in β 155, κ 414, λ 615, ψ 92. — **ἴδες**: sc.

τείχεος ἐξελθεῖν, ἄλλοι δ' ἔντοσθε μένουσιν."

τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·

"ἦθεῖ, ἥ μὲν πολλὰ πατήρ καὶ πότνια μήτηρ

240 λίσσονθ' ἐξείης γοννούμενοι, ἀμφὶ δ' ἑταῖροι,

αὖθι μένιν· τοῖον γὰρ ὑποτρομέουσιν ἅπαντες·

ἀλλ' ἐμὸς ἔνδοθι θυμὸς ἐτείρετο πένθει λυγρῷ.

νῦν δ' ἰθὺς μεμαῶτε μαχώμεθα, μηδὲ τι δούρων

ἔστω φειδωλή, ἵνα εἶδομεν, ἥ κεν Ἀχιλλεὺς

245 νῶι κατακτείνας ἔναρα βροτόεντα φέρηται

νῆας ἔπι γλαφυράς, ἥ κεν σῶ δουρὶ δαμήῃ."

ὥς φαμένη καὶ κερδοσύνη ἡγήσατ' Ἀθήνη.

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,

τὸν πρότερος προσέειπε μέγας κορυθαίολος Ἔκτωρ·

250 "οὐ σ' ἔτι, Πηλέος νιέ, φοβήσομαι, ὡς τὸ πάρος περ

μέ from ἐμεῦ. "When you saw me in such extremities."

237. *ἔτι*: *while*.

240. *λίσσοντο*: with *γοννούμενοι*, as in *λίσσεθ' ὑπὲρ τοκέων γοννούμενος ἄνδρα ἕκαστον* O 660; *cf.* X 345.—*ἑταῖροι*: *sc.* *λίσσοντο*.

241. *τοῖον* (*adv.*): *so much*, the only case of this use of the word in the *Iliad*. *Cf.* *τοῖον γὰρ ὑπέκφερον* γ 496, *τοῖον γὰρ ἐπείγετο* ν 115, *τοῖον γὰρ ἰπώροε* ω 62.—*ὑποτρομέουσιν*: the preposition (*before him*) points to Achilles as the cause of the terror; *cf.* T 28.

242. *ἔνδοθι*: similar in meaning to *ἐν φρεσὶ* 357.—For the second half-verse, *cf.* *μ' οἶον ἔασατε πένθει λυγρῷ* | *τείρεσθαι* β 70 f.

243. *ἰθὺς μεμαῶτε*: see on T 386.

244. *ἔστω φειδωλή*: *cf.* *οὐ γὰρ τις φειδῶ νεκῶν καταθνηῶτων* | *γίγνεται* H 409 f., *μνημοσύνη . . . πυρὸς . . . γενέ-*

σθω Θ 181, *οὐδέ τις ἦμιν* | *δόρπου μνηστis* ξη ν 279 f. *φειδωλή* (for *φειδῶ*) occurs here only.

245. *Cf.* *νῶι κατακτείναντα* P 505, *ἔναρα βροτόεντα φέρωμαι* Θ 534, *φέρει δ' ἔναρα βροτόεντα* | *κτείνας δῆιον ἄνδρα* Z 480 f.

246. *δαμήῃ*: *subjv.*, though the opt. is often used for the alternative desired by the speaker. *Cf.* Σ 308, quoted on 253.

247. *καί*: see on T 165 and 223.

248–272. *Hector proposes a compact that neither shall maltreat the body of his slain antagonist. This Achilles rejects with scorn.*

248 = Γ 15, Z 121, T 176 (where see note), Φ 148.

249. First half-verse as in Z 122, T 177, Φ 149.—*τόν*: depends on *προσέειπε* and refers to Achilles.

250. *φοβήσομαι*: here only with obj. accusative.

τρίς περὶ ἄστυ μέγα Πριάμου δίον οὐδέ ποτ' ἔτλην
 μείναι ἐπερχόμενον· νῦν αὐτέ με θυμὸς ἀνῆκεν
 στήμεναι ἀντία σείο· ἔλοιμί κεν ἢ κεν ἀλοίην.
 ἀλλ' ἄγε δεῦρο θεοὺς ἐπιδώμεθα· τοὶ γὰρ ἄριστοι
 255 μάρτυροι ἔσονται καὶ ἐπίσκοποι ἀρμονιάων.
 οὐ γὰρ ἐγὼ σ' ἔκπαγλον ἀεικιῶ, αἶ κεν ἐμοὶ Ζεὺς
 δώῃ καμμονίην, σὴν δὲ ψυχὴν ἀφέλωμαι·
 ἀλλ' ἐπεὶ ἄρ κέ σε συλήσω κλυτὰ τεύχε', Ἀχιλλεύ,

251. *δίον*: *fled*. The act. occurs only twice elsewhere and in both places signifies *fear*. So *φόβος* signifies both *fear* and *flight*.

252. First half-verse as in A 535, Θ 536; cf. *μῆμνον ἐπερχόμενον* M 136. For the second half-verse, cf. *σέ δ' ἐνθάδε θυμὸς ἀνῆκεν* Z 256.—*νῦν αὐτε*: now on the other hand, in contrast with *πρόσω* 250.

253. *ἔλοιμί κεν* (potential opt.): "it may be that I shall slay you."—*ἢ κεν ἀλοίην*: "or on the other hand that I shall be slain." This too is potential optative. Both clauses explain the state of feeling which accompanies the resolution *νῦν . . . σείω*. "Whatever the result may be, whether I slay or be slain." Cf. *στήσομαι, ἢ κε φέρῃσι μέγα κράτος, ἢ κε φεροίμην* Σ 308, *ἢ κ' αὐτὸς ἐν πρώτοισιν ἀλοίῃ* P 506.

254. *ἀλλ' ἄγε δεῦρο*: equiv. to *δεῦρ' ἐγὼ* Γ 130. This inv. is followed directly by a subjv. of exhortation without a conj., as in *δεῦρ' ἐς τοὺς φύλακας καταβήσομεν* K 97, *δεῦρο, πέπον, . . . σπένδομεν* P 120 f.; cf. also Ψ 485.—*ἐπιδώμεθα*: lit. *let us give each other the gods upon the agreement which we shall make* (*ἀρμονιάων* 255). Hector's meaning is "Let us take the gods to witness that we will abide by the agreement which

we make." On the preposition *ἐπί*, cf. *ἐπιμάρτυρος* H 76, a witness to something, and *ἐπίσκοποι* 255. — For the proposition itself, cf. Hector's words before the duel with Ajax *εἰ μὲν κεν ἐμὲ κείνος ἔλῃ . . . τεύχεα συλήσας φερέτω . . . σῶμα δὲ οἰκαδ' ἐμὸν δόμεναι . . . εἰ δὲ κ' ἐγὼ τὸν ἔλω κτλ.* H 77–81.

255. *ἀρμονιάων*: equiv. to *συννημοσύνας* 261. The word occurs here only in the *Iliad*, but is used in the *Odyssey* of the *girders* which held together the raft of Odysseus.

256. *ἐγὼ, ἐμοί*: emphasized with reference to what follows in 259 ὥς δὲ σὺ βέξῃς.—*ἔκπαγλον*: *beyond all bounds*. Even the stripping of the armor was an *ἀεικίειν*, but not so gross an outrage as giving the corpse a prey to dogs and birds. Yet Hector himself (P 126 f.) is represented as dragging off the body of Patroclus *τῷ ἀπ' ὤμου κεφαλὴν τάμοι δέξει χαλκῷ, | τὸν δὲ νέκυν Τρῳῆσιν ἐρυσσάμενος κυσὶ δόῃ*.

257. First half-verse as in Ψ 661.—*καμμονίην* (*καταμένη*): *victory* as the reward of endurance. The word occurs in these two places only.—For the second half-verse, cf. Ω 754, and *βίαις ἀφελώμεθα χαλκῷ* χ 219.

258. *ἐπεὶ ἄρ κε*: cf. *ὅς ἐπει ἄρ κε*

νεκρὸν Ἀχαιοῖσιν δώσω πάλιν· ὧς δὲ σὺ ρέζειν."

260 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·

"Ἐκτορ, μή μοι, ἄλαστε, συνημοσύνας ἀγόρευε.

ὥς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὄρκια πιστά,

οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,

ἀλλὰ κακὰ φρονέουσι διαμπερὲς ἀλλήλοισιν,

265 ὧς οὐκ ἔστ' ἐμέ καὶ σὲ φιλήμεναι, οὔτε τι νῶιν

ὄρκια ἔσσονται πρὶν γ' ἢ ἕτερόν γε πεσόντα

αἵματος ἄσαι Ἄρηα ταλαύρινον πολεμιστήν.

παντοίης ἀρετῆς μιμνήσκειο· νῦν σε μάλα χρῆ

αἰχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.

κάμῃσι P 658. — ἄρ' : *then*, i.e. in accordance with the assumption of victory just expressed.

259. ρέζειν : the use of the inf. for the imv. occurs chiefly after an imv. or a future. See M. 241.

260 = 344, A 148, Ω 559.

261. ἄλαστε (λανθάνομαι) : *ever-hated one*; "one in regard to whom I can never forget what you have done to me." — συνημοσύνας (συνήμη) : *occurs here only, yet cf. συνώμεθα . . . ἀμφι γάμψ N 381 f.* — ἀγόρευε (pres. imv.) : *speak further of.*

262. ὥς οὐκ ἔστι, ὥς κτλ. (265) : *as surely as there are no . . . , so surely, etc.*

263. λύκοι τε καὶ ἄρνες : *cf. lupis et agnis quanta sortito obtigit | tecum mihi discordia est Hor. Epod. iv. 1; and for the opposite, 'The wolf also shall dwell with the lamb' etc. Isaiah xi. 6.* — ὁμόφρονα : occurs here only, but *cf. ὁμοφροσύνην § 181.*

265. φιλήμεναι : *be friendly toward, sc. ἀλλήλω.* — οὔτε : *as though the first member had been introduced by οὔτε. Cf. οὐ τις . . . ἐσέδρακεν . . . οὔτε . . .*

εἰσίδομεν i 146 ff., οὐ τις ἀνὴρ προπάροιθε μακάρτατος οὐτ' ἄρ' ὀπίσσω λ 483. In the present case the two members correspond in thought with the ideas expressed in 262-264, but the order is reversed (*chiasmus*).

266 f. πρὶν . . . πολεμιστήν : *as in E 288 f.*

267 = T 78. — For the repetition of γέ, *cf. the remarkable instance ἀτὰρ οὐ μὲν σφῶί γ' ὦλω | πρὶν γ' ἀποπαύεσθαι, πρὶν γ' ἢ ἕτερόν γε πεσόντα E 287 f.* — "Only a struggle in which one of us falls can settle our quarrel," i.e. no agreement between us is in any way possible.

268 f. παντοίης ἀρετῆς : *cf. ἀμείνων παντοίας ἀρετὰς O 641 f.* Here ἀρετή refers to warlike prowess, the various elements of which Hector himself enumerates αὐτὰρ ἐγὼν ἐν οἶδα μάχας τ' ἀνδροκτασίας τε· | οἷδ' ἐπὶ δεξιά, οἷδ' ἐπ' ἀριστερὰ νωμῆσαι βῶν | . . . οἶδα δ' ἐπαῖξαι μῦθον . . . | οἶδα δ' ἐνὶ σταδίῃ δηλῶ μέλλεσθαι Ἄρηι H 237-241. — νῦν . . . πολεμιστήν : *as in II 492 f.*

269 = E 602. — In this sentence, and in the two following, the passion-

270 οὐ τοι ἔτ' ἔσθ' ὑπάλυξίς, ἄφαρ δέ σε Παλλὰς Ἀθήνη
ἔγχεϊ ἐμῷ δαμάα· νῦν δ' ἄθρόα πάντ' ἀποτίσεις,
κῆδ' ἐμῶν ἐτάρων, οὓς ἔκτανες ἔγχεϊ θύων."

ἡ ῥα καὶ ἀμπεπαλὼν προῖτει δολιχόσκιον ἔγχος·
καὶ τὸ μὲν ἄντα ἰδὼν ἠλεύατο φαίδιμος Ἴκτωρ·

275 ἔζετο γὰρ προῖδῶν, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος,
ἐν γαίῃ δ' ἐπάγη· ἀνὰ δ' ἤρπασε Παλλὰς Ἀθήνη,
ἅψ δ' Ἀχιλῆϊ δίδου, λάθε δ' Ἴκτορα ποιμένα λαῶν.
Ἴκτωρ δὲ προσέειπεν ἀμύμονα Πηλεΐωνα·

"ἤμβροτες, οὐδ' ἄρα πῶ τι, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
280 ἐκ Διὸς ἡείδης τὸν ἐμὸν μόρον· ἡ τοι ἔφησ γέ·

ate excitement of Hector shows itself in repeated asyndeton.

270. ὑπάλυξις: cf. ἐλπωρὴ τοι ἔπειτα κακῶν ὑπάλυξιν ἔσσεσθαι ψ 287.

271. δαμάα: future. § 30 b. — Second half-verse as in α 43 (almost). — ἄθρόα πάντα: all at once.

272. κῆδ' ἐμῶν ἐτάρων (as in λ 382): my grief for my companions (obj. gen.). These words explain πάντα 271, and refer particularly to Patroclus, but include also the other Achaeans. — ἔγχεϊ θύων: cf. περιπρὸ γὰρ ἔγχεϊ θύεν Α 180.

273-329. Achilles slays Hector with Athena's help.

273=289, Γ 355 and often. — ἀμπεπαλὼν: swinging back to prepare for the throw; a reduplicated second aor. from ἀναπάλλω. § 25 j. — δολιχόσκιον: long-shadowing. — For the whole verse, cf. dixit et adducto contortum hastile lacerto | inmittit Verg. Aen. xi. 561 f.

274. Cf. ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος Ν 184, Ρ 526. — ἄντα ἰδὼν: looking straight forward.

275. ἔζετο: crouched down. Cf. πρόσσω γὰρ κατέκυψε Ρ 527. — προῖδῶν: cf. οἱ μὲν τὰ προΐδόντες ἐπέδραμον Σ 527. — Second half-verse as in Ν 408; cf. at tremibunda supervolat hasta Verg. Aen. x. 522.

276. First half-verse as in Κ 374; see also on Τ 279. — ἀνὰ δ' ἤρπασε: snatched it up.

277. δίδου, λάθε δέ: parataxis for διδοῦσα λάθε. Cf. βὰν δ' ἔμην ἐς θάλαμον, λαθέτην δέ μιν ἔνδον ἐόντα χ 179. — For this interference of Athena, cf. procurrit fratrique ensem dea Daunia reddit Verg. Aen. xii. 785.

279. ἤμβροτες: exclamation of joy, as in ἤμβροτες, οὐδ' ἔτυχες (Diomed to Lycaon) Ε 287. — οὐδ' ἄρα πῶ τι: and not at all, it seems, — drawing the conclusion from the result of the throw. — Second half-verse as in Ι 485, 494, Ψ 80, Ω 486, ω 36.

280. ἐκ Διὸς κτλ.: "Zeus knows the fate of mortals, and if your information had come from him it would have been true." — ἡ τοι ἔφησ γέ (adversative): and yet you said so, sc. that

ἀλλὰ τις ἀρτιεπὴς καὶ ἐπὶ κλοπὸς ἔπλεο μύθων,
 ὄφρα σ' ὑποδείσας μένεος ἀλκῆς τε λάθωμαι.
 οὐ μὲν μοι φεύγοντι μεταφρένῳ ἐν δόρῳ πῆξεις,
 ἀλλ' ἰθὺς μεμαῶτι διὰ στήθεσφιν ἔλασσον,
 285 εἴ τοι ἔδωκε θεός· νῦν αὖτ' ἐμὸν ἔγχος ἄλειαί
 χάλκεον· ὥς δὴ μιν σῶ ἐν χροῦ πᾶν κομίσαιο·
 καὶ κεν ἐλαφρότερος πόλεμος Τρώεσσι γένοιτο
 σείο καταφθιμένοιο· σὺ γάρ σφισι πῆμα μέγιστον."
 ἦ ῥα καὶ ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος,

you were certain of slaying me. See 270 f., and cf. *ἦ τοι ἔφην γε* II 61, λ 430.

281. *τις*: with *ἀρτιεπὴς*, like *quidam*. — *ἀρτιεπὴς*: *glib of tongue*. The word occurs nowhere else, but cf. *ἀρτίος, ἀρτίφρων*. — *ἐπὶ κλοπὸς*: *wily*. — *ἔπλεο* (aor.): "you have shown yourself." — In like manner the suitors said of Odysseus, as he cunningly handled the bow, *ἦ τις θηητήρ (connaisseur) καὶ ἐπὶ κλοπὸς ἔπλεο τόξων* φ 397. Cf. also T 246, 431.

282. *σ' ὑποδείσας*: i.e. terrified by your threatening words. — *ὑποδείσας*: for the *ο* before *δ*, see on T 61. — Second half-verse as in Z 265. — *λάθωμαι*: "lose." For the subjv. in a final clause depending on an historical tense (*έφης* 280, since verse 281 is parenthetical), see on T 354.

283 = Θ 95 (almost). — *οὐ μὲν*: *verily not*; adversative asyndeton. The chief contrast to 282 is found in the negated participle *φεύγοντι*. So *μεμαῶτι* 284. — *ἐν*: with *μεταφρένῳ*. So constantly after *πῆγνυμι*. — Second half-verse as in E 40, Θ 258, Δ 447 (almost).

284. The second half-verse, with a slight difference, occurs E 41, Θ 259, Δ

448, χ 93. — *στήθεσφιν*: genitive. — *ἔλασσον* (*ελαύνω*): *sc.*, as obj., *δόρυ*. — This exhortation is, however, modified by the condition added in 285.

285. *νῦν αὖτε*: *but first (now on the other hand)*, before there can be any question of piercing my breast. — *ἐμόν*: emphatic, in contrast with the spear of Achilles referred to in 284. — *ἄλειαί*: aor. mid. imperative. This form is not found elsewhere, but *ἀλεύασθαι* (*ἀλέφασθαι*) is common.

286. *ὥς δὴ*: *utinam*, as in *ὥς ἔρις ἔκ τε θεῶν . . . ἀπόλοιτο* Σ 107. — *σῶ ἐν χροῦ πᾶν κομίσαιο*: (*carry*), *receive it entire in your body*. Cf. the boast of Polydamas *ἀλλὰ τις Ἀργείων κόμισε* (sc. *ἀκοντα*) *χροῦ* Ξ 456; also *αὐτὸς μὲν ἀλεύατο κῆρα . . . κόμισεν δ' Ἀντήγορος υἱὸς* Ξ 462 f. — This wish, eagerly added to *ἀλειαί* 285, shows that the latter is ironical in force.

287. This verse forms a paratactic apodosis to the foregoing wish, which is, moreover, resumed in *σεῖο καταφθιμένοιο* 288. For the thought, cf. *ὥς δ' ἐφελόν τοι . . . ἐκ θυμὸν ἐλέσθαι* | *οὕτω κεν καὶ Τρώες ἀνέπνευσαν κακότητος* Δ 380 ff.

289. See on 273.

- 290 καὶ βάλε Πηλεΐδαο μέσον σάκος οὐδ' ἀφάμαρτεν·
τῇλε δ' ἀπεπλάγχθη σάκεος δόρυ. χῶσατο δ' Ἐκτωρ,
ὅττι ρά οἱ βέλος ὠκὺ ἐτώσιον ἔκφυγε χειρός,
στῇ δὲ κατηφήσας, οὐδ' ἄλλ' ἔχε μείλινον ἔγχος.
Δηΐφοβον δ' ἐκάλει λευκάσπιδα μακρὸν ἄυσας·
295 ἦτεέ μιν δόρυ μακρὸν· ὁ δ' οὐ τί οἱ ἐγγύθεν ἦεν.
Ἐκτωρ δ' ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε·
“ὦ πόποι, ἦ μάλα δή με θεοὶ θανατόνδε κάλεσαν·
Δηΐφοβον γὰρ ἐγὼ γ' ἐφάμην ἦρωα παρῆναι·
ἀλλ' ὁ μὲν ἐν τείχει, ἐμὲ δ' ἐξαπάτησεν Ἀθήνη.
300 νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακὸς οὐδέ τ' ἀνευθεν,
οὐδ' ἀλέη· ἦ γάρ ρα πάλαι τό γε φίλτερον ἦεν

290. Cf. Φ 591.

291. Cf. Φ 593. — χῶσατο . . .
χειρός (292): as in Ξ 406 f. — χῶσατο
(χωμαί): was confounded.

292. ἐτώσιον: pred. with ἔκφυγε,
since it is separated from βέλος by the
verse-pause.

293. κατηφήσας: cast down. — ἄλ-
λο: this elision is rare in Homer,
though τοῦτ'(ο) occurs A 564, O 217
(τοῦθ'). The Homeric warrior often
carried two spears. So Hector him-
self πάλλων δ' ὀξέα δοῦρε E 495, Z 104,
A 212, δοῖα δὲ χερσὶν δοῦρ' ἔχεν M 464 f.

294. ἐκάλει: the impf. here differs
from an aor. only in picturing the ac-
tion more vividly, as if the poet saw it
in its progress. See H.A. 831; G. 1259, 2.
— λευκάσπιδα: the only instance in
Homer of connecting the adj. λευκός
with a shield. But cf. the ὀμφαλοὶ
κασσιτέρου (tîn) λευκοὶ on Agamemnon's
shield A 34 f. — μακρὸν ἄυσας: a com-
mon verse-ending; see on Φ 307.

295. δόρυ: i.e. the one which De-
iphobus himself carried. — The asyn-

deton is due to the fact that ἦτεε
explains ἐκάλει 294.

296 = A 333, Θ 446 (almost); cf.
Γλαῦκος δ' ἔγνω ἦσιν ἐνὶ φρεσὶ, γήθησέν
τε II 530. — ἔγνω: recognized his doom,
as explained in 298 f.

297. First half-verse as in ι 507,
ν 172, second as in II 693.

298. ἐφάμην: see on T 262.

299. ἐν τείχει: within the wall.
— Ἀθήνη: even without the mention
of Athena in 270, Hector could easily
guess who had deluded him. See on
15, and cf. T 450.

300. δῆ: clearly. — ἐγγύθι: with the
negative parallel οὐδέ τ' ἀνευθεν as in Ψ
378; cf. ἐκαστάτω οὐδέ μάλ' ἐγγύς K 113.

301. ἀλέη: here only; cf. 270 and
285. — ρά: inferential. Now that he
knows his approaching fate Hector, in
his passionate grief, draws the infer-
ence that his former protectors had
acquiesced in, or even joined in bring-
ing about, his present doom, — φιλιπ-
πον: comp. with reference to their
different attitude before (302 f.).

- Ζηνί τε καὶ Διὸς υἱὲν ἐκηβόλω, οἳ με πάρος γε
 πρόφρονες εἰρύατο· νῦν αὖτέ με μοῖρα κιχάνει.
 μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην,
 305 ἀλλὰ μέγα ῥέξας τι καὶ ἐσσομένοισι πυθέσθαι."
 ὥς ἄρα φωνήσας εἰρύσσατο φάσγανον ὀξύ,
 τό οἱ ὑπὸ λαπάρην τέτατο μέγα τε στιβαρόν τ
 οἴμησεν δὲ ἄλεις ὥς τ' αἰετὸς ὑψιπετής,
 ὅς τ' εἴσιν πεδίοις διὰ νεφέων ἐρεβεννῶν
 310 ἀρπάξων ἢ ἄρν' ἀμαλὴν ἢ πτώκα λαγῶν·
 ὥς Ἐκτωρ οἴμησε τινάσσων φάσγανον ὀξύ.
 ὠρμήθη δ' Ἀχιλεὺς, μένεος δ' ἐμπλήσατο θυμὸν

302. *πάρος γε*: *previously*, referring to a time earlier than *πάλαι* 301, as is shown by the addition of *πρόφρονες* 303.

303. *κιχάνει*: with perf. signification, as often; cf. 436.

304. *μὴ μὰν*: with the opt. to introduce a strong denial or deprecation. M. 299 c. The sentence is vigorously added (with asyndeton) to the previous expression of despair. Hector recognizes that he can no longer escape death, but stoutly rejects the idea that he will fall without heroic resistance or ingloriously. "I must not perish without an earnest struggle." Cf. *μὴ μὰν ἀσπουδί γε νεῶν ἐπιβαίεν* *ἔκθοι* Θ 512, *μὴ μὰν ἀσπουδί γε . . . ἔλοιεν νῆας* Ο 476 f.

305. *καὶ ἐσσομένοισι πυθέσθαι*: *even for future generations to hear of*. The same verse-ending occurs B 119, and often in the *Odyssey*. The infinitive of purpose stands in a dative relation to the governing verb, and its subj. is correspondingly put in the dative. M. 239.

306 = χ 79. See on Φ 116.

307. *τό*: long in quantity before *οἱ* (originally *σφοῖ*). Cf. T 261, and see § 41 m. For *ὑπὸ* and *τέτατο*, see on T 322. — *τέτατο*: *was stretched, hung*. See on Φ 206.

308 = ω 538. — *οἴμησε*: see on 140. — *ἄλεις*: see on Φ 571. — *ὑψιπετής*: *high flying, alto volatu praeditus*.

309. *πεδίοις*: *to the ground*. — *διὰ νεφῶν*: since the eagle is *ὑψιπετής*. Cf. Ψ 874. — *ἐρεβεννῶν*: constant epithet of *νεφῶν*.

310. *ἀμαλὴν*: *tender* because young. Cf. *ὡς δὲ κύων ἀμαλῆσι περὶ σκυλάκῃσι βεβῶσα* ν 14. — *πτώκα* (*πτώσω*): *timid*, but in P 676 (*ταχὺς . . . πτώξ*), and in later Greek, subst., *a hare*.

312. With the following detailed description of Achilles, cf. the more general one in 26–32, where emphasis was laid chiefly on the shining splendor of his appearance. Here the situation is different, and each stroke depicts the passionate thirst for vengeance with which the hero rushes upon his mortal enemy, till at the

- ἀγρίου, πρόσθεν δὲ σάκος στέρνοιο κάλυψεν
καλὸν δαιδάλεον, κόρυθι δ' ἐπένευε φαεινῇ
- 315 τετραφάλῳ· καλαὶ δὲ περισσείοντο ἔθειραι
χρύσεαι, ἃς Ἡφαιστος ἰεὶ λόφον ἀμφὶ θαμειάς.
οἶος δ' ἀστήρ εἴσι μετ' ἀστράσι νυκτὸς ἀμολγῷ
ἔσπερος, ὃς κάλλιστος ἐν οὐρανῷ ἴσταται ἀστήρ,
ὥς αἰχμῆς ἀπέλαμπ' ἐνὴκεος, ἣν ἄρ' Ἀχιλλεὺς
- 320 πάλLEN δεξιτερῇ φρονέων κακὸν Ἑκτορι δίψ,
εἰσορόων χρόα καλόν, ὅπῃ εἴξειε μάλιστα.
τοῦ δὲ καὶ ἄλλο τόσον μὲν ἔχε χρόα χάλκεα τεύχεα,

close, by means of the simile in 317–319, attention is concentrated upon the spear which, in another instant, is to deal Hector his deathblow. — **μῆνιος**: *furor, rage*. — **ἐμπλήσατο**: cf. ἀλκῆς καὶ σθένεος πλῆτο φρένας ἀμφιμελαίνας P 499, and for the mid., ἀγριον ἐν στήθεσσι θέτο μεγαλήτορα θυμόν I 629.

313. ἀγρίου: see on Ἴλιον Φ 104. — **κάλυψεν**: “held for protection.” See on Φ 321, and cf. circumdare brachia collo.

314. κόρυθι: ‘final ι of the dat. sing. is so frequently long that it may be regarded as a “doubtful vowel.” The examples are especially found in lines or phrases of a fixed or archaic type.’ M. 373. — **ἐπένευε**: *nodded over it*. Cf. ἐπὶ τ' ἡμῖν ἀσταχύνεσσιν B 148. The plume was probably fixed in a lofty socket, so that it was set in motion by every movement of the head.

315. **τετραφάλῳ**: *with four ridges (or crests)* circling the helmet from neck to forehead. Cf. κυνέην θέτο τετραφάλῳ E 743. — **περισσείοντο** . . . **θαμειάς** (316): as in T 382 f., where see note.

317. οἶος: i.e. as radiant as. —

εἴσι: see on 27. — **μετ' . . . ἀμολγῷ**: see on 28. — For the whole simile, cf. qualis ubi Oceani perfusus Lucifer unda, | quem Venus ante alios astrorum diligit ignis, | extulit os sacrum coelo tenebrasque resolvit Verg. *Aen.* viii. 589 ff.

318. **ἔσπερος**: the *evening star*, which is called φαάντατος in ν 93, and so here κάλλιστος. — **ἴσταται** (*takes its place*): *appears*.

319. **αἰχμῆς** (gen. of separation): *from the point of his spear*. For the thought, cf. ‘And the sheen of their spears was like stars on the sea’ Byron’s *Destruction of Sennacherib*. — **ἀπέλαμπε**: *a brightness gleamed from*. For this very rare impers. use, cf. οὐδὲ προυφαίνετ' ἰδέσθαι ι 143; also T 381. — **ἐνὴκεος**: occurs here only.

320. **κακόν**: elsewhere always κακά with φρονεῖν.

321. **χρόα**: almost proleptic, since in thought it is subj. of εἴξειε. — **εἴξειε** (*give room*): *show an unprotected spot*.

322. **τοῦ**: with χρόα. — **καί**: *also*, indicating that what follows corre-

καλά, τὰ Πατρόκλοιο βίην ἐνάριξε κατακτάς,
φαίνεται δ', ἧ κληῖδες ἀπ' ὤμων αὐχέν' ἔχουσιν,
325 λαυκανίην, ἵνα τε ψυχῆς ὤκιστος ὀλεθρος·
τῇ ῥ' ἐπὶ οἱ μεμαῶτ' ἔλασ' ἔγχεϊ δίος Ἀχιλλεύς,

sponds to the expectation suggested in 321, though this does not actually appear till 324, being preceded by the contrasting thought, paratactically expressed ἄλλο τόσον . . . κατακτάς 323. Cf. T 165. — ἄλλο τόσον μὲν: "everywhere else" (as for the rest, so far indeed); adv. as in Ψ 454. Cf. οἱ δ' ἦ τοι (i.e. the tripods of Hephaestus) τόσσον μὲν ἔχον τέλος Σ 378. μὲν here has its correlative in the contrasting clause φαίνεται δέ 324. — ἔχε: i.e. protected. Cf. Ω 730, and φῆς που ἀπερ λαῶν πόλιν ἐξέμεν E 473. — τεύχεα: with synizesis.

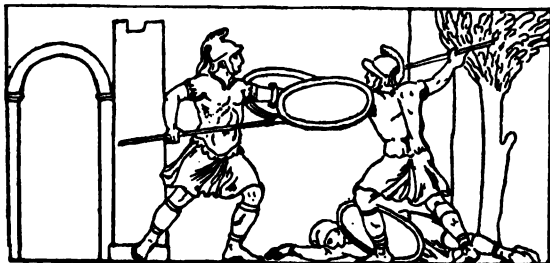
323 = P 187 (ἐνάριξα), where the words are spoken by Hector himself, as if the poet here wished to remind the reader of Achilles's chief motive for slaying Hector. The death of Patroclus is narrated Π 816 ff. — ἐνάριξε: with two accs. like verbs of depriving. — It is strange that the poet makes no mention of the fact that the armor which Hector is wearing is that of Achilles himself, which Hector had

taken from the body of Patroclus — ὁ δ' ἀμβροτα τεύχεα δύνει | Πηλεΐδην Ἀχιλλῆος P 194 f.

324. φαίνεται δέ (sc. λαυκανίην, see on 325): but it was visible. Cf. πλευρά, τὰ οἱ κύψαντι παρ' ἀσπίδος ἐξεφάνθη Δ 468. — ἀπ' ὤμων αὐχέν' ἔχουσιν: separate the neck from the shoulders. Cf. 801 κληῖς ἀποέρει | αὐχένα τε στῆθος τε Θ 325.

325. λαυκανίην (found only here and Ω 642): an exegetical explanation of the foregoing designation of place ἧ . . . ἔχουσιν, and attracted to the case of αὐχένα from the nominative which is expected. Cf. κύνων σὺδς . . . ἀπτηται κατόπισθε . . . ἰσχία τε γλουτούς τε Θ 338 ff., where the nouns in the acc. are exegetical of κατόπισθε, though ἀπτηται governs a genitive. — ἵνα . . . ὀλεθρος: cf. μάλιστα δὲ καίριον ἔστιν Θ 326.

326. First half-verse as in Θ 327. — τῇ ῥα: resumes ἧ 324. — ἐπὶ οἱ μεμαῶτα: rushing upon him with his sword.



- ἀντικρὺς δ' ἀπαλοῖο δι' αὐχένος ἤλυθ' ἀκωκή.
οὐδ' ἄρ' ἀπ' ἀσφάραγον μελίη τάμε χαλκοβάρεια,
ὄφρα τί μιν προτιείποι ἀμειβόμενος ἐπέεσσιν.
330 ἦριπε δ' ἐν κονίῃς· ὁ δ' ἐπέυξατο διὸς Ἀχιλλεύς·
“Ἐκτορ, ἀτάρ που ἔφης Πατροκλῆ' ἐξεναρίζων
σῶς ἔσσεσθ', ἐμέ δ' οὐδὲν ὀπίζω νοσφιν ἐόντα,
νήπιε· τοῖο δ' ἀνευθεν ἀοσσητῆρ μέγ' ἀμείνων
νηυσὶν ἐπὶ γλαφυρῇσιν ἐγὼ μετόπισθε λελείμμην,
335 ὃς τοι γούνατ' ἔλυσα. σέ μὲν κύνες ἦδ' οἰωνοὶ
ἐλκήσουσ' αἰκῶς, τὸν δὲ κτεριούσιν Ἀχαιοί.”

327 = P 49, χ 16.

328. ἀπὸ τάμε: severed. — ἀσφά-
ραγον: windpipe; cf. φάρυγξ (throat).
This is here correctly distinguished
from λαυκανίη.

329. ὄφρα . . . προτιείποι: the pur-
pose of destiny. Cf. 337, 355, 361. —
ἀμειβόμενος: since Achilles speaks
first, 331 ff. — Second half-verse as in
γ 148.

330–366. *Achilles refuses the request
of Hector for the return of his body;
who thereupon foretells to Achilles his
own death.*

330. First half-verse as in E 75,
A 743; second, as in T 388.

331. The following dialogue is very
similar to the one between Hector and
Patroclus II 830 ff. The poet evidently
intends to call attention to the change
in Hector's position from victor to
vanquished. — Ἐκτορ, ἀτάρ που ἔφης:
*Hector, you are fallen, but methinks
you expected.* The adversative par-
ticle serves as a lively introduction to
the words which follow, and refers to
the fact that Hector, contrary to his
expectation, has paid the penalty for
Patroclus's death. For other instances

of ἀτάρ after a voc. at the beginning of
an address, cf. Ἐκτορ, ἀτάρ σὺ πόλινδε
μετέρχεο Z 86, Ἐκτορ, ἀτάρ σὺ μοι ἔσσι
πατὴρ καὶ πότνια μήτηρ Z 429. — The
dying prophecy of Patroclus is now
fulfilled, — οὐ θνη οὐδ' αὐτὸς δηρὸν βέη,
ἀλλὰ τοι ἦδη, | ἀγχι παρέστηκεν θάνατος
καὶ μοῖρα κραταῖη, | χερσὶ δαμέντ' Ἀχιλλῆος
ἀμύμονος Αἰακίδαο II 852–854.

332. σῶς ἔσσεσθαι: i.e. remain un-
punished. — ὀπίζω: here only with
acc. of person; usually with μῆνιν.

333. τοῖο: with ἀνευθεν, and taking
up the idea of νόσφιν ἐόντα 332 with
renewed emphasis. — μέγ' ἀμείνων: sc.
than you, as appears from the clause
ὅς . . . ἔλυσα 335.

334. μετόπισθε: in a local sense.
Cf. Ω 687, and φαμέν εἶναι ἀοσσητῆρας
ὀπίσω O 735.

335. γούνατ' ἔλυσα: *loosed the
knees*, a constant formula for *slew*.
Cf. Ω 498. See on T 354.

336. αἰκῶς [ἀεικῶς]: occurs here
only. — This threat is repeated by
Achilles Ψ 182, but is not carried into
effect, since Zeus intervenes and com-
mands him to restore the body to
Priam. So Hector to Patroclus, σέ δέ

τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος Ἴκτωρ·
 “λίσσομ' ὑπὲρ ψυχῆς καὶ γούνων σῶν τε τοκῶν,
 μή με ἔα παρὰ νηυσὶ κύνας καταδάψαι Ἀχαιῶν,
 340 ἀλλὰ σὺ μὲν χαλκὸν τε ἄλῃς χρυσὸν τε δέδεξο
 δῶρα, τὰ τοι δώσουσι πατὴρ καὶ πότνια μήτηρ,

τ' ἐνθάδε γῦπες ἔδονται (also unfulfilled)
 II 836.

337 = O 246 (of Hector when struck with a stone by Ajax); cf. II 843, where a similar verse introduces the dying words of Patroclus.

338. ὑπέρ: *hy.* Cf. Νέστωρ . . . λίσσεθ' ὑπὲρ τοκέων γονοῦμενος ἄνδρα ἕκαστον O 659 f. — ψυχῆς καὶ γούνων: sc. σῆς (σῶν) from the following. For this combination, cf. *eis* δ' κ' ἀντὶ μὴ | ἐν στήθεσσι μένη καὶ μοι φίλα γούνατ' ὀρώρη I 609 f. — τοκῶν: cf. ἐπὶ δὲ μνήσασθε

ἕκαστος | παίδων ἡδ' ἀλόχων καὶ κτήσιος ἡδὲ τοκῶν, | . . . τῶν ὑπὲρ . . . γονά-
 ζομαι O 662 ff.

339. μὲ ἱα: hiatus occurs before the forms of ἔαω ten or twelve times in Homer; cf. Ψ 73. This fact, together with the contraction of the syllabic augment in *έων*, *έασα*, points to a lost consonant.

340. δέδεξο: *accept*, but in T 377 *await*. For the form, see on T 10.

341. δῶρα, τὰ: *quae dona*; in appos. with the preceding. Cf. *ὀστοί*,|



σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με
Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα."

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
345 "μή με, κύον, γούνων γουνάξω μηδὲ τοκῆων·
αἱ γάρ πως αὐτόν με μένος καὶ θυμὸς ἀνείη
ᾧμ' ἀποταμνόμενον κρέα ἔδμεναι, οἷά μ' ἔοργας,
ὥς οὐκ ἔσθ', ὅς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι,

δῶρα τὰ οἱ ξείνος . . . δῶκε φ 12 f. The whole verse forms a sort of parenthesis. See on T 358.

342 = H 79, where Hector proposes this agreement, as he challenges the Achaeans to single combat. — *σῶμα δέ*: placed first for emphasis, as the subject about which he is particularly concerned, and correlative with *σὺ μὲν* 340. Cf. *ἡμῖν μὲν θεοὶ δοῖεν . . . παῖδα δ' ἐμοὶ λῦσαι τε φίλην* A 18 ff. *σῶμα* is used in Homer only of a corpse. — *δόμεναι πάλιν*: with *οἴκαδε*, by a 'pregnant' construction; "to be carried home."

343 = H 80. — *Τρώων ἄλοχοι*: these would take part in the funeral to the extent of preparing the body and uttering the laments. — *θανόντα*: cf. *γνωτοὶ τε γνωταὶ τε πυρὸς λελάχωσι θανόντα* O 350. — The answer of Hector contains the same number of verses (six) as the speech of Achilles above. See on T 111, φ 226. *

344. See on 260.

345. *κύον*: Achilles regards the request of Hector for the return of his body as an impertinence. Cf. T 449. — *γούνων*: see on 338. — *γουνάξω*: *supplicate* by, retains the construction of its original meaning, *clasp the knees of, take hold of*.

346. This verse is a wish standing in opposition to the prayer of Hector,

and serves as a basis for the assurance added with *ὥς* (*as surely as*) 348. For the omission of a correlative *ὥς* or *οὕτως*, cf. *αἱ γὰρ . . . δυνάμην . . . πέμψαι δόμον* "Αἰδὸς εἰσω, ὥς οὐκ . . . λήσεται οὐδ' ἐνοσίχθων" i 523 ff. — *αὐτόν με*: the emphasis is on *αὐτόν*, and hence *μέ* has no accent. Cf. *αὐτόν σε φράζεσθαι ἐν Ἀργείοισιν ἀνῶγεν* I 680. Achilles thus puts himself in contrast with the dogs. "I wish that my spirit urged me to eat your flesh raw, so surely as no one shall keep off the dogs from your head." Cf. *εἰ δὲ σὺ . . . ὥμων βεβρώθεις Πηλεῖον . . . τότε κεν χόλον ἐξακέσαιο* Δ 34 ff.; also Ω 212. It is absurd to see in such expressions a reminiscence of a period of cannibalism. On the contrary, the very form of the statement shows that such an act is thought of as inconceivable. Cf. also the words of Beatrice 'I would eat his heart in the market place' *Much Ado about Nothing*, iv. 1. Dante goes further and represents Ugolino (in Hell) as actually gnawing the skull of Ruggieri *Inferno* xxxii. f.

347. *οἷά μ' ἔοργας* (see on T 186): an indir. excl., giving the motive for the wish preceding. Cf. φ 399, and *κακῶν ἐνεχ' ὅσσα ἔοργας* Γ 57.

348. *οὐκ ἔσθ', ὅς ἀπαλάλκοι*: an emphatic periphrasis for the future indicative. For the opt., see HA.

- οὐδ' εἴ κεν δεκάκις τε καὶ εἴκοσι νήριτ' ἄποινα
 350 στήσωσ' ἐνθάδ' ἄγοντες, ὑπόσχωνται δὲ καὶ ἄλλα·
 οὐδ' εἴ κεν σ' αὐτὸν χρυσῷ ἐρύσασθαι ἀνῶγοι
 Δαρδανίδης Πρίαμος, οὐδ' ὥς σέ γε πότνια μήτηρ
 ἐνθεμένη λεχέεσσι γοήσεται, ὃν τέκεν αὐτή,
 ἀλλὰ κύνες τε καὶ οἶωνοὶ κατὰ πάντα δάσσονται."
 355 τὸν δὲ καταβλήσκων προσέφη κορυθαίολος Ἔκτωρ·
 "ἦ σ' ἐν γιγνώσκων προτιόσσομαι, οὐδ' ἄρ' ἔμελλον
 πείσειν· ἦ γὰρ σοὶ γε σιδήρεος ἐν φρεσὶ θυμός.

872 e; G. 1332; GMT. 241. For a different const., see Φ 103. — σῆς: emphasized by γέ, as the speaker thinks of οἰά μ' ἔοργας. Cf. σέ γε 352.

349. οὐδ' εἴ κεν: not even if, resumed in the same form in 351. Its apodosis is introduced by οὐδ' ὥς (ne sic quidem) 352. — νήριτα: countless, apparently from νη- and ἀριθμός. With νήριτα, under the influence of δεκάκις, εἴκοσι has the force of εἰκοσάκις (lit. *ten, yes twenty, times immense*), "an absolutely boundless ransom." Cf. οὐδ' εἴ μοι δεκάκις τε καὶ εἰκοσάκις τόσα δότω I 379. The whole passage, I 379-386, in which Achilles rejects the overtures toward reconciliation with Agamemnon, is in form and thought much like the present, and both illustrate the inexorabilis of Horace's famous characterization of the hero, cited on T 467.

350. στήσωσι: weigh out. Cf. T 247. Subj. in a 'more vivid future' condition, since this result may reasonably be expected from 340 ff. In 351, on the contrary, the opt. (ἀνῶγοι) is used of a case which is conceivable but scarcely to be expected.

351. σ' αὐτόν: i.e. your body, the weight of your body. — ἐρύσασθαι: i.e. balance. Cf. πωτὸς ἀνὴρ χρυσοῦ τε καὶ ἀργύρου ἀντερύσασθαι | ἄξιος Theognis 77 f.

352. Cf. Φ 123, and non te optuma mater | condet humo, patrioque onerabit membra sepulchro Verg. *Aen.* x. 557 f.

353. Cf. Φ 124, and note on X 87. Here, too, the emphasis is on ἐνθεμένη λεχέεσσι.

354. κατὰ: with δάσσονται. Cf. καταδάψαι 339; also Ψ 21. — πάντα: totum, masc. with reference to σέ γε 352.

356. ἦ: yes. — ἐν γιγνώσκων: the partic. (and not προτιόσσομαι) contains the leading idea. Cf. σ' ὁλομαι εἰσορῶντα γιγνώσκεις 214 f. "I know you well as I look upon you," i.e. a look at your face (cf. ὑπόδρα, 344) confirms what your words declare, — that your heart is hardened toward me. — προτιόσσομαι: a compound with hiatus; see on Φ 424. — οὐδ' ἄρ' ἔμελλον πείσειν (357): and it was not fated that I should persuade you. Cf. T 466.

357. ἦ γὰρ . . . θυμός: as in ψ 172 (almost); cf. Ω 205, 521.

φράζεο νῦν, μή τοί τι θεῶν μήνιμα γένωμαι
 ἡματι τῷ, ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων
 360 ἐσθλὸν ἐόντ' ὀλέσωσιν ἐνὶ Σκαιῇσι πύλῃσιν."

ὥς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν,
 ψυχὴ δ' ἐκ ῥεθέων παταμένη Ἀιδόσδε βεβήκειν
 ὃν πότμον γοώσασα, λιποῦσ' ἀνδροτῆτα καὶ ἦβην.
 τὸν καὶ τεθνηῶτα προσηύδα διὸς Ἀχιλλεύς·

358. φράζεο νῦν: as in P 144.—νῦν: i.e. since such is the case. —μή . . . γένωμαι (as in λ 73, the words of the shade of the unburied Elpenor): *let me not become*, an independent expression of warning after φράζεο. Cf. φραζέσθω . . . μή μ' οὐδὲ . . . ταλάσση μείναι O 163 ff. —μήνιμα: a cause of wrath, in case you carry out your threat (348). Hector sets before him in that case the prospect of his own death and the possible similar maltreatment of his own corpse.

359. ἡματι τῷ: regularly of a past event; of the future only here and Θ 475 ἡματι τῷ, ὅτ' ἂν οἱ μὲν ἐπὶ πρύμνῃσι μάχωνται. —The manner of Achilles's death is stated here somewhat more precisely than in T 417, Φ 277. Cf. Phoebe . . . | Dardana qui Paridis direxti tela manusque | corpus in Aeacidae Verg. *Aen.* vi. 56 ff.

360. ἐσθλὸν ἐόντα: concessive. —For the similar prophecy of Patroclus, see on 331. It was a widespread belief that dying men were allowed a glance into the future. Cf. Orodes to Mezentius, non me, quicumque es, inulto, | victor, nec longum laetabere; te quoque fata | prospectant paria, atque eadem mox arva tenebis Verg. *Aen.* x.

739 ff., and the words of Socrates, καὶ γὰρ εἰμι ἦδη ἐνταῦθα ἐν ᾧ μάλιστα ἀνθρώποι χρησμοδοῦσιν, ὅταν μέλλωσιν ἀποθανεῖσθαι Plat. *Apol.* 39 C; also John of Gaunt 'Methinks, I am a prophet new inspir'd; | And thus, expiring, do foretell of him' *Richard II.* ii. 1. Sir Humphry Davy (*Remains*, p. 311) speaks of himself as 'looking into futurity with the prophetic aspirations belonging to the last moments of existence' in a letter dated just two months before his death. The fulfilment of Hector's prophecy lies outside the bounds of the *Iliad*, and is a part of the myth rarely referred to by our poet.

361-364 = II 855-858, not the mere repetition of a formula, but a vivid reminder that Hector's death is to avenge that of Patroclus.

362. ρεθέων: occurs only here and in X 68, II 856. —βεβήκειν: was gone, of an action taking place instantly.

363. λιποῦσα: in a causal relation to γοώσασα. —ἀνδροτῆτα: manhood. This word occurs but three times in Homer (cf. II 857, Ω 6), and in each case the first syllable is short, as here, notwithstanding the three consonants. For possible explanations, see § 41 i δ; M. 370 n.

364. καὶ τεθνηῶτα: concessive.

- 365 "τέθναθι· κῆρα δ' ἐγὼ τότε δέξομαι, ὅππότε κεν δὴ
 Ζεὺς ἐθέλῃ τελέσαι ἣδ' ἀθάνατοι θεοὶ ἄλλοι."
 ἦ ῥα καὶ ἐκ νεκροῦ ἐρύσσατο χάλκεον ἔγχος,
 καὶ τό γ' ἀνενθεν ἔθηχ', ὃ δ' ἀπ' ὤμων τεύχε' ἐσύλα
 αἱματόεντ'. ἄλλοι δὲ περίδραμον νῆες Ἀχαιῶν,
 370 οἱ καὶ θήσαντο φνὴν καὶ εἶδος ἀγῆτον
 Ἴκτορος· οὐδ' ἄρα οἱ τις ἀνουτητί γε παρέστη.
 ὦδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
 "ὦ πόποι, ἦ μάλα δὴ μαλακώτερος ἀμφαφάασθαι
 Ἴκτωρ ἦ ὅτε νῆας ἐνέπηρσεν πυρὶ κηλέω."
 375 ὥς ἄρα τις εἶπεσκε καὶ οὐτήσασκε παραστάς.

365 = Σ 115 (almost), where the words are addressed by Achilles to Thetis. — **τέθναθι**: *lie dead* (hence different from *θάνα* Φ 106), expressing his content that the fate of his mortal enemy is once for all accomplished, — a feeling which enables him to contemplate with unconcern his own destiny, as the following words show. For this reason the warning of Hector (358 ff.) is entirely unnoticed. — **δέξομαι**: *will accept*, calmly acquiesce in. — **ὅππότε κεν δὴ**: followed by a subjv. See on T 158.

366 = Σ 116. — **τελέσαι**: *fulfil, bring on* (sc. *κῆρα*). Cf. the common *τέλος θανάτω*, and *μή δὴ μοι τελέσωσι θεοὶ κακὰ κήδεα θυμῷ* Σ 8. — Vergil renders 365 ff.: *nunc morere. ast de me divom pater atque hominum rex | viderit. hoc dicens eduxit corpore telum Aen. x. 743 f.*

367–404. *Achilles strips the armor from the corpse and drags it, fastened to his chariot, to the camp.*

367. Cf. Φ 200.

368. Second half-verse as in Z 28, O 524.

369. **περίδραμον**: *ran up from all sides*.

370. **καί** (before *θήσαντο*): *also*. The admiration felt for the beauty of the corpse is a thoroughly Hellenic trait and recalls Herodotus's description (ix. 25) of the admiration felt by the Greeks for the body of Masistius at Plataea.

371. **ἀνουτητί**: this word occurs here only, and is active in sense; cf. 375. The accompanying words of the Greek soldiers (373 f.) show that their conduct was the result of naïve and childlike emotion, rather than of real barbarity.

372 = B 271 and elsewhere. — **τις**: *many a one*.

373. **δὴ**: *now*. — **ἀμφαφάασθαι**: with ironical reference to the wounds they had just inflicted on the corpse.

374. Second half-verse as in Θ 217, 235. — **ἐνέπηρσεν**: the conative impf. would be more nearly in accordance with the fact. — **κηλέω**: with synizesis.

375. Cf. Ω 421.

- τὸν δ' ἐπεὶ ἐξενάριξε ποδάρκης δῖος Ἀχιλλεύς,
 στὰς ἐν Ἀχαιοῖσιν ἔπεα πτερόεντ' ἀγόρευεν·
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 ἐπεὶ δὴ τόνδ' ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,
 380 ὃς κακὰ πόλλ' ἔρρεξεν, ὅς οὐ σύμπαντες οἱ ἄλλοι,
 εἰ δ' ἄγετ' ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν,
 ὅφρα κ' ἔτι γινώμεν Τρώων νόον, ὃν τιν' ἔχουσιν,
 ἢ καταλείβουσιν πόλιν ἄκρην τοῦδε πεσόντος,
 ἢ εἰ μένειν μεμάασι καὶ Ἑκτορος οὐκέτ' ἐόντος.
 385 ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός;
 κεῖται παρ νήεσσι νέκυσ ἄκλαντος ἄθαπτος

376. *ἐξενάριξε*: here in its literal signification.

377. Cf. Ψ 535. — *στὰς*: Achilles has kneeled or bent down to strip Hector. He now rises. — ἐν Ἀχαιοῖσιν: with ἀγόρευεν. Cf. Ψ 271.

378. A common formula for the beginning of a speech. Cf. Ψ 457.

379. *ἐπεὶ*: with long penult, as in Ψ 2, and four times in the *Odyssey*. See on 236.

380. First half-verse as in I 540. — *κακὰ*: injuries. — *ὅς οὐ*: “more than.”

381. *εἰ δ' ἄγε*: apodosis to *ἐπεὶ* δὴ 379. Cf. *εἰ μὲν δὴ θεός ἐσσι . . . εἰ δ' ἄγε μοι καὶ κείνον δίζυρὸν κατάλεξον* δ 831 f., and Ω 407. — *ἀμφὶ πόλιν*: on both sides of the city, i.e. encircling it. — *σὺν τεύχεσι πειρηθῶμεν*: referring to an attack by storm. Cf. *πρὶν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ . . . σὺν ἔντεσι πειρηθῆναι* Ε 219 f., *τρίς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι* Ζ 435, *εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πειρηθείης* Α 386. The use of *σὺν* in these cases makes the arms a sort of appurtenance of the warrior,

instead of a mere instrument, which would be expressed by the dat. alone.

382. *ἔτι*: see on T 70.

383. *καταλείβουσιν*: of a general evacuation or emigration, as in Ω 383. — *πόλιν ἄκρην*: the citadel.

385 = 122. See on Φ 562. Elsewhere this formula is found only in soliloquy.

386. *παρ νήεσσι*: i.e. in the tent. — *νέκυσ*: this word is chosen with special reference to the two predicates which follow. “The dead, who has special claim upon funeral rites.” — *ἄκλαντος ἄθαπτος*: so the corpse of Elpenor is left *ἄκλαντον καὶ ἄθαπτον* λ 54. Cf. *μή μ' ἄκλαντον ἄθαπτον ἴδων σπινθεὶν καταλείπειν* λ 72, and *iacet exanimis tibi corpus amici* Verg. *Aen.* vi. 149. — Patroclus has already been mourned for; cf. *παννύχοι μὲν ἔπειτα πόδας ταχὺν ἀμφ' Ἀχιλλῆα* | *Μυρμιδόνες Πάτροκλον ἀνεστενάζοντο γοῶντες* Σ 354 f. But with this natural expression of grief there is here contrasted the formal and solemn act of lamentation, which was considered to be an essen-

Πάτροκλος· τοῦ δ' οὐκ ἐπιλήσομαι, ὅφρ' ἂν ἐγὼ γε
 ζωοῖσιν μετέω καί μοι φίλα γούνατ' ὀρώρῃ.
 εἰ δὲ θανόντων περ καταλήθοντ' εἰν Ἀΐδαο,
 390 αὐτὰρ ἐγὼ καὶ κείθι φίλου μεμνήσομ' ἑταίρου.
 νῦν δ' ἄγ' αἰδοντες παιήονα, κούροι Ἀχαιῶν,
 νηυσὶν ἐπὶ γλαφυρῇσι νεώμεθα, τόνδε δ' ἄγωμεν.
 ἡράμεθα μέγα κῦδος· ἐπέφνομεν Ἑκτορα δῖον,
 ᾧ Τρῶες κατὰ ἄστρῳ θεῶ ὥς εὐχετόωντο."

tial part of the honor due the dead, *γέρας θανόντων*. This follows in Ψ 9-16.

387. Πάτροκλος: the insertion of the name (after *νεκός*) and its position at the beginning of the verse, both give a pathetic emphasis to the mention of the person who was so much beloved. The rest of the verse is closely connected with Πάτροκλος. See on T 358.

388. ζωοῖσιν μετέω: cf. Ψ 47. — Second half-verse as in I 610 (here, too, in the mouth of Achilles), K 90.

389. The thought is a still stronger expression of the same idea as the foregoing. "Yes, not only as long as I live, but also after my death, will I remember my dear comrade." With this is contrasted, in the protasis, the possibility that there is no real life after death, but that all relations and ties between the dead in Hades must cease. This passage may contain the germ of the Lethe myth, which was, however, not developed until much later. — καταλήθονται: sc. as subj. *οἱ θανόντες*, which is suggested by the local designation *εἰν Ἀΐδαο*.

390. αὐτὰρ: on the contrary, introducing an adversative apodosis as in *εἰ δ' ἄν* . . . *τίνειν οὐκ ἐθέλωσιν* . . . αὐτὰρ

ἐγὼ καὶ ἔπειτα μαχήσομαι Γ 288 ff. — *μεμνήσομαι*: usually *μνήσομαι*, but the fut. perf. tense makes distinct the continuance of the memory.

391. παιήονα: *song of victory*; usually addressed to Apollo, the god of healing. Cf. *καλὸν αἰδοντες παιήονα* . . . *μέλποντες ἐκάεργον* Α 473 f. So Odysseus praises Athena for his success in the night attack on the Trojan camp, K 462 ff.

392. νηυσὶν ἐπὶ: *to the ships*. For another case of this use of ἐπὶ with dat., cf. *νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνόμεν* Α 274. — ἄγωμεν: *convey*. He does not seem to have in mind, as yet, his action of 395 ff.

393. This and the following verse give the content of the paean which is to be sung. Hence the asyndeton. — δῖον: in recognizing the merit of his fallen enemy he exalts the glory of his victory, though δῖον, as a stereotyped epithet, loses much of its original force. So Menelaus in Γ 351 f. prays for vengeance upon δῖον Ἀλέξανδρον.

394. θεῶ ὥς εὐχετόωντο: see 433 ff. So Odysseus says to Nausicaa *τῷ κέν τοι καὶ κείθι θεῶ ὥς εὐχετοῦμην* θ 467 (so in ο 181), and to Athena, appearing to him in the form of a shepherd, *σοὶ γάρ ἐγὼ γε | εὐχομαι ὥς τε θεῶ* π 230 f.

- 395 ἦ ῥα καὶ Ἑκτορα δῖον ἀεικέα μῆδετο ἔργα.
 ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε
 ἐς σφυρὸν ἐκ πτέρνης, βοέους δ' ἐξήπτεν ἱμάντας,
 ἐκ δίφροιο δ' ἔδησε, κάρη δ' ἔλκεσθαι ἔασεν.
 ἐς δίφρον δ' ἀναβὰς ἀνά τε κλυτὰ τεύχε' αἶερας
 400 μᾶστιξέν ῥ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην.
 τοῦ δ' ἦν ἐλκομένοιο κονίσταλος, ἀμφὶ δὲ χαῖται

395 = Ψ 24. — δῖον ἀεικέα : the two contrasted ideas are placed side by side. — μῆδετο : const. with two accusatives, like verbs of 'doing well or ill to.' See H.A. 725 a ; G. 1073.

396. μετόπισθε : adv. — ποδῶν : const. with τένοντε.

397. πτέρνης : occurs here only. Achilles probably cut a slit through the upper part of Hector's heel, between the bone and the 'Achilles tendon,' so called on account of the later legend that Achilles was vulnerable here. See on Φ 30, and cf. perque pedes trajectus lora tumentes Verg. *Aen.* ii. 273. The later version of the story, that Hector was dragged alive, fastened by the belt which Ajax had given him, is found in Soph. *Ajax* 1030.

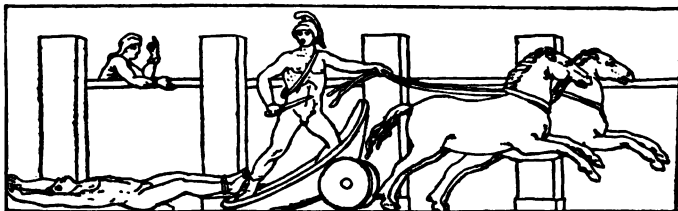
398. ἐκ δίφροιο : i.e. behind the chariot, probably to a step placed there for convenience in mounting, or to

one of the supports of the ἐπιδιφρίδς. See on T 500. — According to Ψ 25 the face was turned to the ground, and as the chariot was low, the greater part of the body, as well as the head, would drag upon the ground.

399. First half-verse as in II 657. Cf. ἐς δίφρον τ' ἀνέβαινε καὶ ἥλια λάξετο χερσίν γ 483.

400 = E 366, Θ 45. — ῥά : often placed in the principal sentence, after a participial clause, to indicate the natural consequence of the previous action. Cf. βωμοῦ ὑπαίξας πρὸς ῥα πλατάνιστον θρούσεν B 310. — ἐλάαν : sc. ἵππους (i.e. in order to start the horses).

401. τοῦ : ablative genitive. Cf. δεινὴ δὲ κλαγγὴ γέγερ' ἀργυρέοιο βωῖο A 49. — ἐλκομένοιο (with τοῦ) : as he was dragged along. — ἀμφί : on both sides of his head, which the poet has especially in mind in τοῦ . . . ἐλκομένοιο, as appears from 398.



κυνάεαι πίνναντο, κάρη δ' ἅπαν ἐν κονίησιν
 κείτο πάρος χαρίεν· τότε δὲ Ζεὺς δυσμενέεσσιν
 δῶκεν ἀεικίσσασθαι ἐῆ ἐν πατρίδι γαίῃ.

- 405 ὥς τοῦ μὲν κεκόνιτο κάρη ἅπαν· ἡ δέ νυ μήτηρ
 τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔρριψε καλύπτρην
 τηλόσε, κώκυσε δὲ μάλα μέγα παῖδ' ἐσιδοῦσα.
 ὦμωξεν δ' ἔλεεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ
 κωκυτῷ τ' εἶχοντο καὶ οἰμωγῇ κατὰ ἄστυ.
 410 τῷ δὲ μάλιστ' ἄρ' ἔην ἐναλίκκιον, ὥς εἰ ἅπανα
 Ἴλιος ὀφρυνόεσσα πυρὶ σμύχοιτο κατ' ἄκρης.

402. *πίνναντο*: *fluttered*.

403. *τότε δέ*: contrasted with *πάρος χαρίεν*. So of the helmet of Achilles worn by Patroclus at his death, *πάρος γε . . . χαρίεν μέτωπον* | *ῥύετ' Ἀχιλλῆος*. *τότε δὲ Ζεὺς Ἑκτορι δῶκεν* | *ῆ κεφαλῇ φορέειν* II 796-800.

404. *ἐῆ ἐν πατρίδι γαίῃ*: *in his own fatherland* (heightening the tragic nature of his fate). When *έός* does not refer to the grammatical subj. ('reflexive') it is generally emphatic. See M. 254.

405-436. *Laments of Priam and Hecabe for Hector*.

405. *μήτηρ*: she was still upon the tower; cf. *ἐσιδοῦσα* 407.

406. *τῷ*: *impf.* describing what she did while the events just narrated were taking place. The subsequent aorists, on the other hand, must refer to previous acts which followed immediately upon *παῖδ' ἐσιδοῦσα*. — *λιπαρὴν*: seems to denote linen *shining* with oil. — *καλύπτρην* (= *κρήδεμνον* 470): a long veil which was thrown over the head and shoulders, leaving the upper part of the face exposed. It was worn by women when walking abroad or in

the presence of men. So Helen leaves her chamber *ἀργεννῇσι καλυψαμένη ὀδόνῃσιν* Γ 141. For a full enumeration of the parts of a woman's headdress, see 468 ff.

407. *παῖδα*: *sc. ἐλκόμενον*.

408. *ἐλεεινά*: *adv.*, as in 37.

409. *κωκυτῷ* (*sc. of the women*), *οἰμωγῇ* (*sc. of the men*): cf. 407, 408, 447, and T 284. — *εἶχοντο*: *were (held by) wrapped in*. The *impf.* denotes the continuance of the action expressed by the nouns.

410. *τῷ*: *neut.*, referring to the following clause with *ελ*. — *ὥς εἰ* (cf. Φ 510): with *opt.* in a hypothetical clause stating a case with which the present is compared. Cf. *οἱ δ' ἄρ' ἴσαν, ὥς εἰ τε πυρὶ χθὼν πᾶσα νέμοιτο* B 780, and the still more similar *τῷ ἰκέλη (like), ὥς εἰ ἐβίφατο* Λ 467. Vergil imitates this passage as follows: non aliter, quam si in missis ruat hostibus omnis | Karthago aut antiqua Tyros, flammaeque furentes | culmina perque hominum volvantur perque deorum *Aen.* iv. 689 ff.

411. *ὀφρυνόεσσα* (here only): *beetling*. See on *ὀφρύσι* T 151. — *πυρὶ*

- λαοὶ μὲν ῥα γέροντα μόγις ἔχον ἀσχαλόνοντα
 ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιάων.
 πάντας δὲ λιτάνευε κυλινδόμενος κατὰ κόπρον,
 415 ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον·
 “σχέσθε, φίλοι, καὶ μ’ οἷον ἐάσατε, κηδόμενοί περ,
 ἐξελθόντα πόλλος ἰκέσθ’ ἐπὶ νῆας Ἀχαιῶν·
 λίσσωμ’ ἀνέρα τοῦτον ἀτάσθαλον ὀβριμοεργόν,
 ἣν πως ἡλικίην αἰδέσσεται ἡδ’ ἐλεήσῃ
 420 γῆρας. καὶ δέ νυ τῷ γε πατὴρ τοιόσδε τέτυκται,
 Πηλεὺς, ὅς μιν ἔτικτε καὶ ἔτρεφε πῆμα γενέσθαι

σμύχοιτο: cf. κατὰ τε σμῦξαι πυρὶ νῆας I 653. — κατ’ ἄκρης: cf. νῦν ὤλετο πᾶσα κατ’ ἄκρης Ἰλίου N 772 f.

412. λαοί: resumed from 408. — μόγις: with long ultima, since ἔχον originally began with a consonant. See § 41 m. — ἀσχαλόνοντα: here of the deepest agony of despair. It is subordinate to μεμαῶτα 413. In B 292 f. καὶ γάρ τις . . . μένων ἀπὸ ἧς ἀλόχοιο ἀσχαλάει, a less intense emotion is meant.

413. πυλάων Δαρδανιάων: see on 194. — This verse is in a measure parathetical.

414. κυλινδόμενος κατὰ κόπρον: cf. 221, Ω 164 f., 640. So Menelaus rolls in the dust when he learns from Proteus of the death of Agamemnon δ 539 ff. — κόπρον: dirt.

415. First half-verse as in μ 250; second, as in K 68. Cf. κλήδην εἰς ἀγορὴν κυκλήσκειν ἄνδρα ἕκαστον I 11, and with tmesis ἐκ δ’ ὀνομακλήδην δ 278.

416. σχέσθε . . . ἐάσατε: as in β 70.—κηδόμενοι περ: as in Σ 273, γ 240.—σχέσθε: *desist, cease (hold back)*, with reference to ἔχον 412. — κηδόμενοι

περ: “in spite of your sympathy and concern for me.”

418. λίσσωμαι: see § 3 b 1. — τοῦτον: with aversion and contempt, istum. Cf. Hera’s words ἄφρονα τοῦτον . . . ὅς οὐ τίνα οἶδε θέμιστα (of Ares) E 761; so also τοῦτον μαινόμενον E 831, τοῦτον . . . κύνα (Teucer of Hector) Θ 299. τοῦτον here stands in close connection with the following predicates. τῷ γε 420, on the contrary, is said without any such bitterness of feeling. — This passage seems to have furnished the germ for Ω.

419. ἡλικίην: *my time of life* (cf. T 465). For this, in the second member, the more definite γῆρας is used, coming with special emphasis at the close of the sentence and the beginning of the verse. — αἰδέσσεται ἡδ’ ἐλεήσῃ: for the subjv., see on Φ 293.

420. καί: also, with τῷ γε. — νύ: *indeed*. — τοιόσδε: *like me*, i.e. as old as I. Cf. Ω 486 f.

421. γενέσθαι: πῆμα might have stood alone as pred. with ἔτρεφε, but the addition of γενέσθαι makes prominent the actual occurrence of the result. Cf. ἐταῖρον κάλλιπες . . . κύρμα γενέσθαι

- Τρωσί· μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγε' ἔθηκεν·
 τόσσους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας.
 τῶν πάντων οὐ τόσσον ὀδύρομαι ἀχνύμενός περ,
 425 ὡς ἐνός, οὐ μ' ἄχος ὀξὺ κατοίσεται Ἄιδος εἴσω,
 Ἐκτορος· ὡς ὄφελεν θανέειν ἐν χερσὶν ἐμῇσιν·
 τῷ κε κορεσσάμεθα κλαίοντέ τε μυρομένω τε,
 μήτηρ θ', ἣ μιν ἔτικτε δυσάμμορος, ἥδ' ἐγὼ αὐτός."
 ὧς ἔφατο κλαίων, ἐπὶ δὲ στενάχοντο πολῖται.
 430 Τρωῆσιν δ' Ἑκάβη ἀδινού ἐξῆρχε γόοιο·
 "τέκνον, ἐγὼ δειλή· τί νυ βείομαι, αἰνὰ παθοῦσα,
 σεῦ ἀποτεθνηῶτος; ὃ μοι νύκτας τε καὶ ἡμάρ

(where *γενέσθαι* is equally redundant)
 P 150 f. For the thought, cf. μέγα γάρ
 μιν (Paris) Ὀλύμπιος ἔτρεφε πῆμα Τρωσί
 Z 282 f.

422. *μάλιστα*: still further strengthened
 by *περὶ πάντων*. — *ἄλγε' ἔθηκεν*:
 as in A 2. — On verses 420–422, see on
 T 358.

424. *τῶν . . . ἐνός* (425): as in δ
 104 f. — *τῶν πάντων*: for *all of these*,
 resuming *τόσσους παῖδας* 423.

425. *ὡς*: points back to *τόσσον*. Cf.
 δ 105, and *τοσσούτων* . . . ὡς φ 402 f. —
οὐ: obj. gen. with *ἄχος*. — *ὀξὺ*: cf. T
 125, and *ἐμοὶ δ' ἄχος ὀξὺ γενέσκειο* λ 208.
 — *κατοίσεται*: this form occurs here
 only. It appears to lose the ordinary
 mid. force; cf. 217. — For the thought,
 cf. the words of Jacob 'for I will go
 down into the grave unto my son
 mourning' *Genesis* xxxvii. 35, and
 'ye shall bring down my gray hairs
 with sorrow to the grave' *Genesis*
 xlv. 29.

426. *Ἐκτορος*: see on γῆρας 419.
 — *χερσὶν*: *arms*, as often.

427. *τῷ*: then, resuming the wish in

426. The presence of the corpse was
 necessary for the proper performance
 of the rite of mourning. In γ 256 ff. τῷ
 is similarly used after an unfulfilled
 condition *εἰ ζῶν γ' Ἀγχιθον* . . . *ἔτεμμεν*
Ἀτρεΐδης . . . τῷ κε οὐδὲ θανόντι χυτὴν
ἐπὶ γαῖαν ἔχευαν.

428. First half-verse as in ψ 325. —
 ἣ . . . *δυσάμμορος*: cf. 485, Ω 727. —
ἥδε: correlative with *τέ*. — The men-
 tion of the mother leads naturally to
 the following lament of Hecabe.
 Priam, in his grief, does not forget the
 sorrow of his wife.

429. Cf. T 301, 338, X 515, Ω 746.
 — *πολῖται*: equiv. to *λαοὶ* 408.

430. Cf. Ψ 17, Ω 747.

431. *τί*: to what purpose? — *βέομαι*:
 pres. subjv. of deliberation. The
 form is parallel to *βέωμαι* (from *βέομαι*,
 cf. O 194), with exchange of quantity.
 — *αἰνὰ παθοῦσα*: defined by the fol-
 lowing gen. absolute. See on T 210.

432. *δ*: *ds*. — *νύκτας τε καὶ ἡμάρ*:
 a formula for *constantly*, closing the
 verse thrice in the *Iliad* and five times
 in the *Odyssey*. This order of the

- εὐχολὴ κατὰ ἄστρῳ πελέσκειο, πᾶσί τ' ὄνειρα
 Τρῳσὶ τε καὶ Τρῳῆσι κατὰ πτόλιν, οἷ σε θεὸν ὥς
 435 δειδέχαι· ἧ γὰρ καὶ σφι μάλα μέγα κῦδος ἔησθα
 ζῶδς ἑὼν· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει."
 ὥς ἔφατο κλαίονσ'. ἄλοχος δ' οὐ πῶ τι πέπυστο
 Ἔκτορος· οὐ γάρ οἱ τις ἐτήτυμος ἄγγελος ἔλθων
 ἥγγειλ', ὅττι ρά οἱ πόσις ἔκτοθι μίμνε πυλάων,
 440 ἀλλ' ἧ γ' ἰστὸν ὕφαινε μυχῶ δόμον ὑψηλοῖο
 διπλάκα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσεν.

words, contrasting with our 'day and night,' is almost constant in Homer. See on T 141.

433. *εὐχολή*: *my pride (cause of exultation)*. Here, as in B 160 f. (*καὶ δὲ κεν εὐχολὴν Πριάμῳ . . . λῖποιεν . . . Ἑλένην*), of a person.—*ὄνειρα*: *comfort*, of a person here and in 486 only.

434. *οἱ . . . δειδέχαιτο* (435): *cf.* (*θεοί*) *χρυσέοις δεπάεσσιν δειδέχαιτο* ἀλλήλους Δ 3 f., *οἱ μὲν* (*Queen Arete*) *βα θεὸν ὥς εἰσπρόωπτες* | *δειδέχαιτο μύθοισιν* η 71 f.

435. *δειδέχαιτο*: plpf. from the perf. *δειδεγμαι*, which often has a pres. meaning (*greet, salute, pledge*, as in drinking a health).—*καὶ*: *also*, indicating the agreement between cause and effect.—*κῦδος*: used of a person, as in ὦ Νέστορ . . . μέγα κῦδος Ἀχαιῶν Z 42.

436 = P 478, 672.—*κιχάνει*: with perf. meaning.

437-515. *Andromache hears the mourning of Hecabe and hastens to the tower. Her lament.*

437. *οὐ πῶ τι πέπυστο*: *had not yet heard aught*, sc. of what had happened on the field. The situation described in the following verses carries the reader back to the time preceding the

events just described. The narrative is resumed in 447.

438. *Ἔκτορος*: depends on *πέπυστο*. *Cf.* *εἰ δὲ που Αἰαντος . . . πυθόμην* P 102.—*ἐτήτυμος ἄγγελος*: the poet has in mind that Andromache (in 447 ff.) on hearing the lamenting, has at first a vague foreboding of what has happened.

439. *Cf.* 5 f., 38 f.—*ῥά*: *indeed*, as was actually the case.—*μίμνε*: impf. in indir. disc. standing for the present. This is like the English usage, and different from that in Attic Greek. See M. 71, 2, and 270*; GMT. 674, and note on T 265.

440. *ἀλλά*: an exact contrast to the foregoing would be "she thought that Hector had returned into the city with the rest." But instead of this the poet states at once the consequences of this belief.—*ἰστὸν ὕφαινε*: as Hector had bidden her do at their parting, ἀλλ' *εἰς οἶκον λούσα τὰ σ' αὐτῆς ἔργα κόμει*, | *ἰστὸν τ' ἡλακᾶτην τε* Z 490 f.—*μυχῶ δόμον*: *in the inner part of the house*, where the women's apartment was. The expression is (naturally) more frequent in the *Odyssey*.

441. *Cf.* Helen's embroidery, ἧ δὲ

- κέκλετο δ' ἀμφιπόλοισιν ἐνπλοκάμοις κατὰ δῶμα
 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὅφρα πέλοιτο
 Ἑκτορι θερμὰ λοετρὰ μάχης ἐκνοστήσαντι,
 445 νηπίη, οὐδ' ἐνόησεν, ὃ μιν μάλα τῆλε λοετρῶν
 χερσὶν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.
 κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου·
 τῆς δ' ἐλελίχθη γυῖα, χαμαὶ δέ οἱ ἔκπεσε κερκίς.
 ἢ δ' αὖτις δμωῆσιν ἐνπλοκάμοισι μετηνύδα·
 450 "δεῦτε, δῶ μοι ἔπεσθον· ἰδωμ', ὅτιν' ἔργα τέτυκται.
 αἰδοίης ἐκურῆς ὁπὸς ἔκλυον, ἐν δέ μοι αὐτῇ
 στήθεσι πάλλεται ἦτορ ἀνὰ στόμα, νέρθε δὲ γούνα
 πήγνυται· ἐγγὺς δὴ τι κακὸν Πριάμοιο τέκεσσιν.

μέγαν ἱστὸν ὕφαιναν | διπλακα πορφυρέην,
 πολέας δ' ἐνέπασσεν δέθλους Γ 125 f. —
 θρόνα (here only): *flowers*, which were
 distinguished by their colors from the
 background of the garment. This art
 was probably dependent on Oriental
 patterns, but evidently had advanced
 to the representation of persons, as
 in the passage quoted from Γ. — δὶ-
 πλακα (fem. adj. used as noun): *a*
double cloak, which, by reason of its
 size could be used folded, or thrown
 twice around the body (cf. 'doublet').

443. Cf. Ψ 40, and Σ 344, where
 almost precisely the same words are
 used of Achilles ordering his comrades
 to prepare to bathe the corpse of Pa-
 troclus. — ἀμφὶ πυρὶ: (*about*) *over the*
fire. The tripod *bestrode* the fire.

444. μάχης: the gen. depends on ἐκ
 in composition. Cf. Ω 705, and ἐπεὶ
 οὐ ζῶντε μάχης ἐκνοστήσαντε δέξατο E
 157 f. (similarly in P 207).

445. First half-verse as in T 264. —
 νηπίη: *unsuspicious one*. — ἐνόησεν:
 "the thought did not enter her mind"

(inceptive aor.). — δ: for *ὅτι*. — τῆλε:
 cf. τηλοῦ ἐμοὶ νόστοιο τέλος γλυκεροῦ
 γενέσθαι (*be my lot*) χ 323.

446. Cf. 270 f.

447. κωκυτοῦ, οἰμωγῆς: see on 409.
 — ἀπὸ πύργου: with both κωκυτοῦ and
 οἰμωγῆς.

448. γυῖα: "she trembled in every
 limb." — ἔκπεσε: *sc.* from her hand.
 — κερκίς: *shuttle*.

449. Second half-verse as in ζ 238.

450. δῶ: the usual number of ac-
 companying maids. Cf. Helen as she
 goes to the tower, οὐκ οἶη, ἅμα τῇ γε
 καὶ ἀμφίπολοι δὲ ἔποντο Γ 143. — ἰδωμαι:
 see on 130, 418. — ὅτινα: neut. pl. of
 ὅτις = *ὅστις*.

451. ἐκურῆς ὁπὸς ἔκλυον: for this
 const., cf. Ἀτρεΐδew ὁπὸς ἔκλυον II 76.

452. ἀνὰ στόμα: *up to my mouth*.
 For the thought, cf. 461, and κραδίη δέ
 μοι ἔξω | στήθεων ἐκθρώσκει, τρομέει δ'
 ὑπὸ φαιδιμα γυῖα K 94 f. — νέρθε δὲ γού-
 να: cf. κεφαλὰ τε πρόσωπά τε νέρθε τε
 γούνα υ 352.

453. πήγνυται: *grow numb, stiffen*

- αἶ γὰρ ἀπ' οὐατος εἴη ἐμεῦ ἔπος· ἀλλὰ μάλ' αἰνῶς
 455 δεῖδω, μὴ δὴ μοι θρασὺν Ἑκτορα δῖος Ἀχιλλεὺς
 μούνον ἀποτμήξας πόλιος πεδίονδε δήτῃται,
 καὶ δὴ μιν καταπαύσῃ ἀγνηγορίας ἀλεγεινῆς,
 ἣ μιν ἔχεσκ', ἐπεὶ οὐ ποτ' ἐνὶ πληθυὶ μένεν ἀνδρῶν,
 ἀλλὰ πολὺν προθέεσκε, τὸ δ' ὃν μένος οὐδενὶ εἴκων."
 460 ὥς φαμένῃ μεγάρῳ διέσσυτο μαινάδι ἴση
 παλλομένη κραδίην· ἅμα δ' ἀμφίπολοι κίον αὐτῇ.
 αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἵξεν ὄμιλον,
 ἔσθη παπτήνας· ἐπὶ τείχεϊ, τὸν δὲ νόησεν

with terror, which paralyzes the limbs. See on T 354, and cf. ῥίμφα ἐ γούνα φέρει Z 511, γούνατα δ' ἐρρώσαντο (*moved swiftly*) ψ 3. — ἔγγυς δὴ: inferential asyndeton. — δὴ: *surely*. — τὶ κακὸν Πριάμοιο τέκεσσιν: this apprehension, expressed first in a general way, is followed (455) by a direct reference to Hector.

454. Cf. αἶ γὰρ δὴ μοι ἀπ' οὐατος ὧδε γένοιτο Σ 272. — ἔπος: *the word*, the content of which follows in 457. Andromache fears to hear of Hector as slain. — ἀπ' οὐατος εἴη: *be far from my ears*. "May I never learn that my fear proves true." Cf. Hector to Andromache πρὶν γέ τι σῆς τε βοῆς σοῦ θ' ἔλκηθμοιο πυθέσθαι Z 465.

455. μὴ δὴ: cf. T 155, T 200, Ω 65. — θρασύν: with special significance here, in the mind of Andromache. Cf. her words to Hector δαίμονε, φθίσει σε τὸ σὸν μένος Z 407.

456. ἀποτμήξας: cf. Φ 3.

457. καὶ δὴ: *and already*. — καταπαύσῃ: aor. of completed action; so often in the subjunctive. — ἀγνηγορίας: cf. ἀγνηγορίη δέ μιν ἔκτα M 46. — ἀλεγεινῆς: *grievous*, because it robs her of her husband.

458. ἔχεσκει: *possessed*. A past tense because she fears that he is already dead. — οὐ ποτ' . . . ἀνδρῶν: as in λ 514 (of Neoptolemus).

459 = λ 515. — τὸ δ' ὃν μένος: *in that courage of his*; acc. of respect. — οὐδενὶ: the masc. of οὐδεὶς is found but twice in Homer (here and λ 515).

460. μαινάδι (here only) ἴση: *like a mad woman*, not 'maenad,' which was probably a later use of the word. Cf. μαινομένη εἰκνύα (of Andromache) Z 389, and Dido saevit inops animi, totamque incensa per urbem | bacchatur, qualis commotis excita sacris | Thyias, ubi audito stimulant trieterica Baccho | orgia nocturnusque vocat clamore Cithaeron Verg. *Aen.* iv. 300-303.

461. κραδίην: acc. of the part affected. Cf. 452. — Second half-verse as in Z 399.

462. πύργον: *the tower* at the Scaean gate. — ἀνδρῶν: the warriors who had stationed themselves upon the walls and towers; cf. 1 ff.

463. παπτήνασα (inceptive aor.): *directing a piercing glance*. Cf. παπτα-

- ἐλκόμενον πρόσθεν πόλιος· ταχέες δέ μιν ἵπποι
 465 ἔλκον ἀκηδέστως κοίλας ἐπὶ νῆας Ἀχαιῶν.
 τὴν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυπεν.
 ἦριπε δ' ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσεν.
 τῇλε δ' ἀπὸ κρατὸς βάλε δέσματα σιγαλόεντα,
 ἄμπυκα κεκρύφαλόν τε ἰδὲ πλεκτὴν ἀναδέσμη-
 470 κρήδεμνόν θ', ὃ ρά οἱ δῶκε χρυσήν Ἀφροδίτη
 ἥματι τῷ, ὅτε μιν κορυθαίολος ἡγάγεθ' Ἐκτωρ
 ἐκ δόμου Ἡετίωνος, ἐπεὶ πόρε μυρία ἔδνα.
 ἀμφὶ δέ μιν γαλόφ τε καὶ εἰνατέρες αἰλις ἔσταν,

των ἥρωα Μαχδόνα Δ 200.—τόν: *him* who filled her thoughts. The simple pronoun without the name is very pathetic.

464. ταχέες δέ . . . ἔλκον (465): an independent clause carrying out the idea of ἐλκόμενον and repeating the word. See on T 376. The scene is depicted as it appeared to Andromache, with those features made prominent (ταχέες, ἀκηδέστως, νῆας Ἀχαιῶν) which increase for her the horror of the spectacle.

465. ἔλκον ἀκηδέστως: as in Ω 417. See on Φ 123. — Second half-verse as in Θ 98, Ω 336.

466. The same verse is used in describing the death of Tlepolemus (E 659), and of Deipyrus (N 580). — κατ' ὀφθαλμῶν: *down over her eyes*. — νύξ: here of a swoon, but usually of the darkness of death. Yet cf. ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυπεν (of the wounded Aeneas) E 310.

467. ἐκάπυσσεν (here only): *breathed forth*. Cf. κακῶς κεκαφῆτα θυμὸν E 698, and διῶν (breathed out) ἦτορ O 252. The thought is like that in τὸν δ' ἔλιπε ψυχὴ E 696.

468. βάλε: *let fall*, as she sank down in a swoon. Cf. 406 f. and Ψ 697. — δέσματα (cf. δέω, δεσμός, ἀναδέσμη): *headgear*, referring collectively to the different ornaments mentioned in 469 f. This use of δέσματα occurs nowhere else.

469. ἄμπυκα: a diadem of metal over the forehead, the στεφάνη of Σ 597. — κεκρύφαλον: *hood*, or high stiff cap. — ἀναδέσμη: a band with which the hood was surrounded at the crown to make it set close to the head, and to hold in place the parts rising above the head. Etruscan monuments show such bands consisting of strips of stuff twisted into one another; hence πλεκτήν. — τὲ ἰδέ: for the hiatus, see on Φ 351.

470. κρήδεμνον: the same as καλύπτρη 406, where see note. — χρυσήν: with synzesis.

472. Second half-verse as in II 190, λ 282. — ἔδνα: *gifts* of the bridegroom to the bride's father. See on 61.

473. Cf. ἡέ πη ἐς γαλῶν ἡ εἰνατέρων ἐνπέπλων Z 378. — γαλόφ (cf. glōres): i.e. Cassandra, Laodice, etc. — εἰνατέρες: Helen, etc.

- αἶ ἐ μετὰ σφίσιν εἶχον ἀτυζομένην ἀπολέσθαι.
 475 ἢ δ' ἐπεὶ οὖν ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη,
 ἀμβλήδην γοόωσα μετὰ Τρωῆσιν ἔειπεν·
 “Ἐκτορ, ἐγὼ δύστηνος· ἰὴ ἄρα γεινόμεθ' αἴσῃ
 ἀμφότεροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,
 αὐτὰρ ἐγὼ Θήβησιν ὑπὸ Πλάκῃ ὕληέσῃ
 480 ἐν δόμῳ Ἡετίωνος, ὃ μ' ἔτρεφε τυτθὸν ἐοῦσαν,
 δύσμορος αἰνόμερον· ὥς μὴ ὤφελλε τεκέσθαι.
 νῦν δὲ σὺ μὲν Ἀίδαο δόμους ὑπὸ κεύθεσι γαίης
 ἔρχεαι, αὐτὰρ ἐμὲ στυγερῶ ἐνὶ πένθει λείπεις
 χήρην ἐν μεγάροισι· πάϊς δ' ἔτι νήπιος αὐτῶς,
 485 ὃν τέκομεν σύ τ' ἐγὼ τε δυσάμμοροι· οὔτε σὺ τούτῳ
 ἔσσεαι, Ἐκτορ, ὄνειαρ, ἐπεὶ θάνες, οὔτε σοὶ οὔτος.

474. μετὰ σφίσιν: in the midst of them. — εἶχον: held, i.e. supported her and sought to raise her up, since she had fallen (467). — ἀτυζομένην ἀπολέσθαι: terror-stricken to the point of death. An inf. of result.

475 = ε 458, ω 349 (nearly). — θυμός: spirit (that which gives life). The whole expression describes the return to consciousness (contrast 467). Cf. αἶτις δ' ἄμπνύσθη E 697, τόφρ' Ἐκτωρ ἄμπνυτο A 359. — For the second half-verse, see on 52.

476. ἀμβλήδην γοόωσα: breaking out in lamentation. ἀμβλήδην (cf. ἀμβολάδην Φ 364) is lit. bubbling up.

477. ἔρα: it seems, a conclusion from the present fate of Hector; cf. 431. — ἰὴ [μῦ] αἴσῃ: to the same destiny. Cf. τῷ σε κακῇ αἴσῃ τέκον A 418, τῷ ῥα κακῇ αἴσῃ . . . τόξα ἤματι τῷ ἐλόμην E 209 f., ὅμῃ πεπρωμένον αἴσῃ O 209.

478. Τροίῃ: here apparently the city, in contrast with Θήβησιν 479.

479. Cf. Θήβην, ἱερὴν πόλιν Ἡετίωνος A 366, Ἀνδρομάχῃ, θυγάτηρ μεγαλήτορος Ἡετίωνος, | Ἡετίων, ὃς ἔταίης ὑπὸ Πλάκῃ ὕληέσῃ, | Θήβῃ Z 395 ff.

480. Second half-verse as in Θ 283, α 435, λ 67. — τυτθόν: inflected with two terminations.

481. αἰνόμερον (here only in *Iliad*): for misfortune; proleptic pred. to μ' ἔτρεφε. The more emphatic adj. is applied to Andromache, as justified by her situation.

482. νῦν δέ: and now, the last half of 481 being parenthetic. The words introduce a portrayal of her sad fate and carry out the thought contained in αἰνόμερον. — ὑπὸ κεύθεσι γαίης (as in ω 204): attributive with δόμους.

483-485. Cf. Ω 725-727.

484. νήπιος αὐτῶς: a mere infant. Cf. Ω 726, and νήπιον αὐτῶς (of Astyanax) Z 400. See § 24 h, j.

486. ὄνειαρ: see on 433. — οὔτε σοὶ οὔτος: the child is denied the oppor-

- ἦν περ γὰρ πόλεμόν γε φύγῃ πολύδακρυν Ἀχαιῶν,
 αἰεὶ τοι τούτῳ γε πόνος καὶ κῆδε' ὀπίσσω
 ἔσονται· ἄλλοι γάρ οἱ ἀπουρήσουσιν ἀρούρας.
 490 ἦμαρ δ' ὄρφανικὸν παναφήλिका παῖδα τίθησιν·
 πάντα δ' ὑπεμνήμυκε, δεδάκρυνται δὲ παρειαί.
 δευόμενος δέ τ' ἀνεισι πάϊς ἐς πατρός ἐταίρους,
 ἄλλον μὲν χλαίνης ἐρύων, ἄλλον δὲ χιτῶνος·
 τῶν δ' ἐλεσάντων κοτύλην τις τυτθὸν ἐπέσχευ·
 495 χεῖλεα μὲν τ' ἐδίην', ὑπερώην δ' οὐκ ἐδίηεν.
 τὸν δὲ καὶ ἀμφιθαλὲς ἐκ δαιτύος ἐστυφέλιξεν,

tunity of recompensing his father for his rearing and education by caring for his old age. Cf. the complaint of Achilles Ω 540 f., and the poet's remark at the death of Hippothous, οὐδὲ τοκεῦσιν θρέπτρα φίλοις ἀπέδωκε P 301 f.

487. ἦν περ γάρ: introduces proof of the statement in 486. — φύγῃ: in Attic we should expect ἀποφύγῃ, but Homer does not use this compound. Cf. *el mén γὰρ πόλεμον περὶ τόνδε φυγόντε* M 322.

488. τούτῳ: emphasized by γέ with pathetic effect, — "this child of misfortune." — πόνος καὶ κῆδε: as in Φ 525. — καὶ κῆδε' ὀπίσσω: as in Δ 270, ξ 137.

489. ἄλλοι: i.e. *strangers*. — ἀπουρήσουσιν: fut. to ἀπύρα (ἀπέφρα), *will take away*. Const. with dat. as in Φ 296. — Note the assonance in the second half-verse.

490. ἦμαρ δ' ὄρφανικόν: see on T 204. — παναφήλικά (πάν, ἀπό, ἥλικες): occurs here only. — With this verse begins a general description of the sad fate of an orphaned boy, which in 500 is brought back to the special case in view by the unexpected substitution of the name Ἀστυνάξ in place of the hitherto indefinite subject.

491. ὑπεμνήμυκε: (*has drooped his head*) hangs his head; with πάντα as adverb. acc. This word, which occurs nowhere else, is perf. from ὑπνῆμιω (cf. T 405), with Attic reduplication and ν inserted. — δεδάκρυνται: *are wet with tears*. — Second half-verse as in ν 353.

492. δευόμενος: *famishing*. — ἀνεισι: *he goes up*, perhaps to the palace, thought of as on higher ground (but in 490 goes back). — ἐς: *to*. — ἐταίρους: sc. assembled at a feast.

494. τῶν δέ: *of these*, depending on τῖς. — ἐλεσάντων: *who feel pity*. If even these give so little to the orphan, he can expect no consideration from the rest. — τυτθόν (neut.): (*a little*) for *an instant*. — ἐπέσχευ: gnomic aorist. Cf. 83, and οἶνον ἐπισχών I 489.

495. Asyndeton, since the clause (in thought) forms the apodosis to the paratactic protasis 494. — ὑπερώην: occurs here only. But cf. ὑπερώιον (*upper chamber*).

496. τὸν δὲ καί: instead of the contrast of subj. with 494, the identity of obj. is made prominent. — ἀμφιθαλὲς:

- χερσὶν πεπληγὼς καὶ ὀνειδείουσιν ἐνίσσων·
 'ἔρρ' οὕτως· οὐ σὸς γε πατὴρ μεταδαινύται ἡμῖν·
 δακρυόεις δέ τ' ἄνεισι πάϊς ἐς μητέρα χήρην,
 500 'Αστυάναξ, ὃς πρὶν μὲν ἐοῦ ἐπὶ γούνασι πατρὸς
 μυελὸν οἶον ἔδεσκε καὶ οἶῶν πόνα δημόν·
 αὐτὰρ ὅθ' ὕπνος ἔλοι παύσαιτό τε νηπιαχεύων,
 εὔδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης,
 εὐνῇ ἐνι μαλακῇ, θαλέων ἐμπλησάμενος κῆρ.
 505 νῦν δ' ἂν πολλὰ πάθῃσι, φίλου ἀπὸ πατρὸς ἀμαρτῶν,
 'Αστυάναξ, ὃν Τρῶες ἐπὶ κλησιν καλέουσιν·
 οἶος γάρ σφιν ἔρυσσεν πύλας καὶ τείχεα μακρά.

(blooming on both sides) a boy whose parents are both living. Such a boy is conceived as standing between father and mother, with the latter on both sides of (ἀμφί) him in strength and prosperity. The word occurs in Homer here only.

497. ὀνειδείουσιν: usually adj. with ἐπέεσσιν (cf. Φ 480); only here as a noun.

498. ἔρρε: *begone*. — οὕτως: *so* (with a gesture of the hand), "at once" (Schol. ὥς ἔχεις). Cf. Φ 184, and στῆθ' οὕτως ἐς μέσσον ρ 447.

499. χήρην: who cannot, therefore, help him.

500. 'Αστυάναξ: see on 490. — πρὶν μὲν: *hitherto*. The contrast follows in 505 (νῦν δέ). — ἐοῦ: *his dear*. Cf. Phoenix to Achilles, πρὶν γ' ὅτε δὴ σ' ἐπ' ἐμοῖσιν ἐγὼ γούνεσσι καθίσσας | ὄφου τ' ἄσαιμι προταμῶν καὶ οἶνον ἐπι-σχών I 488 f. See on 404.

501. μυελὸν . . . οἶῶν πόνα δημόν: the poet here seems to have in mind an older child than the infant in arms of 503.

502. παύσαιτο: with a partic. here only in Homer, though λήγω is sometimes so construed. — νηπιαχεύων: occurs here only.

503. Cf. εὔδειν ἐν λέκτροισι θ 337.

504. εὐνῇ ἐνι μαλακῇ: as in I 618, K 75, χ 196, ψ 349, each time as first half-verse. — θαλέων: *good cheer*, choice food and drink. Probably neut. pl. of an adj. θαλός, but as subst. here only. Cf. δαῖτα θάλειαν H 475.

505. πάθῃσι: 'a subjv. of the second or third person in an affirmative sentence is usually an emphatic future.' M. 275 b; see also GMT. 285. — ἀπὸ . . . ἀμαρτῶν: cf. σεῦ ἀφάμαρτούση Z 411. — Verses 499–505 illustrate the fact that the first part of the verse, in Homer, generally bears the burden of the thought, the latter part being illustrative or explanatory.

506. 'Αστυάναξ: 'Protector of the city'; so named on account of his father's importance. Cf. Εὐρυσάκης ('Broad-shield'), son of Ajax. For his real name, cf. τὸν ῥ' Ἔκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι |

- νῦν δὲ σὲ μὲν παρὰ νηυσὶ κορωνίσιν, νόσφιν τοκήων,
 αἰόλαι εὐλαὶ ἔδονται, ἐπεὶ κε κύνες κορέσωνται,
 510 γυμνόν· ἀτάρ τοι εἵματ' ἐνὶ μεγάροισι κέονται
 λεπτά τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν.
 ἀλλ' ἦ τοι τάδε πάντα καταφλέξω πυρὶ κηλέῳ,
 οὐδὲν σοὶ γ' ὄφελος, ἐπεὶ οὐκ ἐγκείσεται αὐτοῖς,
 ἀλλὰ πρὸς Τρώων καὶ Τρωιάδων κλέος εἶναι."
 515 ὥς ἔφατο κλαίουσ', ἐπὶ δὲ στενάχοντο γυναιῖκες.

'Αστυνάκτ'· οἷος γὰρ ἐρύετο "Ἴλιον" Ἐκτωρ Z 402 f. See also on 29.

507. Second half-verse as in Δ 34.

509. αἰόλαι: *wriggling*; cf. T 404.
 — εὐλαί: cf. T 26.

510. γυμνόν: see on T 358.

511. λεπτά τε καὶ χαρίεντα: as in κ 223. Cf. the *phōros* of Calypso λεπτόν καὶ χαρίεν ε 231.

512. καταφλέξω (here only): it was the custom to honor the dead by burning some of their most valuable possessions on the pyre. Cf. Ψ 171 ff., and the expression κτέρεα κτερεῖται α 291. — κηλέῳ: with synizesis.

513. οὐδὲν σοὶ γ' ὄφελος: in appos.

with the preceding clause. — ἐγκείσεται: sc. neither on the bier (cf. ἐν λεχέεσσι δὲ θέντες ἐανῶ λιτὶ κάλυψαν of Patroclus Σ 352) nor on the funeral pyre, since the corpse is in the hands of Achilles.

514. ἀλλὰ . . . κλέος εἶναι: the inf. expresses purpose, and the clause is in contrast with οὐδὲν ὄφελος. — πρὸς Τρώων: *in the eyes of the Trojans*, who will speak of Andromache's wifely care. Cf. αἰσχε' ἀκούω πρὸς Τρώων Z 524 f., and τιμήσσω γένοιτο . . . πρὸς πόσιος σ 161 f.

515 = T 301 (where see note), Ω 746. See on 505.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Ψ.

Ψεί· Δαναοῖσιν ἀγῶνα διδοὺς ἐτέλεισεν Ἀχιλλεύς.

ἄθλα ἐπὶ Πατρόκλῳ.

ὥς οἱ μὲν στενάχοντο κατὰ πτόλιν· αὐτὰρ Ἀχαιοὶ
ἐπεὶ δὴ νῆάς τε καὶ Ἑλλήσποντον ἴκοντο,
οἱ μὲν ἄρ' ἐσκίδναντο ἐὴν ἐπὶ νῆα ἕκαστος,
Μυρμιδόνας δ' οὐκ εἶα ἀποσκιδνασθαι Ἀχιλλεύς,
5 ἀλλ' ὃ γε οἷς ἐτάροισι φιλοπτολέμοισι μετηύδα·

The narrative in this book comprises two chief parts: the solemn funeral of Patroclus (1-257), and the accompanying games held in his honor (258-897). The ancient title of the book refers to the latter alone. The former part is foreshadowed by the words of Achilles in X 386 ff., while the games follow at the close of the funeral (perhaps in accordance with the custom of the times) without previous announcement. The events narrated occupy the close of the twenty-seventh day and the twenty-eighth and twenty-ninth days of the *Iliad*.

1-34. *Achilles and the Myrmidons march in solemn procession around the body of Patroclus with lamentations.*

Achilles lays Hector's body on the ground near by, and makes preparation for the funeral feast.

1. This verse forms the transition to the following narration, the events of which are contemporaneous with the foregoing, and has a beginning similar to that of X 515. Cf. ὥς αἱ μὲν β' εὐχοντο Z 312.

2. ἐπεὶ: see on X 379. — Second half-verse nearly as in O 233, Σ 150. For the connection, see X 391-404.

3 = T 277. First half-verse as in A 487.

4. ἀποσκιδνασθαι (here only): *disperse from him*, "leave him and disperse."

5. Second half-verse as in T 269. — φιλοπτολέμοισι: a frequent epithet of the Myrmidons. Cf. 129, and II 65.

“Μυρμιδόνες ταχύπῳλοι, ἐμοὶ ἐρίηρες ἐταῖροι,
μὴ δὴ πῶ ὑπ’ ὄχεσφι λυώμεθα μώνυχας ἵππους,
ἀλλ’ αὐτοῖς ἵπποισι καὶ ἄρμασιν ἄσσον ἰόντες
Πάτροκλον κλαίωμεν· ὃ γὰρ γέρας ἐστὶ θανόντων.

- 10 αὐτὰρ ἐπεὶ κ’ ὀλοοῖο τεταρπόμεσθα γόοιο,
ἵππους λυσάμενοι δορπήσομεν ἐνθάδε πάντες.”

ὥς ἔφαθ’, οἱ δ’ ὤμωξαν ἀολλέες, ἦρχε δ’ Ἀχιλλεύς.
οἱ δὲ τρεῖς περὶ νεκρὸν εὐτρίχας ἤλασαν ἵππους
μυρόμενοι· μετὰ δέ σφι Θέτις γόου ἤμερον ὤρσεν.

- 15 δεύοντο ψάμαθοι, δεύοντο δὲ τεύχεα φωτῶν
δάκρυσι· τοῖον γὰρ πόθεον μῆστωρα φόβοιο.
τοῖσι δὲ Πηλεΐδης ἀδινοῦ ἐξῆρχε γόοιο,

6. *ταχύπῳλοι*: elsewhere an epithet of *Δαναοί* and *Τρῶες*. — *ἐμοί*: possessive and closely connected with *ἐρίηρες* (“my beloved”). This combination is frequent in the *Odyssey*; cf. μ 199.

7. *μὴ δὴ πῶ*: not yet, pray. *μὴ* belongs closely with *πῶ*, while *δὴ* adds emphasis to the request. — *ὑπ’ ὄχεσφι* [*ὀχέων*]: from under the chariot (yoke). Cf. *ὑπὸ ζυγοῦ* Θ 543, *ὑπὲξ ὀχέων* Θ 504.

8. *αὐτοῖς ἵπποισι*: see on T 482.

9. *κλαίωμεν*: of the formal and solemn lamentation. See on X 386. — *δ*: dem., equiv. to *τοῦτο*. Cf. *δ γὰρ κ’ ὄχ’ ἄριστον ἀπάντων* M 344. — *ὃ γὰρ . . . θανόντων*: as in II 457, 675, ω 190.

10. *ὀλοοῖο*: as epithet of *γῶος* only here and 98; usually *κρυερός*. — Second half-verse as in 98, λ 212; cf. Ω 513.

11. *δορπήσομεν*: see on T 208.

12. *ὤμωξαν* (aor.): raised the lament. Cf. X 408. — *ἦρχε*: sc. *οἰμῶζων* or *οἰμωγῆς* (cf. 17).

13. *περὶ νεκρὸν*: in T 211 the body of Patroclus was in the hut; here it is evidently on the open shore.

14. First half-verse as in Σ 234. — *γῶου ἤμερον ὤρσεν*: the usual form is *ὑπ’ ἤμερον ὤρσε γόοιο*, as in 108, Ω 507. — To exalt the fallen hero still higher even the goddess is represented as taking part in the lamentation. The goddess was last seen (T 6 ff.) in the tent of Achilles. No mention has been made of her departure or return, but it is scarcely conceivable that the poet thought of her as remaining all this time in the tent. She withdraws and returns *κατὰ τὸ σιωπώμενον*.

15. Cf. *spargitur et tellus lacrimis, sparguntur et arma* Verg. *Aen.* xi. 191.

16. *μῆστωρα φόβοιο*: the same epithet is applied to Aeneas E 272.

17 f. = Σ 316 f.; cf. X 430. — Some address would naturally follow the circuit of the corpse, but the expression *ἐξῆρχε γόοιο* seems to refer to brief ejaculations not repeated by the poet,

- χείρας ἐπ' ἀνδροφόνους θέμενος στήθεσιν ἑταίρου·
 “χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Ἀΐδαο δόμοισιν·
 20 πάντα γὰρ ἤδη τοι τελέω, τὰ πάροιθεν ὑπέστην,
 Ἔκτορα δεῦρ' ἐρύσας δώσειν κυσὶν ὦμὰ δάσασθαι,
 δώδεκα δὲ προπάραιθε πυρῆς ἀποδειροτομήσειν
 Τρώων ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθείς.”
 ἦ ῥα καὶ Ἔκτορα δῖον ἀεικέα μῆδετο ἔργα,
 25 πρηνέα πὰρ λεχέεσσι Μενoitιάδαο τανύσσας
 ἐν κονίῃς. οἱ δ' ἔντε' ἀφωπλίζοντο ἕκαστος
 χάλκεα μαρμαίροντα, λῦον δ' ὑψηχέας ἵππους,

since there is nothing in the following words which can strictly be called a lament, nor are the words of Achilles taken up or continued by the others (cf. 24 ff.).

18. ἐπ': const. with θέμενος. — ἀνδροφόνους: cf. Ω 479. — στήθεσιν: depends on ἐπὶ θέμενος.

19 = 179. — μοί: ethical dative. — καί: although you are in Hades, the joyless. Cf. ἀτερπέα χῶρον λ 94, and the frequent use of δειλός with reference to the dead (see on 65). So Pheres to the dead Alcestis χαῖρε, κἀν Ἄιδου δόμοις εὖ σοι γένοιτο Eur. Alc. 626 f.

20 = 180. — τελέω: pres. — πάροιθεν ὑπέστην: the promise was first made Σ 334 ff., but see Φ 27–32. X 354.

21. δώσειν: depends on ὑπέστην, and is in appos. with τά. The pres. indic. is expected, carrying out τελέω (cf. ἀποδειροτομήσειν 22). — δάσασθαι: inf. of purpose with δώσειν. As obj. Ἔκτορα is no longer in mind, but some such word as κρέα, with which ὦμα agrees. Cf. X 347, and δῶν κυσὶν ὦμα δάσασθαι σ 87, and χ 476.

22 f. = Σ 336 f. — ἀποδειροτομήσειν: slaughter.

23. σέθεν: σοῦ. — The fulfilment of this promise began in Φ 27 (q.v.). This is the only case in Homer of the sacrifice of human victims, and even here the motive seems rather to be vengeance. Elsewhere in Greek literature human sacrifices to appease the wrath of the gods, in mythical times, are occasionally mentioned. Cf. Iphigenia, Menoeceus the son of Creon, and the son of Erechtheus.

24 = X 395, where see note. — ἔργα: explained in the following verse.

25. πρηνέα: proleptic with the implied obj. of τανύσσας. Cf. Ω 18. — λεχέεσσι: cf. ἐν λεχέεσσι δὲ θέντες Σ 352. — τανύσσας: coincident with μῆδετο.

26. ἔντα: especially the defensive armor. For the acc., see on T 221. — ἀφωπλίζοντο: occurs here only.

27. First half-verse as in II 664, Σ 131. — ὑψηχέας: high neighing, i.e. with upraised head. Cf. ὑψηχέες ἵπποι E 772, ὑποῦ δὲ κάρη ἔχει Z 509, and Vergil's arrectisque fremit cervicibus alte Aen. xi. 496.

- καδ δ' ἴζον παρὰ νηὶ ποδώκεος Αἰακίδαο
 μυρίοι· αὐτὰρ ὁ τοῖσι τάφον μενοεικέα δαίνυν.
 30 πολλοὶ μὲν βόες ἄργοι ὀρέχθεον ἀμφὶ σιδήρῳ
 σφαζόμενοι, πολλοὶ δ' ὄιες καὶ μηκάδες αἶγες·
 πολλοὶ δ' ἄργιόδοντες ὕες θαλέθοντες ἀλοιφῇ
 εὐόμενοι τανύοντο διὰ φλογὸς Ἑφαιστοιο·
 πάντῃ δ' ἀμφὶ νέκυν κοτυλήρυτον ἔρρεεν αἷμα.
 35 αὐτὰρ τὸν γε ἄνακτα ποδώκεα Πηλεΐωνα
 εἰς Ἀγαμέμνονα δῖον ἄγον βασιλῆες Ἀχαιῶν,
 σπουδῇ παρπεπιθόντες, ἐταίρου χωόμενον κῆρ.
 οἱ δ' ὅτε δὴ κλισίην Ἀγαμέμνονος ἴζον ἰόντες,
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσαν

28. For the first half-verse, cf. *Hephaestus*, a personification of the blazing fire.

29. *μυρίοι* (not *μύριοι*): for the actual number, cf. *πεντήκοντ' ἦσαν νῆες θαλάσσι, ἦσιν Ἀχιλλεύς . . . ἡγεῖτο . . . ἐν δὲ ἐκάστη πενήκοντ' ἦσαν ἄνδρες* II 168 ff. — *τάφον δαίνυν*: gave the burial feast. Cf. T 299, and *δαίνυν τάφον γ* 309. It is noticeable that here the feast takes place before the funeral rites, but in Ω 802 after them. Cf. Ω 665.

30. *ἄργοι*: sleek; with *βόες* here only. — *ὀρέχθεον*: (uttered the death rattle) bellowed. The word occurs nowhere else, but it is probably connected with *ροχθέω* (roar). For the thought, cf. *κρέα δ' ἀμφ' ὀβελοῖσι μεμύκειν* (bel-loved) μ 396. — *σιδήρῳ*: the knife is usually of bronze in Homer, but cf. *μὴ λαμὼν ἀπαμῆσειε σιδήρῳ* Σ 34.

32 f. = I 467 f., with slight variations.

33. *εὐόμενοι*: singeing, to remove bristles; scalding was a later custom. — *φλογὸς Ἑφαιστοιο*: the glow of

34. *κοτυλήρυτον* (here only): in streams (lit. to be taken up in cups).

35–58. *Achilles, with the other chiefs, partakes of the feast in the tent of Agamemnon. He requests the king to have wood brought on the morrow for the funeral pile.*

36. *εἰς . . . ἄγον*: as in H 312. — *εἰς Ἀγαμέμνονα*: i.e. *εἰς Ἀγαμέμνονος κλισίην*. Cf. 38. — We are not told whether Achilles went there after the close of the funeral banquet, or whether he did not take part in this.

37. First half-verse as in ω 119. — *σπουδῇ*: with difficulty.

38. First half-verse as in Α 618. — *ἴζον ἰόντες*: as in K 470.

39 = B 50, 442. — Cf. *αἶψα δὲ κηρύκεσσι λιγυφθόγγοισι κέλευσεν β 6*, where the epithet *λιγυφθόγγοισι* is appropriate to the action which follows (*κηρύσσειν ἀγορήνδε*), while here it is purely ornamental.

- 40 ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, εἰ πεπίθουιν
 Πηλεΐδην λούσασθαι ἄπο βρότον αἱματόεντα.
 αὐτὰρ ὃ γ' ἡρνεῖτο στερεῶς, ἐπὶ δ' ὄρκον ὁμοσσεν·
 “οὐ μὰ Ζῆν', ὅς τις τε θεῶν ὕπατος καὶ ἄριστος,
 οὐ θέμις ἐστὶ λοετρὰ καρήατος ἄσσον ἰκέσθαι,
 45 πρὶν γ' ἐνὶ Πάτροκλον θέμεναι πυρὶ σῆμά τε χεῦαι
 κείρασθαί τε κόμην, ἐπεὶ οὐ μ' ἔτι δεύτερον ᾧδε
 ἵξετ' ἄχος κραδίην, ὄφρα ζωοῖσι μετείω.
 ἀλλ' ἦ τοι νῦν μὲν στυγερῇ πειθώμεθα δαιτί·
 ἧῶθεν δ' ὄτρυνον, ἄναξ ἀνδρῶν Ἀγάμεμνον, /

40. ἀμφὶ . . . μέγαν: see on X 443.
 —εἰ πεπίθουιν: probably a clause of wish, from the thought of the chiefs who gave the order, though in GMT. 488 it is included among conditions where the apodosis is contained in the protasis.

41 = Σ 345 (almost); cf. λούση ἄπο βρότον αἱματόεντα Ξ 7. — λούσασθαι ἄπο: const. with two accs. after the analogy of verbs of depriving.

42. στερῶς: firmly, as in ὅς δέ κε . . . στερεῶς ἀποείπη I 510.

43. οὐ μὰ Ζῆνα: so in ν 339. The negation is renewed in 44; cf. οὐ μὰ γὰρ Ἀπόλλωνα A 86. — ὅς τις τε: the indef. rel. is here strangely used in reference to a single definite person. The verse is probably an old formula loosely used. E 174 f. τῶδ' ἔφεσ ἀνδρὶ βέλως . . . ὅς τις ὅδε κρατεῖ seems a similar case, but even there the person referred to, though single and definite, is yet unknown to the speaker; so in ρ 53. — Second half-verse as in T 258, τ 303.

44. καρήατος: explained by κ 361 f. ἔς β' ἀσάμνον (τις) ἔσασα λδ' ἐκ τριπο-

δος μεγάλου . . . κατὰ κρατὸς τε καὶ ὤμων.
 — ἄσσον ἰκέσθαι: cf. δηρὸν ἀπὸ χροῖς ἐστιν ἀλοιφή ζ 220.

46. First half-verse as in δ 198. — ᾧδε: “so deeply as now.” — For the custom of cutting the hair as a token of mourning, see 135 f., 141.

47. For the first half-verse, cf. τί δέ σε φρένας ἔκετο πένθος; A 362. — μετείω: elsewhere μετέω, as in X 388.

48. στυγερῇ: hateful; in contrast with the usual epithets applied to the feast (ἐρατεινῇ, ἐπήρατος), because the bereaved warrior has no heart for its pleasures. In the same way, the stomach is called στυγερῇ (η 216), with the explanation ἦ τ' ἐκέλευσε ἔο μῆσασθαι ἀνάγκη | καὶ μάλα τειρόμενον καὶ ἐνὶ φρεσὶ πένθος ἔχοντα. — πειθώμεθα δαιτί: i.e. the desire for food, like old age (cf. 644), is an ordinance of nature to which man is compelled to yield. So πειθώμεθα νυκτὶ Θ 502.

49. ὄτρυνον: sc. ἀνδρας. Cf. 111. — Now that Achilles is reconciled with Agamemnon he is careful to respect the latter's prerogative as supreme ruler.

- 50 ὕλην τ' ἀξέμεναι παρά τε σχεῖν, ὅσσ' ἐπικεικὲς
νεκρὸν ἔχοντα νέεσθαι ὑπὸ ζόφον ἡρόεντα,
ὄφρ' ἢ τοι τοῦτον μὲν ἐπιφλέγῃ ἀκάματον πῦρ
θάσσον ἀπ' ὀφθαλμῶν, λαοὶ δ' ἐπὶ ἔργα τράπωνται."
ὧς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἡδὲ πίθοντο.
- 55 ἔσσυμένως δ' ἄρα δόρπον ἐφοπλίσσαντες ἕκαστοι
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
οἱ μὲν κακκείοντες ἔβαν κλισίῃνδε ἕκαστος,
Πηλεΐδης δ' ἐπὶ θινὶ πολυφλοίσβοιο θαλάσσης
60 κεῖτο βαρὺ στενάχων πολέσιν μετὰ Μυρμιδόνεσσιν

.50. ἀξέμεναι: see on T 10, and cf. 38, 111, Ω 683. — παρά σχεῖν: furnish. — ὅσσα: obj. of ἔχοντα 51. It includes everything prescribed by custom (ἐπικεικὲς, sc. ἐστὶ) for an honorable burial; cf. Ω 595.

51. ὑπὸ ζόφον ἡρόεντα (as in λ 57, 155): down into the murky darkness.

52. ἐπιφλέγῃ: the only other occurrence of this verb is B 455 πῦρ αἰδηλὸν ἐπιφλέγει δσπετον ὕλην.

53. θάσσον: from 71 ff. (cf. οὐ γὰρ τις φειδῶ νεκρῶν κατατεθνηῶτων | γίγνεται . . . πυρὸς μελίσσμεν ὦκα H 409 f.) it appears that duty toward the dead demanded a quick performance of the funeral rites. — ἐπὶ ἔργα τράπωνται: i.e. to the toils of war. The same expression is used in Γ 422 of household tasks.

54 = H 379, and elsewhere. — μάλα: willingly.

55. ἔσσυμένως: with ἐφοπλίσσαντες. — ἕκαστοι: i.e. the chiefs in Agamemnon's tent. No mention is made of the repast of the rest of the army, except the Myrmidons (29).

56 f. = A 468 f., B 431 f., π 479 f. Verse 57 is a very frequent formula. — εἴσης: equal, i.e. in which all had an equal share. — Observe the alliteration of δ.

58 = A 606, α 424 (with οἰκόνδε instead of κλισίῃνδε). — κλισίῃνδε: with ἕκαστος in a distributive sense.

59-110. While Achilles, with the Myrmidons, is sleeping on the shore of the sea, the shade of Patroclus appears to him and begs him to hasten the funeral.

59. Second half-verse as in A 34, and often elsewhere.

60. πολέσιν μετὰ Μυρμιδόνεσσιν: in the midst of the host of the Myrmidons. Cf. the bivouac of Diomed, τὸν δὲ κίχανον | ἐκτὸς ἀπὸ κλισίης σὸν τεύχεσιν · ἀμφὶ δ' ἑταῖροι | εὕδον K 150 ff. — The close of the funeral feast, the preparations for which alone have been described (30 ff.), is here assumed without further mention. The present scene is to be regarded as a sort of watch with the dead, as can be learned from 109 f., where the corpse of

ἐν καθαρῷ, ὅθι κύματ' ἐπ' ἡμόνος κλύζεσκον.
 εὔτε τὸν ὕπνος ἔμαρπτε, λύων μελεδήματα θυμοῦ,
 νήδυμος ἀμφιχυθείς· μάλα γὰρ κάμε φαίδιμα γυῖα
 Ἔκτορ' ἐπαΐσσων προτὶ Ἴλιον ἡνεμόεσσαν·

- 65 ἦλθε δ' ἐπὶ ψυχῇ Πατροκλῆος δειλοῖο
 πάντ' αὐτῷ μέγεθός τε καὶ ὄμματα κάλ' εἰκυῖα
 καὶ φωνήν, καὶ τοῖα περὶ χροῖ εἴματα ἔστο·
 στή δ' ἄρ' ὑπὲρ κεφαλῆς καὶ μιν πρὸς μῦθον ἔειπεν·

Patroclus is conceived as lying in the midst of the resting warriors. The spot indicated in 61 is therefore the same as that where the procession (13 ff.) and the funeral feast had taken place.

61. ἐν καθαρῷ: in a clear space, free from huts and ships. The phrase usually refers to a place free from corpses, as in Θ 491 ἐν καθαρῷ, ὅθι δὴ νεκύων ἐμφαίνετο χώρος.

62 = υ 56. Second half-verse as in ψ 343; cf. also Ω 679. — εὔτε: just when, always with asyndeton. It is here used with the impf. ἔμαρπτε to indicate the situation in which the action of the principal clause (65) falls. — λύων: dispelling.

63. First half-verse as in Ξ 253; cf. also T 169 f.

64. Ἔκτορα: const. with ἐπαΐσσων. For the acc., cf. τείχος ἐπαΐξαι M 308. — προτὶ Ἴλιον ἡνεμόεσσαν (as in Γ 305, Σ 174, and elsewhere): in the direction toward Ilios over the plain.

65. ἦλθε δ' ἐπὶ ψυχῇ: this expression occurs four times in λ (the Νεκυῖα). — δειλοῖο: so in the mouth of Achilles himself in 105 (cf. 221), as here from his thought of his dead friend. In like manner τῶν δειλῶν ἐτάρων . . . οἱ θάνον ι 65 f. Mortals in general are often

called δειλοί, especially on account of their transitory existence. Cf. Φ 464 ff., and πάντες μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσιν μ 341. — The heavy spondaic movement of this verse is striking and unusual. See Metrical Appendix.

66. πάντα: in all points, explained by the following accs.; cf. Φ 600. — αὐτῷ: himself, i.e. his bodily presence. — ὄμματα κάλ' εἰκυῖα: cf. ὄμματα καλὰ εἰκας α 208. This is the only place except ε 337 (probably spurious) where we cannot read φερικυῖα for εἰκυῖα. — In this whole scene it is noticeable that the shade of Patroclus appears and converses with Achilles just as a figure in a dream would do.

67. τοῖα: sc. as those he wore when alive. — χροῖ εἴματα ἔστο: this expression occurs seven times in the *Odyssey*. — On this materialistic representation, cf. the fact that in the Νεκυῖα Teiresias is equipped with staff, Heracles with bow, and Orion with club, exactly as in life.

68 = Ω 682, B 59, δ 803. — ὑπὲρ κεφαλῆς: at his head, the regular position of dream figures. — πρὸς μῦθον ἔειπεν: closes the verse more than thirty times in Homer, always with a preceding acc. of person, depending on πρὸς.

“εὔδεις, αὐτὰρ ἐμείο λελασμένος ἔπλεν, Ἀχιλλεῦ.

- 70 οὐ μὲν μεν ζώνοντος ἀκήδεις, ἀλλὰ θανόντος·
θάπτε με ὅττι τάχιστα· πύλας Ἀΐδαο περήσω.
τῇλὲ μ' ἐέργουσι ψυχαί, εἰδῶλα καμόντων,
οὐδέ μέ πω μίσγεσθαι ὑπὲρ ποταμοῖο ἐώσιν,
ἀλλ' αὐτως ἀάλημαι ἂν' εὐρυπυλὲς Ἀϊδος δῶ.

- 75 καί μοι δὸς τὴν χεῖρ', ὀλοφύρομαι· οὐ γὰρ ἔτ' αὔτις

69. *εὔδεις*: with reproach, as in *εὔδεις*, Ἀτρείος *υἱέ* B 23. — *λελασμένος ἔπλεν*: *thou art unmindful*. The perf. partic. here is almost an adjective; see also on X 219.

70. οὐ μὲν: *yet verily not*; adverbative asyndeton. — ἀκήδεις: impf., from which supply a pres. for the following contrast.

71. πύλας Ἀΐδαο περήσω: as in E 646. Cf. the 'gate of Hell' in Dante (*Inferno* iii.), where the poet saw the famous inscription. — περήσω: aor. subjv. to express desire, but paratactically joined (with asyndeton) to the inv. θάπτε. See GMT. 310.

72. μ' ἐέργουσι: according to this the souls of the unburied were refused entrance into the lower world, a view which is not in accord with the other representations in the *Iliad*, or, with the exception of the Elpenor episode (λ 51–83, imitated in Verg. *Aen.* vi. 325–328), in the *Odyssey*. Elsewhere the view is universal that the souls passed into Hades as soon as they left the body. — εἰδῶλα καμόντων (as in λ 476, ω 14): *the shades of the dead*, lit. *who have become weary*, have succumbed to the pain and stress of life and sunk down, worn out, to death.

73. οὐδέ πω: *and not yet*, so long as my body has not received fu-

neral honors. Patroclus is not yet such as they. See on 104. — μίσγεσθαι: *to associate with*. — ὑπὲρ ποταμοῖο: *on the farther side of the river*. The poet hardly thinks of the river by name, though elsewhere in Homer we find mention of the various river names usually associated with the lower world. Cf. Στυγὸς ὕδατος αἰπὰ βέεθρα Θ 369, ξυθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ρέουσιν | Κωκυτὸς θ', ὅς δ' ἡ Στυγὸς ὕδατος ἔστιν ἀπορρώξ κ 513 f. — For the hiatus after ποταμοῖο, see on X 339.

74. αὖτως: *thus vainly*; const. with ἀάλημαι. Cf. ἀλλ' αὐτως διὰ νύκτα θοὴν ἀάλησθαι μ 284. — Second half-verse as in λ 571 (with κατ' instead of ἂν'). The expression seems to be loosely applied, in this case, to the entrance to the lower world.

75. δὸς τὴν χεῖρα: sc. for a last farewell. The shade of Patroclus, forgetting its limitations, desires something inconsistent with its nature; cf. 99 f. For the whole expression, cf. *da dextram misero* Verg. *Aen.* vi. 370. — τῇν: this later use of the article is comparatively frequent in the two closing books of the *Iliad*; cf. ψ 257, 465, Ω 388, 801. — ὀλοφύρομαι: added (with asyndeton) as a motive for the foregoing request. "Grief

- νίσομαι ἐξ Ἀΐδαο, ἐπὴν με πυρὸς λελάχητε.
οὐ μὲν γὰρ ζωοὶ γε φίλων ἀπάνευθεν ἐταίρων
βουλὰς ἐζόμενοι βουλευσόμεν, ἀλλ' ἐμὲ μὲν κῆρ
ἀμφέχανε στυγερή, ἣ περ λάχε γεινόμενόν περ·
80 καὶ δὲ σοὶ αὐτῷ μοῖρα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
τείχει ὑπο Τρώων ἐυγενέων ἀπολέσθαι.
ἄλλο δέ τοι ἐρέω καὶ ἐφήσομαι, αἶ κε πίθηαι·
μὴ ἐμὰ σῶν ἀπάνευθε τιθήμεναι ὅστέ', Ἀχιλλεῦ,
ἀλλ' ὁμοῦ, ὡς τράφομέν περ ἐν ὑμετέροισι δόμοισιν,
85 εὖτέ με τυτθὸν ἐόντα Μενoitios ἐξ Ὀπóεντος
ἦγαγεν ὑμετερόνδ' ἀνδροκτασίης ὑπο λυγρῆς
ἡματι τῷ, ὅτε παῖδα κατέκτανον Ἀμφιδάμαντος

overpowers me at the thought of our final separation." Cf. the following words.

76. νίσομαι: probably an old future, which later took the meaning of a present. — ἐξ Ἀΐδαο: more fully in λ 69 δόμον ἐξ Ἀΐδαο. Ἀΐδης, in Homer, is regularly used of the god of the lower world, not the place. — The poet believes that after the burning of the body it is no longer possible for the shade to reappear, even in a vision.

77. οὐ μὲν γάρ: for not by any means. The words resume, with added force, the preceding thought introduced by οὐ γάρ. — ζωοὶ γε: with painful emphasis, for heretofore it was the return of the shade only that was thought of. "Still less as living men." — φίλων ἀπάνευθεν ἐταίρων: i.e. in intimate conversation.

78. ἐζόμενοι: so we speak of the 'sitting' of a council.

79. ἀμφέχανε: occurs here only. — ἣ περ: the very one which. — γεινό-

μὸν περ: at my very birth. For this notion, cf. T 127 f., Ω 210.

80. For the second half-verse, see on X 279.

81. First half-verse as in P 404, 558. The prophecy is more definite in X 359 f. — ἐυγενέων: cf. ἐυγενέος Σώκοιο Λ 427.

82. First half-verse as in Φ 94 (and often). — ἐρέω καὶ ἐφήσομαι: to be taken closely together; cf. ἐφίεμενος τὰδε εἶρω ν 7. — αἶ κε πίθηαι: as in Φ 293, where see note.

83. τιθήμεναι: inf. used as impv. The form (with η) is irregular. Cf. 247, Ω 425 διδοῦναι, and K 34 τιθήμενον.

85. τυτθὸν ἐόντα: usually at close of a verse, but cf. εἰς' ἔτι τυτθὸν ἐόντα ν 210. — Μενoitios: see on T 24, and cf. Φ 28.

86. ὑμετερόνδε: to your house; the only example of this form, but cf. ἡμετερόνδ' ἐλθόντες θ 39. — ἀνδροκτασίης: homicide (though the victim was not ἀνὴρ 87).

87. ἡματι τῷ: const. with ἀνδρο-

- νήπιος, οὐκ ἐθέλων, ἀμφ' ἀστραγάλοισι χολωθείς·
 ἔνθα με δεξάμενος ἐν δώμασιν ἵπποτα Πηλεὺς
 90 ἔτραφέ τ' ἐνδυκέως καὶ σὸν θεράποντ' ὀνόμηνεν·
 ὥς δὲ καὶ ὅστέα νῶιν ὁμῇ σορὸς ἀμφικαλύπτει
 [χρύσεος ἀμφιφορεύς, τόν τοι πόρε πότνια μήτηρ]."
 τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "τίπτε μοι, ἡθείη κεφαλῇ, δεῦρ' εἰλήλουθας
 95 καὶ μοι ταῦτα ἕκαστ' ἐπιτέλλεαι; αὐτὰρ ἐγὼ τοι
 πάντα μάλ' ἐκτελέω καὶ πείσομαι, ὥς σὺ κελεύεις.
 ἀλλὰ μοι ἄσσον στῆθι· μίνυνθά περ ἀμφιβαλόντε

κτασίης, which it explains by giving details. — Unpremeditated manslaughter, in Homeric times, might be commuted by fine. Cf. καὶ μὲν τις τε κασιγνήτοιο φορηὸς | ποιήνῃ ἢ οὐ παιδὸς ἐδέξατο τεθνηῶτος I 632 f., and δύο δ' ἄνδρες ἐνέικον εἵνεκα ποιήης | ἄνδρὸς ἀποκταμένου Σ 498 f. But see Ω 481.

88. οὐκ ἐθέλων: not deliberately; explained by χολωθείς (but in a fit of anger). — ἀμφί: with χολοῦσθαι here only; yet cf. νεῖκος ἐτύχθη ἀμφὶ βοηλασίῃ Α 671 f. — ἀστραγάλοισι (here only): a game of knuckle bones; heel bones of lambs or sheep, used in a game much like 'jack-stones.' The invention of the game was ascribed by some to Palamedes.

90. ἐνδυκέως: cf. Ω 158. — θεράποντα: see on T 47. Automedon, the charioteer of Achilles, and Alcimus are also called his θεράποντες.

91. ὥς: refers back to 84. — σορὸς (here only): probably an urn of metal in which the bones were placed after the body had been burned. Cf. φιάλη 243, 253 and λάρναξ Ω 795. — In ω 72 ff., Agamemnon in Hades tells Achilles how this request was fulfilled,

and how Thetis provided a χρύσειον ἀμφιφορῆα . . . | ἐν τῷ τοι κείται λευκ' ὅστέα, φαίδιμ' Ἀχιλλεῦ, | μίγδα δὲ Πατρόκλοιο Μενoitιάδαο θανάτος.

92. This verse, patterned after ω 73 f., was rejected by Aristarchus.

93 = Α 84, T 198, Φ 222.

94. τίπτε μοι: cf. the address of Achilles to Athena τίπτ' αὐτ', αἰγυόχοιο Διὸς τέκος, εἰλήλουθας; Α 202. — ἡθείη: see on X 229. Whether Patroclus was older or younger than Achilles was much discussed in antiquity. — κεφαλῇ: cf. the words of Achilles in Σ 114 f. ὄφρα φίλης κεφαλῆς ὀλετήρα κίχελω | Ἔκτορα, and of Antigone to Ismene ὦ κοινὸν αὐτάδελφον Ἰσμήνης κἀρα Soph. Ant. 1.

96. μάλαι: strengthens πάντα as in Α 768.

97. ἀλλὰ μοι ἄσσον στῆθι: this is Achilles's answer to δὸς τὴν χεῖρα 75. — μίνυνθά περ: if only for a moment. — ἀμφιβαλόντε: with ἀλλήλους in 98, in the sense of embracing. Elsewhere the word is const. with χεῖρας (χεῖρε) and a dative. — Cf. the words of Odysseus to the shade of his mother τί νύ μ' οὐ μῦνεις ἐλθεῖν μεμῶτα, | ὄφρα καὶ εἰν

ἀλλήλους ὀλοοῖο τεταρπόμεσθα γόοιο.”

- 100 οὐδ' ἔλαβε· ψυχὴ δὲ κατὰ χθονὸς ἥτε καπνὸς
ῥέχτο τετριγυῖα. ταφῶν δ' ἀνόρουσεν Ἀχιλλεὺς
χερσὶ τε συμπλατάγησεν, ἔπος δ' ὀλοφυδνὸν ἔειπεν·
“ὦ πόποι, ἦ ῥά τις ἔστι καὶ εἰν Ἀίδαο δόμοισιν
ψυχὴ καὶ εἰδωλον, ἀτὰρ φρένες οὐκ ἐνὶ πάμπαν·

Αἶδαο φίλας περὶ χεῖρε βαλόντε | ...
τεταρπόμεσθα γόοιο λ 210 ff.

98. See on 10. — **τεταρπόμεσθα**: added without a connective to the inv. *στήθι*. See on 71.

99. **ᾠρέξατο**: *reached out towards*. Cf. *ὡς εἰπὼν οὐ παιδὸς ᾠρέξατο παίδιμος* “*Εκτωρ* (just before his parting with Andromache) Z 466.

100. **κατὰ χθονός**: *down beneath the earth*. Cf. *κατὰ γαίης ῥέχτο* (of the spear of Aeneas) N 504 f. — **ἥτε καπνός**: the comparison refers to the nature of the *ψυχὴ*, and its manner of moving and avoiding the grasp, rather than to the direction taken. Cf. *σκιῇ ἐκκελον ἦ καὶ ὀνείρω* (of the shade of Odysseus's mother) λ 207. The scene in λ is imitated by Vergil in the parting of Aeneas and Creûsa *haec ubi dicta dedit, lacrimantem et multa volentem | dicere deseruit, tenuisque recessit in auras*. | *ter conatus ibi collo dare bracchia circum: | ter frustra comprehensa manus effugit imago, | par levibus ventis volucrique simillima somno* Verg. *Aen.* ii. 790-794.

101. **τετριγυῖα**: *squeaking*. The word is used of the cry of young birds devoured by a serpent (B 314), and of the shades of the suitors, compared to

the squeaking of bats (ω 5-9). Cf. ‘the sheeted dead | Did squeak and gibber in the Roman streets’ *Hamlet* i. 1. The shadowy nature of the *ψυχὴ* extends even to the voice. — Second half-verse as in I 193, Δ 777. — **ἀνόρουσεν**: *sprang up* from sleep. His efforts to embrace the shade of Patroclus caused him to awake.

102. **συμπλατάγησεν** (here only): a sign of wonder. — Second half-verse as in E 683, τ 362.

103. **ἦ ῥά**: *it is true then*. — **τις**: *a sort of* (with *ψυχὴ καὶ εἰδωλον* 104, *shadow and semblance*). — Second half-verse as in X 52, Ψ 19, 179, and in the *Odyssey*.

104. **ἀτὰρ**: *except that*, restricting the foregoing statement, the clause being subord. in thought. So, in describing a black poplar tree, *λείη, ἀτὰρ τέ οἱ ἔξοι ἐπ' ἀκροτάτῃ πεφύασιν* Δ 484, and in the warning of Athena to Diomed *μή τι σύ γ' ἀθανάτοισι θεοῖς . . . μάχεσθαι | τοῖς ἄλλοις· ἀτὰρ εἰ κε . . . Ἀφροδίτῃ κτλ.* E 130 f. — **φρένες**: here almost equivalent to *νοῦς*. In κ 493 the poet says of the shade of Teiresias, as a marked exception, *τοῦ τε φρένες ἔμπεδοί εἰσιν*, and explains his meaning by adding *νόον πόρε* 494, and *οἷω πεπνύσθαι* 495. — The words of Achilles do not indicate that a belief in some

- 105 παννυχίη γάρ μοι Πατροκλῆος δειλοῖο
 ψυχὴ ἐφεστῆκε γοώσά τε μυρομένη τε,
 καί μοι ἕκαστ' ἐπέτελλεν, ἔκτο δὲ θέσκελον αὐτῷ."
 ὥς φάτο, τοῖσι δὲ πᾶσιν ὑφ' ἡμερον ὥρσε γόοιο.
 μυρομένοισι δὲ τοῖσι φάνη ῥοδοδάκτυλος ἠὼς
- 110 ἀμφὶ νέκυν ἐλεεινόν. ἀτὰρ κρείων Ἀγαμέμνων
 οὐρῆάς τ' ὥτρυνε καὶ ἀνέρας ἀξέμεν ὕλην
 πάντοθεν ἐκ κλισιῶν· ἐπὶ δ' ἀνὴρ ἐσθλὸς ὀρώρειν
 Μηριόνης θεράπων ἀγαπήνορος Ἰδομενῆος.
 οἱ δ' ἴσαν ὑλοτόμους πελέκας ἐν χερσὶν ἔχοντες

sort of future life was uncommon in Homeric times, but merely express his natural surprise at the actual realization of what was before a mere vague opinion. It is noticeable that the shade of Patroclus (perhaps because the body has not yet been burned; see on 76) shows a full consciousness of its own condition, as well as of the phenomena of the outer world. It shows, furthermore, full power of thought, recollection, and feeling. But the thwarting of Achilles's efforts to enter into physical communication with it, specially the fact that his outstretched arms grasp nothing, teach him that this ψυχὴ and εἶδωλον have nothing corporeal about them, and no real life.

105. Second half-verse as in 65, 221, P 670.

106. γοώσά τε κτλ.: the same expression is used of Andromache on the tower, Z 373, and by Odysseus of himself in τ 119.

107. ἔκτο [φεκίτο]: here only. Elsewhere ἦκτο. — θέσκελον: as adv. here only; cf. θέσκελα ἔργα Γ 130. — αὐτῷ: see on 66.

108 = δ 183. τ 249 is very similar. — τοῖσι: i.e. the Myrmidons about him; cf. 60. — ὑπό: const. with ὥρσε. — For the second half-verse, cf. 14.

109. Cf. καὶ νύ κ' ὀδυρόμενοισι φάνη ῥοδοδάκτυλος ἠὼς ψ 241. — μυρομένοισι: for the dative, see HA. 771 a; G. 1172, 1. The partic. here, as often, contains the principal idea; see § 3 v.

110–128. On the morrow, at the command of Agamemnon, the wood for the funeral pile is brought from Ida.

110. ἀμφὶ νέκυν: in a local sense, with μυρομένοισι. See on 60, and cf. ἀμφὶ δὲ σὲ . . . κλαύσονται Σ 339 f., ἀμφ' ἐμ' ὀδυρόμενοι κ 486. — ἐλεεινόν: adv. with μυρομένοισι. Cf. X 408.

111. οὐρῆας: not different from ἡμιόνους. Cf. 115 with 121. — ἀξέμεν: as in 50.

112. πάντοθεν ἐκ κλισιῶν: const. with ὥτρυνε. — ἐπὶ ὀρώρειν: *had charge*. Cf. ἐπὶ . . . ὄροντο γ 471, ἐπὶ . . . ὄρονται ξ 104. The verb is from ὄρομαι (φορ-, cf. ὄρος, ἐπιδύρος, Eng. *wary*). — ἐπὶ (adv.): *over them*.

113 = 124; cf. 528, 860, 888.

114. ὑλοτόμους: here and 123 only. — πελέκας: with synizesis.

- 115 *σειράς τ' εὐπλέκτους · πρὸ δ' ἄρ' οὐρῆς κίον αὐτῶν ·
πολλὰ δ' ἄναυτα κάταντα πάραντά τε δόχμιά τ' ἦλθον.
ἀλλ' ὅτε δὴ κνημοὺς προσέβαν πολυπίδακος Ἴδης,
αὐτίκ' ἄρα δρῦς ὑψικόμους ταναήκει χαλκῷ
τάμνον ἐπειγόμενοι · ταὶ δὲ μεγάλα κτυπέουσαι*
120 *πίπτον. τὰς μὲν ἔπειτα διαπλήσσοντες Ἀχαιοὶ
ἔκδεον ἡμιόνων · ταὶ δὲ χθόνα ποσσὶ δατεύντο
ἐλδόμεναι πεδίοιο διὰ ῥωπήια πυκνά.
πάντες δ' ὕλοτόμοι φιτροὺς φέρον · ὥς γὰρ ἀνώγειν
Μηριόνης θεράπων ἀγαπήνορος Ἰδομενῆος.*
125 *καὶ δ' ἄρ' ἐπ' ἀκτῆς βάλλον ἐπισχερώ, ἔνθ' ἄρ' Ἀχιλλεύς*

115. αὐτῶν: const. with *πρὸ κίον*, before (the men) themselves.

116. ἄναυτα κάταντα πάραντά τε δόχμια: these four adverbs occur here only. They form two pairs of contrasted words. The first three, by the repetition of the *a*-sound and the amphibrach rhythm (— — —), give a peculiar effect, which may be intended to imitate the zigzag and uneven steps of the mules. For a similar effect, though not so striking, cf. αὖτις ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδῆς λ 598. § 2 b.

117. κνημοῖς: cf. Φ 449.

118. δρῦς: the choice of this tree for the funeral pile possibly may have been not accidental, but determined by religious considerations, as the oak was a sacred tree among the Greeks. Among the ancient Germans, too, the corpses of distinguished men were burned with special kinds of wood, and traces found in ancient graves indicate that the oak was used for this purpose. — ταναήκει χαλκῷ: equiv. to ὕλοτόμοις πελέκεσι, cf. 114.

119. ἐπειγόμενοι: quickly. Cf. γάλα λευκὸν ἐπειγόμενος συνέπηξεν (curdled) E 902. — Notice the descriptive imperfections, 119–125.

120. διαπλήσσοντες: impf. partic. (so κειρόμενοι 136) of an action recurring in each individual case.

121. ἔκδεον ἡμιόνων (cf. X 398): the split logs were fastened to the mules by ropes (115), and dragged down the mountain. Cf. ὥς θ' ἡμίονοι . . . ἔλκωσ' ἐξ ὄρεος . . . δόρυ μέγα P 742 ff. — χθόνα ποσσὶ δατεύντο (cf. T 394): (divided, i.e. crushed) stamped up the ground in their rapid movement.

122. ἐλδόμεναι: hastening toward; const. with a gen. after the analogy of verbs of aiming at. — διὰ ῥωπήια κτλ.: cf. ἀνὰ ῥωπήια πυκνά N 199.

123. πάντες δ' ὕλοτόμοι φιτροὺς φέρον: the need was great. — φιτροὺς: cf. Φ 314. — ὥς γὰρ ἀνώγειν: as in I 690, v 282.

125. ἐπισχερώ: one after another. The word occurs elsewhere only in αἰτοὶ τε κτεινόμεθ' ἐπισχερώ Δ 668 and

- φράσσατο Πατρόκλῳ μέγα ἥριόν ἥδ' οἱ αὐτῷ.
 αὐτὰρ ἐπεὶ πάντῃ παρακάμβalon ἄσπετον ὕλην,
 εἶατ' ἄρ' αἰθι μένοντες ἀολλέες. αὐτὰρ Ἀχιλλεύς
 αὐτίκα Μυρμιδόνεσσι φιλοπολέμοισι κέλευσεν
 130 χαλκὸν ζώνυσθαι, ζεύξαι δ' ὑπ' ὄχεσφιν ἕκαστον
 ἵππους· οἱ δ' ὤρνυντο καὶ ἐν τεύχεσιν ἔδυνον,
 ἂν δ' ἔβαν ἐν δίφροισι παραιβάται ἡνίοχοί τε.
 πρόσθε μὲν ἱππῆες, μετὰ δὲ νέφος εἶπετο πεζῶν,
 μυρίοι· ἐν δὲ μέσοισι φέρον Πάτροκλον ἐταῖροι.
 135 θριξὶ δὲ πάντα νέκυν καταείνυσαν, ἃς ἐπέβαλλον

ἀκτὴν εἰσανέβαινον ἐπισχερῶ Σ 68. —
 ἐνθ' ἄρα (as in T 115): *where indeed, i.e.*
 on the spot where, — a closer defini-
 tion of the general statement ἐπ'
 ἀκτῆς.

126. φράσσατο: (*planned*) *desig-*
nated. — ἥριόν: here only. — ἥδ' οἱ
 αὐτῷ: cf. 83, 91. From this passage,
 taken in connection with 243 ff., we
 infer that the poet had in mind one
 common mound for Achilles and
 Patroclus. In later tradition, on the
 other hand, the larger hillock on Cape
 Sigeum was assigned to Achilles, and
 the smaller to Patroclus.

127. παρακάμβalon (only here and
 683): *had thrown down alongside; sc.*
the spot indicated by Achilles. κάμβα-
 λον was a softer pronunciation for
 κάββαλον, Attic κατέβαλον. § 11 a, b.
 — ἄσπετον ὕλην: as in B 455, Ω 784.

128-153. *The corpse of Patroclus*
is brought to the place of burial, and
Achilles consecrates his hair to the dead.

130. χαλκὸν ζώνυσθαι: *to put on*
their bronze armor. This signifi-
 cation of χαλκόν (*defensive armor*) is
 exceptional. But cf. χρυσὸν δ' αὐτὸς
 (i.e. Zeus) ἔδυνε Θ 43.

131 = ω 496 (except the first word).
 — ἐν τεύχεσιν ἔδυνον: as in K 254.
 Contrast ἐνδυε χιτῶνα B 42.

132. ἂν δ' ἔβαν: cf. 352. — ἂν ἔβαν
 ἐν: a rare construction. — παραιβάται:
 occurs here only. For the locative
 form παραι, cf. παραι Βοιβηίδα λιμνην
 B 711, also χαμαὶ Φ 181, ὑπαὶ B 824,
 ὑπαιθα X 141. See on Φ 190.

133. ἱππῆες: *sc.* its proper verb
 from εἶπετο ('zeugma'). — μετὰ (adv.):
afterward. — νέφος: of a host in close
 order. Cf. ἅμα δὲ νέφος εἶπετο πεζῶν
 Δ 274, insequitur nimbus pedi-
 tum Verg. *Aen.* vii. 793, peditum
 equitumque nubes Livy xxxv. 49.

134. μυρίοι: see on 29. — φέρον:
sc. on the λέχεια 171.

135. θριξί: the hair, as a part of
 the living body, stood for the man
 himself, accompanying his friend to
 Hades. Witches, in the same way,
 could bring their victim into their
 power by securing a lock of his hair
 or a nail-paring. — καταείνυσαν (in-
 stead of καταένυσαν): from καταφέ-
 νυσαν, by compensatory lengthening
 instead of assimilation. Cf. εἶμα (φέσμα)
 and εἰροσίφυλλος with ἐνροσίγαιος.

κειρόμενοι· ὅπιθεν δὲ κάρη ἔχε διὸς Ἀχιλλεύς
ἀχνύμενος· ἔταρον γὰρ ἀμύμονα πέμπ' Ἀιδόσδε.

οἱ δ' ὅτε χῶρον ἱκανον, ὅθι σφίσι πέφραδ' Ἀχιλλεύς,
κάτθεσαν, αἶψα δέ οἱ μενοεικέα νήεον ὕλην.

140 ἔνθ' αὖτ' ἄλλ' ἐνόησε ποδάρκης διὸς Ἀχιλλεύς·

στὰς ἀπάνευθε πυρῆς ξανθὴν ἀπεκείρατο χαίτην,

τὴν ῥα Σπερχειῷ ποταμῷ τρέφε τηλεθώσαν·

ὀχθήσας δ' ἄρα εἶπεν ἰδὼν ἐπὶ οἴνοπα πόντον·

“Σπερχεΐ’, ἄλλως σοί γε πατὴρ ἡρήσατο Πηλεὺς

136. *κειρόμενοι*: impf. partic. describing (like the impf. *ἐπέβαλλον*) the simultaneous action of many; see on 120. — *κάρη ἔχε*: cf. Ω 724.

137. *πέμπ' Ἀιδόσδε*: *was giving him escort to* (the house of) *Hades*, in accordance with the idea contained in 73–76, that it was not until after burial that the dead were allowed to enter Hades. For this use of *πέμπειν*, cf. *πέμπε δέ μιν πομποῖσιν ἄμα κραιπνοῖσι φέρεσθαι*, | *Τῆνυ καὶ Θανάτῳ* Π 681 f.

138. First half-verse as in Σ 520. — *πέφραδε* (second aor.): *pointed out to them*; *sc. καταθεῖναι*. Cf. 126.

139. *οἱ*: i.e. Patroclus, the obj. of *κάτθεσαν*. — *μενοεικέα* (cf. T 144): *a plentiful supply*, — frequent as epithet of a meal.

140. This verse occurs in the *Iliad* here and in 193 only, but is frequent in the *Odyssey* as a transitional formula. — *ἄλλ' ἐνόησε*: *conceived another thought*.

141. First half-verse as in 194; cf. *στὰς δ' ἀπάνευθε μάχης* P 192. — *ξανθὴν*: cf. *Athena ξανθῆς δὲ κόμης ἔλε Πηλείωνα* A 197.

142. *Σπερχειῷ*: an important river in southern Thessaly. It was custom-

ary to offer to the river-gods, as *κουροτρόφοι* (i.e. *nourishers* and *fosterers of youths*), the hair of youths as a token of gratitude for the life which they had fostered up to manhood. A peculiarly close relation existed between the Spercheius and the house of Peleus, as appears from *Μενέσθιος* . . . υἱὸς Σπερχεῖο . . . *ὃν τέκε Πηλῆος θυγάτηρ καλὴ Πολυδῶρη* Π 173 ff. — *τρέφε*: impf. of an action continuing up to the moment of the narrative (*ἀπεκείρατο*). In English the plpf. (in the ‘progressive’ form) would be used. — *τηλεθώσαν* (proleptic and predicative): *to a luxuriant growth*.

143. First half-verse as in A 403 and elsewhere; for the second, cf. *λεύσων ἐπὶ οἴνοπα πόντον* E 771. — *ἰδὼν* (aor.): *directing his glance over the sea toward his home*, as he is addressing the river-god of his native country.

144. *ἄλλως*: *in vain, with other thoughts than have been realized*. See 149. Cf. *ἄλλως* . . . *ἄνδρες ἀλῆται* (vagrants) *ψεύδονται* ξ 124 f. — *σοί γε*: *soi* is emphasized in contrast with the thought in 149. — *ἡρήσατο*: *prayed*, (and since the prayer included a vow) *vowed*, in return for the safety of his son.

- 145 κείσε με νοστήσαντα φίλην ἐς πατρίδα γαίαν
 σοί τε κόμην κέρεειν ῥέξειν θ' ἱερὴν ἑκατόμβην,
 πεντήκοντα δ' ἔνορχα παρ' αὐτόθι μῆλ' ἱερεύσειν
 ἐς πηγάς, ὅθι τοι τέμενος βωμός τε θυήεις.
 ὧς ἡρᾶθ' ὁ γέρων, σὺ δέ οἱ νόον οὐκ ἐτέλεσσας.
 150 νῦν δ', ἐπεὶ οὐ νέομαι γε φίλην ἐς πατρίδα γαίαν,
 Πατρόκλῳ ἥρωι κόμην ὀπάσαιμι φέρεσθαι."
 ὧς εἰπὼν ἐν χερσὶ κόμην ἐτάριοι φίλοιο
 θῆκεν, τοῖσι δὲ πᾶσιν ὑφ' ἱμερον ὥρσε γόοιο.
 καὶ νύ κ' ὀδυρομένοισιν ἔδν φάος ἡελίοιο,

145. First half-verse as in δ 619, ο 119.

146. ῥέξειν κτλ.: cf. ῥέξει θ' ἱερὰς ἑκατόμβας γ 144, ῥέξης θ' ἱερὰς ἑκατόμβας δ 478. — ἑκατόμβην: not in its literal sense. Cf. πεντήκοντα and μῆλα 147, and Ψ 864, 873.

147. ἔνορχα (here only): cf. 'let him offer a male without blemish' *Leviticus* i. 3. — παρὰ (adv.): at your side, on your banks. — αὐτόθι: on the spot, defined by the following verse.

148. ἐς πηγάς: sc. so that the blood might flow into the springs. Cf. τὰ δὲ μῆλα λαβὼν ἀπεδειροτόμῃσα | ἐς βόθρον λ 35 f., and σφάζαντες κάπρον εἰς ἀσπίδα Xen. *Anab.* ii. 2. 9. — Second half-verse as in Θ 48, θ 363.

149. νόον: thought, purpose. Cf. νόον (plan) ἄλλος ἀμείνονα τοῦδε νοήσει I 104.

150 = Σ 101. — νῦν δὲ (with ὀπάσαιμι 151): but now, in contrast with the thought contained in the prayer of Peleus just mentioned. See on Φ 281. — νέομαι γε: the emphasis on the pred. in a causal sentence marks the statement as a fact, and consequently decisive for the result. Cf. μῆτερ, ἐπεὶ

μ' ἔτεκές γε μυννθάδιον A 352. — Achilles has slain Hector, and therefore knows that his own death is not far off. Cf. the words of Thetis to her son, αὐτίκα γάρ τοι ἔπειτα μεθ' Ἑκτορα πότμος ἐτοῖμος Σ 96. This fact lends unusual pathos to the present scene.

151. ὀπάσαιμι: opt. of wish, of an action whose fulfilment the speaker has directly in mind. ὀπάσειν is used with φέρεσθαι, as elsewhere διδόναι φέρεσθαι (cf. Φ 120), in the sense "to give to one departing for Hades, to take with him."

152. Cf. ὧς εἰπὼν ἐν χερσὶ τίθει A 446.

153. Cf. 14, 108.

154-191. The funeral pile is raised and kindled. Achilles promises Patroclus that he will give Hector's body to the dogs.

154 = π 220, φ 226, ψ 241 (almost).

— ὀδυρομένοισιν ἔδν: in this combination the aor. denotes the close of the action which the pres. partic. depicts as continuing and in the course of which the aor. intervenes. "They would have kept up their lament until the going down of the sun." For the dat., cf. 109.

- 155 εἰ μὴ Ἀχιλλεὺς αἰψὺ Ἀγαμέμνονι εἶπε παραστάς·
 “Ἀτρεΐδῃ, σοὶ γάρ τε μάλιστά γε λαὸς Ἀχαιῶν
 πείσονται μύθοισι· γόοιο μὲν ἔστι καὶ ἄσαι,
 νῦν δ’ ἀπὸ πυρκαϊῆς σκέδασον καὶ δεῖπνον ἄνωχθι
 ὄπλεσθαι· τάδε δ’ ἀμφὶ πονησόμεθ’, οἷσι μάλιστα
 160 κηδεὸς ἔστι νέκυς· παρὰ δ’ οἱ τ’ ἀγοὶ ἄμμι μενόντων.”
 αὐτὰρ ἐπεὶ τό γ’ ἄκουσεν ἀναξ ἀνδρῶν Ἀγαμέμνων,
 αὐτίκα λαὸν μὲν σκέδασεν κατὰ νῆας εἵσας,
 κηδεμόνες δὲ παρ’ αὐθι μένον καὶ νῆεον ὕλην,
 ποίησαν δὲ πυρὴν ἐκατόμπεδον ἔνθα καὶ ἔνθα,

155. Cf. *ei μὴ ἄρ’ Αἰνεία τε καὶ Ἑκτορι εἶπε παραστάς* | . . . “*Ελένος* Z 76 f. — It appears that beside those who brought the wood from Ida (128), the Myrmidons also are present (129 ff.), as well as the rest of the army (156) with their leaders (160).

156. γάρ τε (*namque*): the following clause gives the reason why Achilles addresses his request (158) to Agamemnon, while γόοιο . . . ἄσαι 157 prepares the way for the request itself. — μάλιστα: *most willingly*. — λαός: collective noun with pl. verb (*πείσονται* 157). Cf. *λαὸς ἐρήτυθεν* B. 99, *ὥς φάσαν ἡ πληθὺς* B 278, *ἡ πληθὺς* . . . *ἀπονέοντο* O 306, *λαὸς* . . . *Τρωϊκός, ὥς εἶδοντο* P 723 f.

157. πείσονται μύθοισι: expresses a single idea (cf. *dicto audientem esse*) governing the dat. σοὶ 156. Cf. *πῶς τίς τοι* . . . *ἔπεισιν πείσεται* A 150, *εἰ δέ μοι οὐκ ἐπέεσσ’ ἐπιπείσεται* O 162. — καὶ ἄσαι: *be sated also*, in contrast with a possible inclination to give themselves up to further laments (*γῶν τέρπεσθαι*). Cf. *ἄλλοτε μὲν τε γῶν φρένα τέρπομαι, ἄλλοτε δ’ αὖτε | παύομαι· αἰψὺν δὲ κόρος κρυεροῖο γόοιο* δ 102 f.

158. σκέδασον . . . ὄπλεσθαι (159): as in T 171 f., where see note. — σκέδασον: *sc. λαόν*.

159. τάδε: “the duty before us,” i.e. the burning of the corpse. — ἀμφί: separated from its verb, perhaps to make a caesura in the third foot. — οἷσι μάλιστα κηδεὸς ἔστι (160): i.e. we, the Myrmidons, particularly those most closely associated with Patroclus. Cf. *κηδεμόνες* 163, *κηδεῖους* T 204.

160. κηδεός: here only, for *κηδεῖος*. — παρὰ (adv.): *besides*. — οἱ (rel. as in T 43): *sc. εἶσιν*. — ἀγοί: *chiefs* of the other tribes.

161. The first half-verse is a common formula; cf. T 318, φ 377.

162. Cf. T 171.

163. κηδεμόνες (only here and 674): refers here to the Myrmidons in general (see on 159), so far as the duty rested upon them, since in 139 it is said of them in general *νῆεον ὕλην*. The poet passes over, as a matter of course, the fact that the other chiefs remained, as requested by Achilles 160.

164. ποίησαν: the aor. marks the conclusion of the action, after the de-

- 165 ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν ἀχνύμενοι κῆρ.
πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἔλικας βούς
πρόσθε πυρῆς ἔδερόν τε καὶ ἄμφεπον· ἐκ δ' ἄρα πάντων
δημὸν ἐλὼν ἐκάλυψε νέκυν μεγάρθυμος Ἀχιλλεύς
ἐς πόδας ἐκ κεφαλῆς, περὶ δὲ δρατὰ σώματα νήει.
- 170 ἐν δ' ἐτίθει μέλιτος καὶ ἀλείφατος ἀμφιφορῆας,
πρὸς λέχεα κλίνων· πίσυρας δ' ἐριαύχενας ἵππους
ἐσσυμένως ἐνέβαλλε πυρῇ μεγάλα στεναχίζων.
ἐννέα τῷ γε ἄνακτι τραπεζῆς κύνες ᾔσαν·
καὶ μὲν τῶν ἐνέβαλλε πυρῇ δύο δειροτομήσας,

scriptive imperfects. See on 154. — **ἐκατόμπεδον** (here only): a still larger pile was sometimes erected by the Scythians (Hdt. iv. 62) in honor of their war-god, — **δοσσον** τ' ἐπὶ σταδίους τρεῖς μῆκος καὶ εὐρος. Cf. *ingentem struxere pyram* Verg. *Aen.* vi. 215. — **ἔνθα καὶ ἔνθα**: in length and breadth. Cf. *πυγούσιον* (a cubit) *ἔνθα καὶ ἔνθα* κ 517, πολλὸς . . . ἔνθα καὶ ἔνθα H 156.

165. **ἐν** . . . **θέσαν**: as in Ω 787; cf. *νεκροὺς πυρκαϊῆς ἐπενήγεον ἀχνύμενοι κῆρ* H 428. — **νεκρὸν**: still lying on the λέχεα (cf. 171).

166 = I 466. — **καὶ εἰλίποδας κτλ.**: see on Φ 448.

167. Cf. *τὸν δέρον ἀμφὶ θ' ἔπον* H 316.

168. **δημὸν**: observe the accent.

169. First half-verse as in Σ 353. Cf. *ἐκ κεφαλῆς εἰλυτο διαμπερὲς ἐς πόδας ἄκρους* Π 640. — **περὶ**: adv. — **δρατὰ**: here only; equiv. to *δαρτά*, from *δέρω*, *flay*. — **σώματα**: sc. of the sheep and cattle (166).

170. **ἐν**: *thereon*, equiv. to *ἐν πυρῇ ὑπάτῃ* 165. — **μέλιτος** . . . **ἀμφιφορῆας**: as libations in honor of the dead. Cf. *χεόμεν* . . . *πρῶτα μελικρήτῳ*,

μετέπειτα δὲ ἡδέει οἶνῳ, | *τὸ τρίτον αἶθ' ὕδατι* λ 26 ff., *καλεῶ δ' ἐν τ' ἐσθῆτι θεῶν καὶ ἀλείφατι πολλῷ* | *καὶ μέλιτι γλυκερῷ* ω 67 f. — **ἀλείφατος**: fat of animals, not oil.

171. **κλίνων**: the *ἀμφιφορῆας* were therefore of the pointed kind, tapering at the bottom and unable to stand alone. — **πίσυρας**: Aeolic for *τέσσαρας*. — **ἐριαύχενας ἵππους**: as in K 305, P 496, Σ 280.

172. **ἐνέβαλλε**: sc. after killing them. Herodotus (iv. 71, 72) describes a similar custom at royal funerals among the Scythians.

173. **τῷ γε ἄνακτι**: i.e. Achilles. — **τραπεζῆς κύνες**: see on X 69.

174. **καὶ (also)**: const. with τῶν. — **μὲν**: *verily*, emphasizing this statement as a special proof of his loving care for the dead. See HA. 1037, 11, with note on X 13, and cf. *καὶ μὲν τοῖσιν (such heroes as Pirithoüs, etc.) ἐγὼ μεθομιλεῶν* A 269. The horses and dogs, as well as the Trojan youths, were for Patroclus's service in the lower world. The same custom prevailed among the ancient Germans, and the North American Indians.

- 175 δώδεκα δὲ Τρώων μεγαθύμων υἱέας ἐσθλοὺς
χαλκῷ δηϊῶν· κακὰ δὲ φρεσὶ μῆδετο ἔργα.
ἐν δὲ πυρὸς μένος ἦκε σιδήρεον, ὅφρα νέμοιτο·
ῥμωξέν τ' ἄρ' ἔπειτα φίλον τ' ὀνόμηνεν ἑταῖρον·
“χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Ἀίδαο δόμοισιν·
180 πάντα γὰρ ἤδη τοι τελέω, τὰ πάροιθεν ὑπέστην.
δώδεκα μὲν Τρώων μεγαθύμων υἱέας ἐσθλοὺς
τοὺς ἅμα σοὶ πάντας πῦρ ἐσθίει· Ἔκτορα δ' οὐ τι
δώσω Πριαμίδην πυρὶ δαπτέμεν, ἀλλὰ κύνεσσιν.”
ὥς φάτ' ἀπειλήσας· τὸν δ' οὐ κύνες ἀμφεπένοντο,
185 ἀλλὰ κύνας μὲν ἄλαλκε Διὸς θυγάτηρ Ἀφροδίτη
ἦματα καὶ νύκτας, ῥοδόεντι δὲ χρίεν ἐλαίω

175. See on 22 f. — υἱέας: sc. ἐνέ-
βαλλε. — The imitation of this scene
by Vergil is less suited to the mild
character of Aeneas; cf. *vinxerat
et post terga manus, quos mit-
teret umbris | inferias, caeso
sparsurus sanguine flammam*
Verg. *Aen.* xi. 81 f.

176. First half-verse as in A 153,
P 566; second, as in Φ 19, where see
note. — δηϊῶν: describes the repeated
action, as in 120, 136. — κακὰ . . .
ἔργα: refers back to δηϊῶν. The poet
rarely passes judgment on the actions
of his characters. His words here
seem to show a consciousness that
the standard of moral feeling had
advanced since the heroic period.
Cf. X 395.

177. ἐν δὲ πυρὸς κτλ.: cf. Ω 787,
and *νηυσὶν ἐνέτε θεσπιδαῖς πῦρ* M 441.
— πυρὸς μένος: as in 238, Z 182, P 565.
— σιδήρεον: i.e. *relentless*. Cf. *σιδήρειος
δρυμαγδός* P 424. In like manner, fire
is often called ἀκάματον (cf. 52). —
νέμοιτο: see on 182.

178 = K 522, Ω 591. — ὀνόμηνεν:
called by name.

179 f. = 19 f. — χαῖρε: as in 19.

181 = 175.

182. τοὺς: resumes with emphasis
the foregoing object. Cf. *κούρην, ἣν
ἄρα μοι γέρας ἔξελον . . . τὴν ἂψ ἐκ χει-
ρῶν ἔλετο* Π 56 ff., where in like man-
ner an acc. placed first is resumed by
τὴν. — ἐσθίει: used of fire here only.
Cf. νέμοιτο 177, δαπτέμεν 183.

183. δώσω πυρὶ: *will give over to
the flames*. — Πριαμίδην: contrast
Πρίαμος with ἴ. § 41 g. — δαπτέμεν
(inf. of purpose): used elsewhere of
beasts of prey, but here (under the in-
fluence of κύνεσσιν following) of fire.

184. First half-verse as in Φ 161.
— οὐ: *by no means*, since its position
is emphatic, to point the contrast with
the foregoing threat. — ἀμφεπένοντο:
used of the fishes, with similar sar-
castic effect, in Φ 203.

185. Cf. X 348.

186. ἦματα καὶ νύκτας: see on X
432. The present order appears also

- ἀμβροσίῳ, ἵνα μή μιν ἀποδρύφοι ἐλκυστάζων.
 τῷ δ' ἐπὶ κυάνεον νέφος ἤγαγε Φοῖβος Ἀπόλλων
 οὐρανόθεν πεδίοις, κάλυψε δὲ χώρον ἅπαντα,
 190 ὅσσον ἐπεῖχε νέκυς, μὴ πρὶν μένος ἡελίοιο
 σκῆλει' ἀμφὶ περὶ χροᾶ ἵνεσιν ἡδὲ μέλεσσιν.
 οὐδὲ πυρὴ Πατρόκλου ἐκαίετο τεθνηῶτος·
 ἔνθ' αὖτ' ἄλλ' ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·
 στὰς ἀπάνευθε πυρῆς δοιοῖς ἡρᾶτ' ἀνέμοισιν,
 195 Βορρῇ καὶ Ζεφύρῳ, καὶ ὑπέσχετο ἱερὰ καλὰ·
 πολλὰ δὲ καὶ σπένδων χρυσέῳ δέπαϊ λιτάνευεν
 ἐλθέμεν, ὅφρα τάχιστα πυρὶ φλεγεθόιατο νεκροὶ
 ὕλη τε σεύαιτο καήμεναι. ὠκέα δ' Ἴρις

in κ 142. — *ροδόεντι*: *fragrant with roses*. *ρόδον* (*rose*) does not occur in Homer, and *ροδοίς* here only, but *ροδοδάκτυλος* is frequent.

187. *ἵνα . . . ἐλκυστάζων* (sc. Ἀχιλλεύς): as in Ω 21, where the verse is more appropriate to the context. — *ἀποδρύφοι* (aor.): cf. *βραχίονα δουρὸς ἀκωκῇ δρύψ' ἀπὸ μυώνων* (*muscles*) II 323 f.

188. *τῷ δέ*: dat. of advantage, i.e. for the protection of the corpse. — *ἐπὶ ἤγαγε* (*brought and spread over*): sc. Apollo, as sun-god.

189. *οὐρανόθεν πεδίοις*: *from heaven to earth*. See on X 309. Cf. (in the 'tug-of-war' to which Zeus challenges the other gods) *ἀλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν πεδίοις* | *Ζῆν' ὑπατον μῆστωρα* Θ 21 f.

190. *ἐπεῖχε*: cf. 238, Φ 407. — *πρὶν*: *before the (proper) time, too soon*, as in Ω 800. — *μένος ἡελίοιο*: as in κ 160.

191. *σκῆλει*: here only. — *ἀμφὶ περὶ* (adv.): *round about*; cf. Φ 10. — *χροᾶ*: obj. of *σκῆλει*. It is more

closely defined by the locative datives following.

192-225. *Since the funeral pile will not burn, Achilles calls on Boreas and Zephyrus to fan the flames, and they come in response to the summons of Iris. Achilles pours libations in honor of Patroclus the whole night through.*

192. *οὐδὲ ἐκαίετο*: neg. impf. of 'resistance to effort' (converse of the conative impf.), *would not burn*.

193 = 140.

194. First half-verse as in 141. — *ἀπάνευθε*: turning toward the sea, whence the winds came. Cf. 214.

195. *Βορρῇ καὶ Ζεφύρῳ*: combined as in I 5. *Ζέφυρος*, in Homer, is the wind from the west and northwest.

196. *πολλὰ* (*earnestly*): const. with *λιτάνευεν*. — *σπένδων δέπαϊ*: cf. *σπένδοντας δεπάσσειν* η 137.

197. *νεκροί*: i.e. all those mentioned in 171-175, as well as that of Patroclus.

198. *ὕλη*: as in 139, 163. — *τέ*: for the quantity, see § 41 j a. — *σεύαιτο*

- ἀράων αἰούσα μετάγγελος ἦλθ' ἀνέμοισιν.
 200 οἱ μὲν ἄρα Ζεφύροιο δυσσαέος ἀθρόοι ἔνδον
 εἰλαπίνην δαίνυντο· θέουσα δὲ Ἴρις ἐπέστη
 βηλῶ ἐπὶ λιθέω. τοὶ δ' ὡς ἴδον ὀφθαλμοῖσιν,
 πάντες ἀνήξαν κάλεόν τέ μιν εἰς ἑ ἕκαστος·
 ἢ δ' αὖθ' ἔξεσθαι μὲν ἀνήγατο, εἶπε δὲ μῦθον·
 205 "οὐχ ἔδος· εἰμι γὰρ αὐτὶς ἐπ' Ὀκεανοῖο ῥέεθρα,
 Αἰθιοπῶν ἐς γαῖαν, ὅθι ῥέζουσ' ἐκατόμβας
 ἀθανάτοις, ἵνα δὴ καὶ ἐγὼ μεταδαίσομαι ἱρῶν.
 ἀλλ' Ἀχιλεὺς Βορέην ἦδὲ Ζέφυρον κελαδεινὸν
 ἐλθέμεν ἀράται, καὶ ὑπίσχεται ἱερὰ καλὰ,

καίμεναι (aor.): (*should set itself in motion*) *should begin to burn*. Cf. Φ 601, and *σεύαιτο διώκειν* P 463. — *ὠκέα δ' Ἴρις*: cf. *διέπτατο ὠκέα Ἴρις* O 172. — Iris voluntarily assumes the part of messenger, as a special mark of honor, to assist the son of Thetis.

199. ἀράων αἰούσα: as in O 378. — *μετάγγελος*: occurs here and O 144 only.

200. οἱ μὲν: i.e. all the winds. — *Ζεφύροιο δυσσαέος*: as in μ 289. Zephyrus is always a stormy and dangerous wind in Homer, except in δ 567. — *ἔνδον*: see on T 13.

202. βηλῶ: used only of the dwellings of the gods. Cf. *ῥῖψε ποδὸς τεταγὼν ἀπὸ βηλοῦ θεσπεσίῳ* A 591.

203. πάντες ἀνήξαν: as in O 86, where the gods rise at the approach of Hera. Cf. *θεοὶ δ' ἅμα πάντες ἀνέστησαν*, at the entrance of Zeus (A 533). — For the second half-verse, cf. *εἰς ἑ καλεσσάμενος* χ 436.

204. Second half-verse as in A 647.

205. οὐχ ἔδος (as in A 648): "I

cannot sit." — ἐπ' Ὀκεανοῖο ῥέεθρα, | Αἰθιοπῶν ἐς γαῖαν (206): the Aethiopians were favorites of the gods because of their justice and piety. Cf. *Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας* | *χθιζὸς ἔσθῃ κατὰ δαῖτα* A 423 f. For their location, cf. *Αἰθίῳπας τοὶ διχθὰ δεδαλαται, ἔσχατοι ἀνδρῶν*, | *οἱ μὲν δυσόμενον Ὀπείριον (setting sun) οἱ δ' ἀνώντος* α 23 f. Herodotus (iii. 22) gives an amusing picture of the naïve simplicity of the Aethiopians of the sixth century B.C., and their indifference to Persian luxury.

207. ἵνα δὴ: cf. ἢ ἵνα δὴ . . . *νίκην δῶς* H 26. δὴ indicates that this purpose of hers is what would naturally be expected. It can hardly be translated into English. — *μεταδαίσομαι*: const. with part. gen. after the analogy of verbs of tasting. The prep. is const. with the idea of *ἀθανάτοις* (*among them*).

208. Ζέφυρον κελαδεινόν: cf. *Ζέφυρον κελάδοντ' ἐπὶ οἴνοπα πόντον* β 421.

209. ὑπίσχεται: equiv. to *ὑπισχεῖται* (which does not occur in Homer).

- 210 ὄφρα πυρὴν ὄρσητε καήμεναι, ἧ ἔνι κείται
 Πάτροκλος, τὸν πάντες ἀναστενάχουσιν Ἀχαιοί."
 ἧ μὲν ἄρ' ὥς εἰποῦς' ἀπεβήσето, τοὶ δ' ὄρέοντο
 ἡχῇ θεσπεσίῃ, νέφεα κλονέοντε πάροιθεν.
 αἴψα δὲ πόντον ἱκανον ἀήμεναι, ὦρτο δὲ κῦμα
 215 πνοιῇ ὑπο λιγυρῇ· Τροίην δ' ἐρίβωλον ἰκέσθην,
 ἐν δὲ πυρῇ πεσέτην, μέγα δ' ἴαχε θεσπιδαῆς πῦρ.
 παννύχιοι δ' ἄρα τοί γε πυρῆς ἄμυδις φλόγ' ἔβαλλον
 φυσῶντες λιγέως· ὁ δὲ πάννυχος ὠκύς Ἀχιλλεὺς
 χρυσέου ἐκ κρητῆρος, ἐλὼν δέπας ἀμφικύπελλον,
 220 οἶνον ἀφυσσόμενος χαμάδις χέε, δεῦε δὲ γαίαν,

210. ὄρσητε: rouse, fan. Const. with καήμεναι. Cf. 198.

212. Cf. ἧ μὲν ἄρ' ὥς εἰποῦς' ἀπέβη πῶδας ὠκέα Ἴρις Σ 202. — ὄρέοντο: so the Greeks, after the harangue of Agamemnon, ἀνστάντες δ' ὄρέοντο B 398.

213. ἡχῇ θεσπεσίῃ: frequent formula at beginning of verse. — κλονέοντε πάροιθεν: cf. Γ 492, and πρὸ ἔθεν κλονέοντα E 96.

214. πόντον: i.e. the Thracian sea 230. — ἱκανον ἀήμεναι: there is no exact analogy for this combination, for in such phrases as βῆ ἰέναι, ὦρτο πέτεσθαι N 62, ἦκε φέρεσθαι Φ 120, ἔβαν ἠέσθαι Ψ 229, the governing verb implies the beginning of motion. Hence we must translate *they came to the sea so as to blow upon it*. — The dactylic movement of this verse is expressive.

215. First half-verse as in N 590. For the second, cf. ται δ' ὅτε δὴ Τροίην ἐρίβωλον ἱκόντο Σ 67.

217. τοί: emphasized by γέ on account of the following contrast, ὁ δὲ 218. — ἀμυδις (cf. ἀμα): at once,

though from different sides. — ἔβαλλον: smote. Cf. jactare flammam.

218. φυσῶντες λιγέως ("with loud-roaring blows"): closely connected in thought with ἔβαλλον. — On this whole description, cf. ὥς δ' ἄνεμοι δύο πόντον ὀρίνετον ἰχθυόεντα, | Βορρῆς καὶ Ζέφυρος, τῷ τε Θρήκηθεν ἄητον, | ἐλθόντ' ἐξαπίνης· ἀμυδις δέ τε κῦμα κελαινὸν | κορβύεται (billows up) I 4-7.

219. Second half-verse as in I 656. — ἀμφικύπελλον: two handled, i.e. with handles on both sides; used only as epithet of δέπας. On this libation, cf. vinaque fundebat pateris, animamque vocabat | Anchisae magni Verg. Aen. v. 98 f.

220. οἶνον ἀφυσσόμενος: pres. partic. in iterative sense, since the drawing and pouring continued in constant alternation. See on 120, 136, and cf. ἀφυσσόμενοι δεπάεσσιν ἔκχεον (in ratifying the truce) Γ 296 f., ἀφυσσόμενοι λείβον μελιγδέα οἶνον K 579. — χαμάδις . . . γαίαν: so when the Cyclops dashed the comrade of Odysseus upon the earth, ἐκ δ' ἐγκέφαλος χαμάδις ῥέε, δεῦε

- ψυχὴν κικλήσκων Πατροκλῆος δειλοῖο.
 ὡς δὲ πατὴρ οὐ παιδὸς ὀδύρεται ὅστέα καίων,
 νυμφίου, ὃς τε θανὼν δειλοὺς ἀκάχησε τοκῆας,
 ὧς Ἀχιλεὺς ἐτάριοι οὐδύρετο ὅστέα καίων,
 225 ἐρπύζων παρὰ πυρκαϊῇν ἀδινὰ στεναχίζων.
 ἦμος δ' Ἐωσφόρος εἰσι φόως ἐρέων ἐπὶ γαίαν,
 ὃν τε μέτα κροκόπεπλος ὑπεῖρ ἅλα κίνδυναι Ἥως,
 τῆμος πυρκαϊῇ ἐμαραίνεται, παύσατο δὲ φλόξ.

δὲ γαίαν ι 290. — **χαμάδις**: because the home of the dead was below (in the lower world). — **δεῦε δὲ γαίαν** (as in N 655, φ 119): a paratactic clause of result having for subj. the obj. of the preceding clause (οἶνος).

221. Notice the solemn movement of this purely spondaic verse. But one other such verse is found in the *Iliad* (B 544), and four in the *Odyssey*. See § 39 c. On the other hand, this same scene contains two extraordinary series of dactyls, 135–139, 166–170.

222. First half-verse as in π 17. — **οὐ παιδός**: const. with ὅστέα (and so ἐτάριοι 224).

223. **νυμφίου**: just married. In emphatic position, since this circumstance increases the pain of the loss; for he was just beginning his active life, and on him would depend the hope for the continuance of the race. So of Rhexenor τὸν μὲν ἄκουρον ἐόντα βάλ' ἀργυρότοξος Ἀπόλλων | νυμφίον η 64 f. — **δειλοῦς**: proleptic.

225. **ἐρπύζων**: (crawling) moving sadly. The word occurs nowhere else in the *Iliad*, but is used twice in the *Odyssey*, of the aged Laertes tottering about his vineyard (α 193), and of Odysseus left alone on the shore of

Ithaca ἐρπύζων παρὰ θίνα πολυφλοίσβοιο θαλάσσης | πόλλ' ὀλοφυρόμενος ν 220 f. — **ἀδινὰ στεναχίζων** (as in ω 317): subord. to ἐρπύζων.

226–257. On the next morning the bones of Patroclus are collected and the funeral mound reared.

226. **Ἐωσφόρος**: Lucifer. This is strictly an Attic form and occurs nowhere else in Homer. — **εἰσι** (as in X 27, 317): rises. — **φόως ἐρέων**: to announce the dawn. So of Ἥως in B 49; cf. ἀστήρ . . . ἐρχεται ἀγγέλλων φάος ἡοῦς ἡριγενεῖς ν 93 f. — **ἐπὶ γαίαν** (with ἐρέων): over the earth, by the spreading of its beams.

227. Cf. Ἥως μὲν κροκόπεπλος ἐκιδνατο πᾶσαν ἐπ' αἶαν Θ 1 (= Ω 695). — **κροκόπεπλος**: the personification implied in this word is not maintained in κίνδυναι. — **ὑπεῖρ ἅλα** (as in Ω 13): from these words Bergk inferred that the poet of this book lived, not on the west coast of Asia Minor, but on an island, e.g. Crete or Chios. — **κίνδυναι Ἥως**: cf. ὅσον τ' ἐπικίνδυναι ἥως H 451, 458.

228. **ἐμαραίνεται** (impf.): gradually burned out. Cf. et flamma quievit Verg. *Aen.* vi. 226. — **φλόξ**: the gleaming flame (cf. φλόξ ἐμαράνηθαι I 212), while πῦρ refers to fuel burning.

- οἱ δ' ἄνεμοι πάλιν αὖτις ἔβαν οἰκόνδε νέεσθαι
 230 Θρηίκιον κατὰ πόντον· ὁ δ' ἔστενεν οἴδματι θύων.
 Πηλεΐδης δ' ἀπὸ πυρκαϊῆς ἐτέρωσε λιασθεὶς
 κλίνθη κεκμηώς, ἐπὶ δὲ γλυκὺς ὕπνος ὄρουσεν.
 οἱ δ' ἄμφ' Ἀτρεΐωνα ἀολλέες ἡγερέθοντο·
 τῶν μιν ἐπερχομένων ὄμαδος καὶ δοῦπος ἔγειρεν.
 235 ἔξετο δ' ὀρθωθεὶς καὶ σφεας πρὸς μῦθον ἔειπεν·
 "Ἀτρεΐδη τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,
 πρῶτον μὲν κατὰ πυρκαϊὴν σβέσατ' αἴθοπι οἴῳ

229. πάλιν αὖτις: *back again*. Cf. οὐ θήν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγήμεν | νεκείναι βασιλῆας B 276 f. πάλιν is really local in meaning (*retro*). — Second half-verse as in ξ 87.

230. Θρηίκιον: the home of the winds was in Thrace; cf. I 5 (quoted on 218). — κατὰ πόντον: *over (down) the sea*. Cf. ἐρχόμενον κατὰ πόντον Δ 276. — ὁ δέ: *i.e. πόντος*. — οἴδματι θύων: as in φ 234, where see note.

231. ἐτέρωσε λιασθεὶς: cf. νόσφι λιασθεὶς A 349. — ἐτέρωσε: *aside, apart*.

232. κλίνθη: *lay down*. Cf. ἔντεα . . . καλὰ . . . κέκλιτο K 471 f. — ἐπὶ ὄρουσεν: (*leaped upon*) *fell upon him*, a strong metaphor to express the overpowering force with which exhausted nature asserted her rights. Cf. ὅτε οἱ γλυκὺς ὕπνος | λυσίμελ' ἔπ' ὄρουσε ψ 342 f.

233. First half-verse as in B 445; second, as in γ 412, λ 228. — οἱ δέ: *but the others, i.e. the other chieftains, who, according to 160, had remained beside the funeral pile, but afterward had taken their departure, probably at the approach of night (though their departure is not mentioned by the poet). A new day now begins in the*

narrative. — ἄμφ' Ἀτρεΐωνα: *const. with ἡγερέθοντο*. Cf. T 303, and ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγερέθονται Γ 231. — ἀολλέες: *in a body*, proleptic predicate. — ἡγερέθοντο: *assembled gradually in Agamemnon's tent*. This verb is formed from the stem ἀγερ- (*ἀγείρω*), with a connecting vowel (ε), and a combining consonant (θ). These verbs in -θω generally express continuance or repetition.

234. τῶν (const. with ὄμαδος καὶ δοῦπος): "the tumult of their voices and the heavy sound of their footsteps." Cf. τῶν δὲ . . . ὄμαδος καὶ δοῦπος ὀρώρειν I 573, κινυμένων δ' ἐτάρων ὄμαδος καὶ δοῦπον ἀκούσας (of the sleeping Elpenor) κ 556.

235. First half-verse as in B 42; second, as in K 140.

236 = H 327, 385; cf. Ἀτρεΐδαι τε καὶ ἄλλοι ἐκνήμιδες Ἀχαιοὶ A 17.

237 = 250, Ω 791. — κατὰ . . . σβέσατο: *extinguished completely*. With this aor. contrast the impf. ἐμαρπαίνο 228. The wine was again offered as a libation to the dead. Cf. postquam conlapsi cineres et flamma quievit, | reliquias vino et bibulam lavere favillam Verg.

- πᾶσαν, ὅπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα
 ὁστέα Πατρόκλοιο Μενoitιάδαο λέγωμεν
 240 εὖ διαγιγνώσκοντες· ἀριφραδέα δὲ τέτυκται·
 ἐν μέσση γὰρ ἔκειτο πυρῇ, τοῖ δ' ἄλλοι ἄνευθεν
 ἐσχατιῇ καίοντ' ἐπιμίξ, ἵπποι τε καὶ ἄνδρες.
 καὶ τὰ μὲν ἐν χρυσῇ φιάλῃ καὶ δίπλακι δημῷ
 θείομεν, εἰς ὃ κεν αὐτὸς ἐγὼν Ἄιδι κεύθωμαι·
 245 τύμβον δ' οὐ μάλα πολλὸν ἐγὼ πονέεσθαι ἄνωγα,
 ἀλλ' ἐπικέκα τοῖον· ἔπειτα δὲ καὶ τὸν Ἀχαιοὶ
 εὐρύν θ' ὑψηλὸν τε τιθήμεναι, οἳ κεν ἐμείο

Aen. vi. 226 f. (at the funeral of Misenus).

238 = Ω 792. — πᾶσαν: i.e. throughout its whole extent; more closely defined by ὅπόσσον . . . μένος. *Cf.* 190.

239. λέγωμεν: *cf.* λέγομεν λεύκ' ὁστέ', Ἀχιλλεῦ, | οὐκ ἐν ἀκρήτῳ καὶ ἀλείφατι ω 72 f.; also ossaque lecta cado texit Corynaeus aeno *Verg. Aen.* vi. 228. *Cf.* also the passage quoted on 237.

240. εὖ διαγιγνώσκοντες: as in 470. *Cf.* ἐνθα διαγνώσκει χαλεπῶς ἦν ἄνδρα ἕκαστον H 424. Why it was possible here is shown in 241 f. — ἀριφραδέα: see on Φ 352.

242. ἐπιμίξ . . . ἄνδρες: *cf.* Φ 16, with note, and for the fact, *cf.* 166, 169, 173 f. The sheep, cattle, and dogs are not noticed here.

243. φιάλη: probably the same as the ἀμφιφορεῖς of 92, and not the saucer-like *cup* of classical times. — δίπλακι δημῷ: a double layer of fat in which the bones were enveloped before being placed in the φιάλη, to keep out air and moisture. *Cf.* κατὰ τε κνίσση ἐκάλυψαν | δίπτυχα ποιήσαντες γ 457 f.

244. Ἄιδι: elsewhere in Homer the lord of the lower world, but here the (later) local signification seems unmistakable; *cf.* X 482, and note on Ψ 76.

245. πολλόν: of extent of space, sc. in breadth and height; *cf.* 247. *Cf.* πολλὸς γάρ τις ἔκειτο (sc. the dead Ereuthalion) παρήγορος ἐνθα καὶ ἐνθα H 156.

246. ἐπικέκα τοῖον: only as large as is customary. This use of τοῖον (probably accompanied with a gesture) does not occur elsewhere in the *Iliad*, but is frequent in the *Odyssey*. *Cf.* ἐς πέλαιος μέγα τοῖον γ 321 (here, too, as elsewhere, in the third foot). X 241 is a somewhat similar, but not identical, use. — καὶ (also): is not to be taken with τόν, but belongs to the whole thought. — Ἀχαιοί: in appos. with the subj. of the imperatival inf. τιθήμεναι 247. See on 83.

247. ἐμείο: const. with δεύτεροι 248, which has the force of a comp. (behind me). — In ω 76–82, Agamemnon in Hades tells Achilles how this wish was fulfilled ἐν τῷ τοι κείται λεύκ' ὁστέα, φαίδιμ' Ἀχιλλεῦ, | μίγδα δὲ Πα-

δεύτεροι ἐν νήεσσι πολυκλήσι λίπησθε."

ὥς ἔφαθ', οἱ δ' ἐπίθοντο ποδῶκεϊ Πηλεΐωνι.

- 250 πρῶτον μὲν κατὰ πυρκαϊῇν σβέσαν αἴθοπι οἶνω,
 ὅσσον ἐπὶ φλόξ ἦλθε, βαθεῖα δὲ κάππεσε τέφρη·
 κλαίοντες δ' ἐτάροιο ἐννέος ὅστέα λευκὰ
 ἄλλεγον ἐς χρυσέην φιάλην καὶ δίπλακα δημόν,
 ἐν κλισίῃσι δὲ θέντες ἐανῶ λιτὶ κάλυψαν.
- 255 τορνῶσαντο δὲ σῆμα θεμειλιά τε προβάλοντο
 ἄμφι πυρὴν· εἴθαρ δὲ χυτὴν ἐπὶ γαίαν ἔχουαν.
 χεύαντες δὲ τὸ σῆμα πάλιν κίον. αὐτὰρ Ἀχιλλεὺς

τρόκλοιο Μενoitιάδαο θανόντος, | . . . ἄμφ' αὐτοῖσι δ' ἔπειτα μέγαν καὶ ἀμόμονα τύμβον | χεύαμεν Ἀργείων ἱερὸς στρατὸς αἰχμητῶν | ἀκτῇ ἐπι προυχούσῃ, ἐπὶ πλατεῖ Ἑλλησπόντῳ.

250 = 237.

251. ἐπὶ ἦλθε: *had extended*; cf. 190, 238. — βαθεῖα (pred.): *deep*. Cf. βαθὺ λήϊον B 147, βαθέης αὐλῆς E 142.

252. ἐννέος: so in P 204 Zeus calls Patroclus Achilles's ἐταῖρον . . . ἐννέα τε κρατερὸν τε, and Menelaus in P 670 f. exhorts the other chiefs νῦν τις ἐννείης Πατροκλῆος δειλοῖο | μνησάσθω· πᾶσιν γὰρ ἐπίστατο μελιχος εἶναι. Cf. Φ 96.

253. See on 243. — ἄλλεγον [ἀνέλεγον] κτλ.: cf. Ω 793 ff.

254 = Σ 352 (with a slight change). — ἐανῶ: *enveloping*. See on Φ 507. — λιτὶ: *linen cloth*. — θέντες . . . κάλυψαν: sc. (as obj.) the urn and bones. — It appears that the bones were not placed at once in the mound, but were kept for a time in the κλισίῃ until the common mound was ready. Cf. ω 76-82 (quoted on 247).

255. τορνῶσαντο: *rounded off* the

mound, so that its base made a circle. In the circumference of this circle the *boundary stones* (θεμειλία) were then placed, to hold in position the earth which was to be heaped up. So of the tomb of Alyattes, king of Lydia, ἡ κρητὶς (foundation) μὲν ἐστὶ λίθων μεγάλων, τὸ δὲ ἄλλο σῆμα χῶμα γῆς Hdt. i. 93.

256. ἄμφι πυρὴν: const. with both preceding verbs. The mound was raised on the spot where the funeral pile had stood. — Second half-verse as in γ 258. — χυτὴν . . . γαίαν: this expression always refers to the funeral mound. Cf. the words of Hector ἀλλά με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτει Z 404.

257-286. *Achilles sets forth prizes for funeral games in honor of Patroclus; first for the chariot-race.*

257 = Ω 801 (with a slight change). — τήν: see on 75. — πάλιν κίον: according to all which goes before, this must refer to the Myrmidons (see on 155, 163), but in 258 λαόν seems to signify the whole host of the Achaeans. The narrative lacks perfect clearness.

- αὐτοῦ λαὸν ἔρυκε καὶ ἵζανεν εὐρὺν ἀγῶνα,
 νηῶν δ' ἔκφερ' ἄεθλα, λέβητάς τε τρίποδάς τε
 260 ἵππους θ' ἡμιόνους τε βοῶν τ' ἵφθιμα κάρηνα
 ἥδ' ἐ γυναικάς ἐυζώνους πολὺν τε σίδηρον.
 ἵππευσιν μὲν πρῶτα ποδώκεσιν ἀγλά' ἄεθλα
 θῆκε γυναικα ἄγεσθαι ἀμύμονα ἔργα ἰδυῖαν
 καὶ τρίποδ' ὠτώνεντα δυωκαϊκοσίμετρον
 265 τῷ πρώτῳ· ἀτὰρ αὖ τῷ δευτέρῳ ἵππον ἔθηκεν
 ἔξετέ' ἀδμήτην, βρέφος ἡμίονον κεύουσιν·

258. αὐτοῦ: i.e. where the funeral rites had taken place. — ἵζανεν: *caused to sit*. Its obj. is λαόν. — εὐρὺν ἀγῶνα (pred. with λαόν): *in a great assembly for games*. Achilles caused them to seat themselves in a great semi-circle, in order to be spectators of the coming contests. ἀγών signified either the company of spectators (as here, cf. 448, 495) or the space between and in front of them, i.e. the arena (cf. 273, 531, 654). For εὐρὺν with ἀγῶνα, cf. εὐρυταν ἀγῶνα (in preparation for the games of the Phaeacians) θ 260.

259-261. This enumeration of prizes is not exhaustive, or strictly in accordance with what follows. The poet simply makes Achilles indicate a sufficient number of objects out of which prizes could be taken.

260. ἵππους: the obj. of a verb which is to be supplied from ἔκφερε. An instance of 'zeugma'; see on 133 and T 243. — βοῶν κάρηνα: the same periphrasis in I 407. Cf. νεκῶν . . . κάρηνα κ 521, and bina boum . . . capita Verg. *Aen.* v. 61 f., as well as the familiar English idiom.

261 = I 366. — πολὺν: *gray*, i.e. simple hardened iron.

262. ποδώκεσιν: this epithet, commonly applied to horses or to warriors on foot, is here transferred to ἵππευσιν. Cf. 287. — ἄεθλα: in pred. appos. with the following objects.

263. θῆκε: cf. θῆκε μέσῳ ἐν ἀγῶνι ω 86. — ἄγεσθαι: adapted to γυναικα just preceding. With τρίποδα 264 the proper word would be φέρεσθαι. — Second half-verse as in I 128, 270, T 245, ω 278 (with a slight change). Skill in handicraft naturally added much to the value of a slave.

264. First half-verse as in 513, the only other occurrence of ὠτώνεντα. — δυωκαϊκοσίμετρον: this number seems to be used to express something extraordinary. So the ship pike of Ajax is said to have been δυωκαϊκοσίπηχυν O 678, and the rock at the door of the Cyclops's cave so large that οὐκ ἂν τὸν γε δύο καὶ εἰκοσ' ἀμαξαί | . . . ἀπ' οὐδὲος ὀχλίσσειαν (μοῦσε) ι 241 f. The μέτρον is probably a somewhat definite fluid measure, but its exact value is unknown.

265. τῷ: see on 75.

266. ἔξετέ' ἀδμήτην: as in 655. The fact that the mare had never been broken to labor enhanced her value,

- αὐτὰρ τῷ τριτάτῳ ἄπυρον κατέθηκε λέβητα
καλόν, τέσσαρα μέτρα κεχανδότα, λευκὸν ἔτ' αὖτως·
τῷ δὲ τετάρτῳ θῆκε δύω χρυσοῖο τάλαντα,
270 πέμπτῳ δ' ἀμφίθετον φιάλην ἀπύρωτον ἔθηκεν.
στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
“Ἀτρεΐδῃ τε καὶ ἄλλοι ἐυκνήμιδες Ἀχαιοί,
ἱππῆας τὰδ' ἄεθλα δεδεγμένα κεῖτ' ἐν ἀγῶνι.
εἰ μὲν νῦν ἐπὶ ἄλλῳ ἀεθλεύοιμεν Ἀχαιοί,
275 ἦ τ' ἂν ἐγὼ τὰ πρῶτα λαβὼν κλισίηνδε φεροίμην·
ἴστε γάρ, ὅσσον ἐμοὶ ἀρετῇ περιβάλλετον ἵπποι·

since it implied that she was in the fresh vigor of youth. — βρέφος: here only. — κνέουσιν: cf. T 117.

267. ἄπυρον: equiv. to ἀπύρωτον
270. — λέβητα: the value of such a caldron, artistically ornamented, is fixed in 885 as equal to that of an ox.

268. τέσσαρα μέτρα κεχανδότα: cf. 741, Ω 192. — λευκὸν ἔτ' αὖτως: still bright as at first.

269. δύω . . . τάλαντα: as this was the fourth prize, the talent of gold must have been of much less value than in later times. So in 751 a half talent of gold is a smaller prize than a fat bull, though cattle were abundant. See on 267, and cf. I 122, where δέκα χρυσοῖο τάλαντα are offered by Agamemnon, with many other articles of value, as gifts to appease Achilles. See on T 244, 247.

270. ἀμφίθετον: two handled. — φιάλην: here a vessel with a large body, and fit to be used in cooking, as appears from ἀπύρωτον.

271 = 456, 657, 706, 752, 801, 830.
— στῇ δ' ὀρθός: equiv. to ἀνέστη.

272 = 658, A 17. — ἐυκνήμιδες: well greaved, with good greaves of bronze. The word is always found in the same position in the verse, occasionally with εταῖροι, but especially as standing epithet of Ἀχαιοί, the two words forming a convenient verse-close after the preferred caesura. § 40 d.

273. δεδεγμένα: awaiting. Cf. the hunter δεδεγμένος ἐν προδοκῇσιν (ambush) Δ 107. — κεῖται: as perf. pass. to θῆκε 263. — ἀγῶνι: see on 258.

274. ἐπὶ ἄλλῳ: in honor of another. Cf. ἐπὶ σοὶ κατέθηκε θεὰ περικαλλέ' ἄεθλα ω 91. — ἀεθλεύοιμεν: opt., though in a condition contrary to fact. See GMT. 438; M. 300 c. In Attic prose, both this verb and φεροίμην 275 would be in the impf. indicative. See on T 90, 273.

275. τὰ πρῶτα: the first prize; cf. 538.

276. ἀρετῇ: in excellence; cf. 374, 571. — περιβάλλετον: are superior, the only instance of this 'absolute' use. For the steeds of Achilles, cf. ἵπποι θ' οἱ φορέεσκον ἀμύμονα Πηλεΐωνα (sc. πολλὰ φέρτατοι ἦσαν) B 770.

- ἀθάνατοί τε γάρ εἰσι, Ποσειδάων δὲ πόρ' αὐτοὺς
πατρὶ ἐμῶ Πηλῆι, ὃ δ' αὖτ' ἐμοὶ ἐγγυάλισεν.
ἀλλ' ἦ τοι μὲν ἐγὼ μενέω καὶ μώνυχες ἵπποι·
280 τοίου γὰρ κλέος ἐσθλὸν ἀπώλεσαν ἡνιόχοιο,
ἡπίου, ὃ σφωιν μάλα πολλάκις ὕγρον ἔλαιον
χαιτῶν κατέχευε, λοέσσας ὕδατι λευκῶ.
τὸν τῷ γ' ἐσταότες πενθείετον, οὐδεὶ δέ σφιν

277. ἀθάνατοι: see on T 2, 400. — Ποσειδάων δὲ πόρ' αὐτοὺς: sc. at the marriage of Peleus to Thetis, when the other gods also brought gifts. See on Φ 162, and cf. τεύχεα . . . καλὰ τὰ μὲν Πηλῆι θεοὶ ὄσαν ἀγλαὰ δῶρα | ἤματι τῷ, ὅτε σε (i.e. Thetis) βροτοῦ ἀνέρος ἐμβαλον εὐνῇ Σ 82–85. For the connection of the two clauses by τέ and δέ, cf. κόμισαι τέ με, δὲ δέ μοι ἵππους E 359, and ἀμφοτέρων, νέκυνας τ' ἀγέμεν, ἕτεροι δέ μεθ' ὕλην H 418.

279. ἀλλ' . . . μενέω: as in T 22. — μὲν: the corresponding δέ appears in 285. — μενέω: agrees with the first and more important subject. Cf. T 149, 194.

280. τοίου: i.e. so excellent. — κλέος ἐσθλὸν . . . ἡνιόχοιο: a periphrasis occurring here only, but see on T 98. The hero Patroclus was the pride of the steeds, as well as of their master.

281. ὕγρον ἔλαιον: an expression

found three times in the *Odyssey*, but only here in the *Iliad*.

282. ὕδατι λευκῶ (as in ε 70): with clear water; i.e. water from a jar or other receptacle. On the other hand, the water of springs, rivers, and the sea is often called μέλαν, on account of the ruffled appearance of the surface. — Patroclus is represented as bestowing special care upon the steeds, almost as if they were warriors returning from battle. Cf. Hector to his horses νῦν μοι τὴν κομίδην ἀποτίκτεον, ἦν μάλα πολλὴν | Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος, | ὅμιν παρ' προτέρουσι μελίφρονα πυρὸν ἔθηκεν Θ 186 ff.

283. πενθείετον: elsewhere πενθέω (without ι). Cf. ἐτελεῖτο [ἐτελεῖτο] A 5. — οὐδεὶ: locative; cf. οὐδεὶ ἐρείσθη H 145. On the grief of the steeds, cf. ἵπποι δ' Αἰακίδαο . . . | κλαῖον, ἐπεὶ δὴ πρῶτα πυθέσθην ἡνιόχοιο | ἐν κοίτῃσι πεσόντος ὕφ' Ἐκτορος ἀνδροφόνου F 426 ff.



χαῖται ἐρηρέδαται, τῷ δ' ἕστατον ἀχυνμένῳ κῆρ.
 285 ἄλλοι δὲ στέλλεσθε κατὰ στρατόν, ὅς τις Ἀχαιῶν
 ἵπποισιν τε πέποιθε καὶ ἄρμασι κολλητοῖσιν."

ὥς φάτο Πηλεΐδης, ταχέες δ' ἱππῆες ἔγερθεν.
 ὦρτο πολὺ πρῶτος μὲν ἄναξ ἀνδρῶν Εὐμήλος,
 Ἀδμήτου φίλος υἱός, ὃς ἵπποσύνη ἐκέκαστο.
 290 τῷ δ' ἐπὶ Τυδείδης ὦρτο κρατερὸς Διομήδης,
 ἵππους δὲ Τρώους ὕπαγε ζυγόν, οὓς ποτ' ἀπηύρα
 Αἰνείαν, ἀτὰρ αὐτὸν ὑπέξεσάωσεν Ἀπόλλων.
 τῷ δ' ἄρ' ἐπ' Ἀτρεΐδης ὦρτο ξανθὸς Μενέλαος

284. ἐρηρέδαται (perf. of a continued position): *are held close to the ground*. The horses constantly drooped their heads; cf. T 405. Second half-verse as in 443. — ἕστατον: *stand motionless*. So in the passage cited on 283 ὡς μένον (sc. ἵπποι) ἀσφαλῆως περικαλλέα δίφρον ἔχοντες, | οὐδεὶ ἐνισκίμψαντε (*resting*) καρῆατα P 436 f.

285. στέλλεσθε: *prepare yourselves*. The middle occurs elsewhere only in ἱστία μὲν στείλαντο A 433.

286. Cf. ἐστεῶν' ἔν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν Δ 366. — κολλητοῖσιν: *well fastened (pinned)*.

287–361. *Five contestants announce themselves for the chariot-race, among them Antilochus, to whom Nestor gives sage advice. They cast lots for places and Achilles points out the goal.*

287. First half-verse as in 651, A 245. — ταχέες: *pred. adj. instead of adv.*; cf. T 276. — ἔγερθεν: *were aroused, i.e. felt themselves moved, by Achilles's exhortation, to take part in the race.*

288 = H 162 (the name only different). — ἄναξ ἀνδρῶν: Eumelus was descended on his mother's side from Poseidon, and on his father's, through

Aeolus, from Zeus. — Εὐμήλος: cf. Εὐμήλος, τὸν ὑπ' Ἀδμήτῳ τέκε δια γυναικῶν | Ἀλκηστis B 714 f.; and for his horses, cf. ἵπποι μὲν μέγ' ἄρισται ἔσαν (after those of Achilles) . . . τὰς Εὐμήλος ἔλαυνε ποδώκεας θρῆντας ὥς, | . . . τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων B 763–766. Cf. the passage quoted on 276.

290 = H 163. — ἐπὶ (const. with τῷ, next after him): does not suffer anastrophe on account of the intervening δέ. — Διομήδης: though he had been wounded in the right foot by Paris (A 369 ff.) only three days before. See on T 47. Ordinary wounds heal quickly in epic poetry.

291. Τρώους: i.e. of Tros, son of Erichthonius. These had been in possession of Aeneas, but had been captured by Diomed (E 222, 323–327, Θ 106 ff.). Cf. T 219–235, with notes.

292. ὑπέξεσάωσεν: this compound here only. For the fact, cf. ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο (sc. Διομήδης) . . . ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων | φράζεο (*take heed*), Τυδείδῃ, καὶ χάζεο (*retire*) E 438 ff.

293. First half-verse as in 355, 401.

- διογενής, ὑπὸ δὲ ζυγὸν ἤγαγεν ὠκέας ἵππους,
 295 Αἶθην τὴν Ἀγαμεμνονέην τὸν ἑόν τε Πόδαργον·
 τὴν Ἀγαμέμνονι δῶκ' Ἀγχισιάδης Ἐχέπωλος
 δῶρ', ἵνα μὴ οἱ ἔποιθ' ὑπὸ Ἴλιον ἡνεμόεσσαν,
 ἀλλ' αὐτοῦ τέρποιτο μένων· μέγα γάρ οἱ ἔδωκεν
 Ζεὺς ἄφενος, ναῖεν δ' ὃ γ' ἐν εὐρυχόρῳ Σικυῶνι·
 300 τὴν ὃ γ' ὑπὸ ζυγὸν ἦγε μέγα δρόμου ἰσχανόωσαν.
 Ἀντίλοχος δὲ τέταρτος εὐτρίχας ὠπλίσασθ' ἵππους,
 Νέστορος ἀγλαὸς υἱὸς ὑπερβύμοιο ἄνακτος
 τοῦ Νηληιάδαο· πυλουργεές δέ οἱ ἵπποι
 ὠκύποδες φέρον ἄρμα. πατήρ δέ οἱ ἄγχι παραστάς
 305 μυθεῖτ' εἰς ἀγαθὰ φρονέων νοέοντι καὶ αὐτῷ·

295. Αἶθην: Sorrel. — Πόδαργον: White-foot. For similar names (from color), cf. T 400.

296. Ἐχέπωλος: this Echepolus (possessor-of-steeds) was said by later story to have been a cousin of Agamemnon. He lived in Sicyon (299), which belonged to the dominions of Agamemnon (cf. B 572), and hence he was bound to join the expedition against Troy (cf. Ω 400).

297. δῶρα: for the pl., cf. T 268. — ἵνα μὴ κτλ.: for the requirement of a fine in lieu of personal service, cf. the case of Euchenor, who had the alternative of paying a fine and dying by disease, or dying at the hands of the Trojans, and chose the latter, — τῷ ῥ' ἄρμα τ' ἀργαλέην θωὴν (fine) ἀλείψεν Ἀχαιῶν | νοῦσάν τε στυγερήν, ἵνα μὴ πάθοι ἄλγεα θυμῷ N 669 f. — ὑπὸ Ἴλιον: beneath the walls of Ilios. Cf. ἀσχιστος δὲ ἀνὴρ (i.e. Thersites) ὑπὸ Ἴλιον ἦλθεν B 216.

298. αὐτοῦ: at home (there, on the spot) in Sicyon (299).

299. Ζεὺς: named as giver of wealth also in καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων B 670. — δ γε: Echepolus. But in 300 δ γε refers to Menelaus.

300. ἰσχανόωσαν: cf. what is said of the fly ἦ τε . . . χροὸς ἀνδρομέοιο | ἰσχανάα δακείν P 571 f.

301. Second half-verse as in 351.

303. πυλουργεές: with the locative ending attached to the stem of the first part of the compound. So in χοροῖτυπται Ω 261, ὁδοπόρος Ω 375. Cf. also Πυλουργεὺς βασιλῆος (of Nestor) B 54, and see on Φ 190.

304. ὠκύποδες: the usual complimentary epithet, in spite of what Nestor says in 310 (cf. 445).

305. εἰς ἀγαθὰ (with μυθεῖτο): to good purpose. Cf. εἰπεῖν εἰς ἀγαθὸν I 102, πέσεται εἰς ἀγαθὸν περ Δ 789. — φρονέων (speaking wisely): used 'absolutely' in antithesis to νοέοντι. — νοέοντι καὶ αὐτῷ: cf. μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ A 577.

- “Ἀντίλοχ’, ἧ τοι μὲν σε νέον περ ἔοντα φίλησαν
 Ζεὺς τε Ποσειδάων τε, καὶ ἵπποσύνας ἐδίδαξαν
 παντοίας· τῷ καὶ σε διδασκόμεν οὐ τι μάλα χρεώ·
 οἶσθα γὰρ εὖ περὶ τέρμαθ’ ἐλίσσόμεν· ἀλλὰ τοι ἵπποι
 310 βάρδιστοι θείειν· τῷ τ’ οἶω λοίγι’ ἔσεσθαι.
 τῶν δ’ ἵπποι μὲν ἔασιν ἀφάρτεροι, οὐδὲ μὲν αὐτοὶ
 πλείονα ἴσασιν σέθεν αὐτοῦ μητίσασθαι.
 ἀλλ’ ἄγε δὴ σύ, φίλος, μῆτιν ἐμβάλλεο θυμῷ
 παντοίην, ἵνα μή σε παρεκπροφύγησιν ἄεθλα.
 315 μῆτι τοι δρυτόμος μέγ’ ἀμείνων ἧε βίηφιν·

306. ἧ τοι μὲν: *in sooth*. The contrast follows with ἀλλὰ τοι 309.

307. Ζεὺς: as the giver of all blessings. — Ποσειδάων: as creator and lord of the horse (see on 346). He was also the ancestor of the Neleids; cf. 303.

308. τῷ καί: *therefore also*. — οὐ τι μάλα χρεώ (with synizesis): *it is not at all necessary*. Cf. Φ 322, and ἧ τι μάλα χρεώ I 197.

309. τέρματα: here used of a single goal, as in 333, 358, X 162; but cf. 323.

310. βάρδιστοι: *very slow*. But the steeds of Meriones were still slower (530). — τῷ τε (perhaps τοῖ): this combination here only. — οἶω λοίγι’ ἔσεσθαι (see on Φ 533): *I think that trouble will ensue*.

311. τῶν δέ: *the others* (your fellow-contestants). — ἀφάρτεροι: here only in Homer. — οὐδὲ μὲν: *but not indeed*. The chief thought lies in the second member, to which the first is coördinately prefixed (parataxis) in place of a subordinate clause of concession. “Although you are at a disadvantage in respect to your horses, yet in skill in horsemanship

you are not inferior to your competitors. You must overbalance the disadvantage of your slower horses by more skilful driving.”

312. πλείονα μητίσασθαι: *to devise more shrewd counsels*, i.e. to recognize at each moment what should be done, and take suitable measures to accomplish it. — σέθεν: emphasized by αὐτοῦ, in contrast with his horses.

313. μῆτιν (in a concrete sense, as is shown by παντοίην 314): *shrewd plans of every sort*. — ἐμβάλλεο θυμῷ: *be mindful of*. The same expression in a slightly different sense occurs K 447. Cf. T 195 f., and ἐμβάλλετε θυμῷ β 79.

314. παρεκπροφύγησιν: *slip past*. The word occurs here only. — ἄεθλα: i.e. the first and best prizes, since he would receive at least the last prize in any case.

315. μῆτι: dat. of μῆτις, as is shown by the ἱ. See § 18 a; M. 373. Of the three clauses introduced by this word (‘anaphora’) the first two merely prepare for the third (*as . . . as . . . so*). Cf. ‘By faith Abel . . . , by faith Enoch . . . , by faith Noah . . . , by faith Abra-

- μήτι δ' αὔτε κυβερνήτης ἐνὶ οἴνοπι πόντῳ
 νῆα θοὴν ἰθύνει ἐρεχθομένην ἀνέμοισιν·
 μήτι δ' ἡνίοχος περιγίγνεται ἡνιόχοιο.
 ἀλλ' ὅς μὲν θ' ἵπποισι καὶ ἄρμασιν οἷσι πεποιθὼς
- 320 ἀφραδέως ἐπὶ πολλὸν ἐλίσσεται ἔνθα καὶ ἔνθα,
 ἵπποι δὲ πλανῶνται ἀνὰ δρόμον, οὐδὲ κατίσχει·
 ὃς δέ κε κέρδεα εἰδῇ ἐλαύνων ἥσσονας ἵππους,
 αἰεὶ τέρμ' ὁρώων στρέφει ἐγγύθεν, οὐδέ ἐ λήθει,
 ὅπως τὸ πρῶτον τανύσῃ βοέοισιν ἱμάσιν,
- 325 ἀλλ' ἔχει ἀσφαλέως καὶ τὸν προύχοντα δοκεύει.
 σῆμα δέ τοι ἐρέω μάλ' ἀριφραδές, οὐδέ σε λήσει.

ham' etc. Hebrews xi. 4 ff. — ἀμείνων: more successful. Cf. θαρσαλέος γὰρ ἀνὴρ ἐν πᾶσιν ἀμείνων η 51.

317. ἐρεχθομένην (here only in *Iliad*): vexed.

318. On this whole praise of μήτις, cf. 'Wisdom is better than strength' *Eccl.* ix. 16, 'If the iron be blunt, . . . then he must put to more strength: but wisdom is profitable to direct' *Eccl.* x. 10.

319. ἵπποισι . . . πεποιθώς: i.e. because his horses are swift and his chariot strong. Cf. 322.

320. Second half-verse as in ν 24. — ἀφραδέως: without plan, the opposite of μήτι. — ἐπὶ πολλόν: over a wide space, i.e. in a wide circle about the goal. Contrast ἐγγύθεν 323. — ἐλίσσεται (mid.): winds about in a tortuous course. — ἔνθα καὶ ἔνθα: hither and thither, without any fixed direction. Contrast 164.

321. ἵπποι δέ: here begins the apodosis. The δέ correlative to μὲν in 319 does not appear till 322. See M. 334, 4. — πλανῶνται: the only occurrence of this verb in Homer. — δρόμον:

the course. Cf. δρόμοι εὐρέες δ 805. — κατίσχει (sc. ἵππους): keeps control of.

322. κέρδεα εἰδῇ: contrasted with ἀφραδέως 320. — ἐλαύνων: concessive.

323. ὁρώων (pres.): keeping his eye upon. — οὐδέ ἐ λήθει: nor does he fail to observe it. Cf. Ω 563, and οὐδέ σε λήθω κινῶμενος K 279 f. The clause is almost parenthetical here.

324. ὅπως κτλ.: not an indir. question, but a rel. clause (in Attic ὅπως δν) with the subjv. in a general condition. As (i.e. in whatever way) he has once for all (τὸ πρῶτον) pulled them straight with the oakhide reins, i.e. he holds to the course which he has once taken (in contrast with the thought in 320).

325. ἔχει: guides. — ἀσφαλέως: i.e. without swerving from the course taken (in contrast with πλανῶνται 321). — τὸν προύχοντα: the man before him. The article is used almost as in Attic. Cf. φ 262 and note. — δοκεύει: sc. in order to pass him at the first opportunity.

326 = λ 126 (nearly); cf. σῆμα δέ μοι τὸδ' ἔειπεν ἀριφραδές, οὐδέ σε κεύσω

- ἔσθηκε ξύλον αὖτον, ὅσον τ' ὄργυι', ὑπὲρ αἵης,
 ἥ δρυὸς ἢ πεύκης· τὸ μὲν οὐ καταπύθεται ὄμβρῳ·
 λαεὶ δὲ τοῦ ἐκάτερθεν ἐρηρέδαται δύο λευκῷ
 330 ἐν ξυνοχῇσιν ὁδοῦ, λείος δ' ἵπποδρομος ἀμφίς·
 ἥ τευ σῆμα βροτοῖο πάλαι κατατεθνηῶτος,
 ἥ τό γε νύσσα τέτυκτο ἐπὶ προτέρων ἀνθρώπων·
 καὶ νῦν τέρματ' ἔθηκε ποδάρκης διὸς Ἀχιλλεύς.
 τῷ σὺν μάλ' ἐγχρίμψας ἐλάαν σχεδὸν ἄρμα καὶ ἵππους,

ψ 273. — σῆμα: token. — οὐδέ σε λήσει: negatively parallel to ἀριφραδές.

327. ἔσθηκε: *there stands*. Cf. σκόλοπες (*stakes*) . . . ὅξτες ἐστᾶσιν M 63 f. — ὄργυια: *fathom*, from ὀρέγω (*to stretch out the arms*).

328. τὸ μὲν: a dem. resuming ξύλον, in order to add an explanatory clause, which in English would be made subordinate by means of a relative. — καταπύθεται (here only): the fact that the stump has not decayed, in spite of its evident age, leads to the inference that it is δρυὸς ἢ πεύκης.

329. λαεὶ δέ: in contrast with ξύλον 327. — ἐρηρέδαται (*épeidaw*): *are imbedded* in the ground. — λευκῷ: *sc.* because they were intended to strike the eye.

330. ἐν ξυνοχῇσιν ὁδοῦ: *at the meeting of the ways*, where the downward and upward courses meet. — λείος: *smooth*, *i.e.* without any such obstruction as the λαεὶ λευκῷ would make. — ἵπποδρομος: not a track made for chariot-driving (for Nestor merely conjectures in 332 that chariot-racing may have taken place there previously), but a space suitable for chariot-driving. Cf. ἐν λείῳ πεδίῳ 350. — ἀμφίς: *on both sides, around*.

331. σῆμα: *i.e.* the ξύλον. Cf. ἀνδρὸς μὲν τὸδε σῆμα (*mound*) πάλαι κατατεθνηῶτος H 89.

332. τό γε: resumes with emphasis the subj. previously in mind (ξύλον). — ἐπὶ προτέρων ἀνθρώπων: as in E 637.

333. καὶ νῦν: *and now* also. — τέρματα: *i.e.* νύσσα. — ἔθηκε: but this was not announced till 358.

334. μάλ' ἐγχρίμψας: *pushing very close*. Cf. 338, and στή ῥα μάλ' ἐγχριμφθεὶς N 146, χριμφθεὶς πέλας κ 516. The act. of this verb is trans. in force, while the mid. (with aor. pass.) is intrans., as seen in 338, and in the passages quoted. — ἐλάαν: imperative inf.; cf. κλινθῆναι 335. — This advice of Nestor is well illustrated in the famous scene in the *Electra* of Sophocles κείνος (*i.e.* Orestes) δ' ἐπ' αὐτὴν ἐσχάτην στήλην (*post*) ἐχων | ἐχριμπτ' ἀελ σύριγγα (*hüb*), . . . κάμπτοτος (*wheeling*) ἵππου λανθάνει στήλην ἄκραν | παίσας Soph. *El.* 720 f., 744 f. Cf. also the command of Gyas to Menoetes quo tantum mihi dexter abis? huc dirige gressum; | litus ama, et laevas stringat sine palmula cautes; | altum alii teneant Verg. *Aen.* v. 162 ff.

- 335 αὐτὸς δὲ κλινθῆναι ἐνπλέκῳ ἐνὶ δίφρῳ
 ἦκ' ἐπ' ἀριστερὰ τοῖν· ἀτὰρ τὸν δεξιὸν ἵππον
 κένσαι ὁμοκλήσας, εἰξαί τέ οἱ ἡνία χερσίν.
 ἐν νύσση δέ τοι ἵππος ἀριστερὸς ἐγχριμφθήτω,
 ὥς ἄν τοι πλήμνη γε δοάσσεται ἄκρον ἰκέσθαι
- 340 κύκλου ποιητοῖο· λίθου δ' ἀλέασθαι ἐπαυρεῖν,
 μή πως ἵππους τε τρώσῃς κατὰ θ' ἄρματα ἄξῃς·
 χάρμα δὲ τοῖς ἄλλοισιν, ἐλεγχείη δὲ σοὶ αὐτῷ
 ἔσσεται· ἀλλά, φίλος, φρονέων πεφυλαγμένος εἶναι.

335. ἐνπλέκῳ (*well plaited*): of the chariot-box here only, instead of the usual ἐντέσῳ (*well polished*). Cf. ἐνπλεκέας 436. The space between the upper and lower chariot-rims was probably filled with plaited withes or straps. Cf. δίφρος δὲ χρυσέοισι καὶ ἀργυρέοισιν ἱμάσιν (*straps*) | ἐντέταται (*is filled in with*) E 727 f.

336. ἐπ' ἀριστερά: i.e. inwards, as the turn is made toward the left. The driver thus avoids the danger of overturning, and at the same time throws his weight away from the side which must move more rapidly. — τοῖν: i.e. the two horses.

337. κένσαι: occurs here only, yet cf. κέντορες ἵππων Δ 391. — εἶξαι (i.e. *slacken*): trans. here and ε 332 only. The driver held four reins, two for each horse (probably in the corresponding hand), so that each horse was controlled separately. As the horse on the right was urged on, the one on the left was held stiffly in check, so as to make a short turn, and graze close to the post.

339. ὥς ἄν: so close that (lit. *in whatever way*), with subjunctive. — πλήμνη: with restrictive γέ, — “the hub,

but no other part of the wheel.” — δοάσσεται: this form here only, but δοάσσατο is common. — ἄκρον (neut. adj. used as subst.): the extreme edge of the goal. “So near that it seems as if the hub of the wheel would strike or touch the turning-post.”

340. κύκλου: const. with πλήμνη. — λίθου: sing. (notwithstanding λᾶε 329), since only the stone on the nearer side of the ξύλον is concerned. — ἐπαυρεῖν: touch. With this signification this verb elsewhere takes the accusative.

341. κατὰ θ' ἄρματα ἄξῃς (ἄγνυμι): as in Θ 403, 417 (almost).

342. χάρμα: a cause of joy, i.e. malicious pleasure, as often. Cf. δηλοῖσι (the foe) δὲ χάρμα γενέσθαι Z 82. — τοῖς ἄλλοισιν: those others (his competitors). — Cf. δυσμενέσιν μὲν χάρμα, κατηφέλην (humiliation) δὲ σοὶ αὐτῷ Γ 51.

343. φρονέων: as in 305. — πεφυλαγμένος εἶναι: be on your guard. For a similar use of the perf. partic. with an imperatival inf., cf. τὸ δὲ καὶ κεκρυμμένον εἶναι λ 443 (though this is in the 3d person). See M. 241. For the periphrastic form, cf. πεπρωμένον ἐστίν Γ 309.

- εἰ γάρ κ' ἐν νύσση γε παρεξέλασθησθα διώκων,
 345 οὐκ ἔσθ', ὅς κέ σ' ἔλῃσι μετάλμενος οὐδὲ παρέλθῃ,
 οὐδ' εἴ κεν μετόπισθεν Ἀρείονα δῖον ἐλαύνει,
 Ἀδρήστου ταχὺν ἵππον, ὃς ἐκ θεόφιν γένος ἦεν,
 ἧ τοὺς Λαομέδοντος, οἳ ἐνθάδε γ' ἔτραφεν ἐσθλοί."
 ὧς εἰπὼν Νέστωρ Νηληΐος ἄψ ἐνὶ χώρῃ
 350 ἔζετ', ἐπεὶ ᾗ παιδὶ ἐκάστου πείρατ' ἔειπεν.
 Μηριόνης δ' ἄρα πέμπτος ἐύτριχας ὠπλίσαθ' ἵππους.
 ἅν δ' ἔβαν ἐς δίφρους, ἐν δὲ κλήρους ἐβάλλοντο.

344. ἐν νύσση: emphasized by γέ in distinction from the other parts of the course. — παρεξέλασθησθα: drive past your competitors.

345. οὐκ ἔσθ', ὅς: see on Φ 103. — ἔλῃσι (will overtake): aor. subjv. in fut. sense. — οὐδὲ παρέλθῃ: condensed for οὐδ' ἔσθ' ὅς παρέλθῃ. — An advantage gained at or before the turn would be likely to be decisive, since at that point the chariots were compelled to drive slowly, and it was difficult to pass on account of the narrow course and the space lost in going around the chariot ahead.

346. οὐδ' εἴ κεν: not even if. — μετόπισθεν: equiv. to μετάλμενος 345. — Ἀρείονα: the first horse, born to Poseidon by a Harpy or an Erinys. He was a wonderful winged steed, by whose help Heracles conquered Elis, and Adrastus escaped from before Thebes (Paus. viii. 25. 7-10). Its owners were (1) Poseidon; (2) Kopreus, king of Haliartus; (3) Heracles; (4) Adrastus. So Bellerophon was aided by Pegasus, and Orlando by Bayard.

347. Ἀδρήστου: several warriors of this name are mentioned in the *Iliad*: (1) a son of Merops (B 830);

(2) Trojans (Z 37, II 694); (3) the famous king of Sicyon, here. — γένος: acc. of respect.

348. τοὺς Λαομέδοντος: see on 291, and cf. T 219-230, and E 265 f. (quoted on T 219). — ἐσθλοί: as epithet of animals here only. — For the second half-verse, cf. Φ 279.

349. ἐνὶ χώρῃ: in his place. Cf. στρεφθεὶς ἐκ χώρης π 352.

350. ἐκάστου πείρατα: the decisive points in everything, i.e. exact instruction on every point. Cf. πείραρ ἐλέσθαι (to secure a decision) Σ 501.

351. ἄρα: furthermore. So in 355, in continuing the enumeration. — πέμπτος: cf. τέταρτος 301.

352. For the first half-verse, cf. 132. — ἐν δέ: i.e. into a helmet. Cf. οἱ δὲ κλήρον ἐσημήναντο (marked) ἑκάστος, | ἐν δ' ἔβαλον κυνέη (to determine which of the Greeks shall fight Hector) H 175 f., and οἱ τεταγμένοι βραβήης | (judges) κλήρους ἐπηλαν (shook) καὶ κατέστησαν δίφρους Soph. *El.* 709 f. — κλήρους ἐβάλλοντο: as in ξ 209. — The κλήροι were wooden counters, pebbles, or potsherds, each being marked or scratched, so as to be recognized by its owner. The order in which the

- πάλλ' Ἀχιλεὺς, ἐκ δὲ κλῆρος θόρε Νεστορίδαο
 Ἀντιλόχου· μετὰ τὸν δὲ λάχε κρείων Ἑύμηλος,
 355 τῷ δ' ἄρ' ἐπ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος,
 τῷ δ' ἐπὶ Μηριόνης λάχ' ἐλαυνόμεν· ὕστατος αὐτε
 Τυδεΐδης, ὃχ' ἄριστος ἑών, λάχ' ἐλαυνόμεν ἵππους.
 στὰν δὲ μεταστοιχί, σήμηνε δὲ τέρματ' Ἀχιλλεὺς
 τηλόθεν ἐν λείψ πεδίῳ· παρὰ δὲ σκοπὸν εἶσεν
 360 ἀντίθεον Φοῖνικα, ὁπάονα πατρὸς ἐοῖο,
 ὡς μεμνέφτο δρόμου καὶ ἀληθείην ἀποείποι.
 οἱ δ' ἅμα πάντες ἐφ' ἵππου μᾶστιγας αἶραν,
 πέπληγόν θ' ἱμάσιν ὁμόκλησάν τ' ἐπέεσσιν

lots fly from the helmet when it is shaken determines the position of the contestants at the start. See on 358.

353. Cf. πάλιν δὲ . . . Νέστωρ, ἐκ δ' ἔθορε κλῆρος . . . Ἀλάντος H 181 ff., πάλιν δὲ . . . Ἐκτωρ ἀψ' ὀφών· Πάριος δὲ θοῶς ἐκ κλῆρος δρουνεν Γ 324 f. (before the duel between Menelaus and Paris).

354. μετὰ τόν· after him. Cf. τῷ . . . ἐπὶ 355.—λάχε: sc. ἐλαυνόμεν ἵππους 356, 357.

358 = 757. — στάν [ἵστησαν]: they took their places. — μεταστοιχί: side by side in line, Antilochus, of course (353), taking the position on the left, which gave him the inside track (see on 336). Diomed (357) has the worst position, on the right. — σήμηνε: pointed out.

359. τηλόθεν: i.e. at a distant point. — λείψ: cf. 330. — παρὰ: near the goal (turning point).

360. Φοῖνικα: in I 434–495 we learn that Phoenix came as a fugitive to Phthia, where he was kindly received by Peleus, who entrusted him with the rearing of Achilles.

361. μεμνέφτο: (hold in memory)

watch. The word is read with synizesis, and the final vowel is short in spite of θρ- following. — ἀληθείην: occurs in the *Iliad* only here and Ω 407. — As the goal is far removed from the starting point (359, 452), there must be an umpire there to see that the race is fairly run. Cf. the quoit-throwing among the Phaeacians where ἔθηκε δὲ τέρματ' (marks) Ἀθήνη | ἀνδρὶ δέμας ἐικυῖα θ 193 f. But we hear no more of Phoenix during the race.

362–447. Apollo favors Eumelus in the race, but Athena breaks his chariot-yoke, while Antilochus by craft wins the advantage over Menelaus.

362. ἵππου: dual, referring distributively to the single pairs of horses. Cf. ἐφ' ἵππων Ω 356.

363. πέπληγον: sc. (as obj.) ἵππων. — ἱμάσιν: which they shook over the backs of the horses. — ὁμόκλησαν: cf. T 399, and οἱ δ' ἅμα | ἵπποις ὁμόκλησαντες ἡνίας χερσὶν | ἔσεισαν Soph. *El.* 711 ff.; also inmissis aurigae undantia lora | concussere jugis Verg. *Aen.* v. 146 f.

- ἐσσυμένως· οἱ δ' ὦκα διέπρησσον πεδίοιο,
 365 νόσφι νεῶν, ταχέως· ὑπὸ δὲ στέρνοισι κοινή
 ἴστατ' αἰερομένη ὥς τε νέφος ἥδ' θύελλα,
 χαῖται δ' ἔρρῶντο μετὰ πνοιῆς ἀνέμοιο.
 ἄρματα δ' ἄλλοτε μὲν χθονὶ πύλνατο πουλυβοτείρη,
 ἄλλοτε δ' αἰξάσκε μετήορα· τοὶ δ' ἐλατῆρες
 370 ἔστασαν ἐν δίφροισι, πάτασσε δὲ θυμὸς ἐκάστου
 νίκης ἱεμένων· κέκλοντο δὲ οἷσιν ἕκαστος
 ἵπποις, οἱ δ' ἐπέτοντο κονίοντες πεδίοιο.
 ἀλλ' ὅτε δὴ πύματον τέλεον δρόμον ὠκέες ἵπποι

364. ὦκα . . . πεδίοιο: as in B 785, Γ 14. — ὦκα: without delay (cf. ταχέως 365). — διέπρησσον: pressed on. — πεδίοιο: see on X 23.

365. νόσφι νεῶν: away from the ships. The course is inland from the station of the ships, near the sea, and then back again (374). The wall and ditch which the Greeks built around their camp (H 435-441) seems to be forgotten here. — ταχέως: swiftly. See on ὦκα 364.

366. ἴστατ' αἰερομένη (as in B 151, Φ 327): rose upward. — νέφος: with reference to its thickness. Cf. κοίης ὀμίχλην N 336. — θύελλα: with reference to its violent motion. Cf. ὑπὸ ποσσὶ κονίσαλος ὤρνυτ' ἀελλῆς Γ 13.

367. ἔρρῶντο: so when Zeus nods ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἀνακτος | κρατὸς ἀπ' ἀθανάτοιο A 529 f. — μετὰ πνοιῆς ἀνέμοιο: as in β 148; elsewhere always ἀμα.

368. The dactylic movement of this verse is expressive. For the thought, cf. jamque humiles, jamque elati sublime videntur | aera per vacuum ferri, atque

adsurgere in auras Verg. Georg. iii. 108 f.

369. μετήορα (proleptic): the chariots were lightly built. — ἐλατῆρες (A 702): drivers. The word is used in Homer of the charioteers in races, except in κόσμος θ' ἱππῶ ἐλατῆρὶ τε κύδος Δ 145.

370. ἴστασαν: stood firm, in contrast with the movement of the chariots. — πάτασσε δὲ θυμός: the same expression in H 216 of Hector at the sight of Ajax. Cf. intenti exspectant signum, exsultantiaque haurit | corda pavor pulsans Verg. Aen. v. 137 f.

371. First half-verse as in 767.

372 = 449 (almost); second half-verse as in N 820, θ 122. — πεδίοιο: gen. as in 364.

373. Cf. 768. — πύματον τέλεον δρόμον: were traversing the farthest part of the course (i.e. farthest from the starting point). This refers to the moment when the chariots were making the turn at the goal, as is shown by the first words of the next verse, and also by τότε δὴ . . . τάθη

- ἀψ ἐφ' ἄλως πολιῆς, τότε δὴ ἀρετή γε ἐκάστων
 375 φαίνεται, ἄφαρ δ' ἵπποισι τάθη δρόμος· ὦκα δ' ἔπειτα
 αἱ Φηρητιάδαο ποδώκεες ἔκφερον ἵπποι.
 τὰς δὲ μετ' ἐξέφερον Διομήδεος ἄρσενες ἵπποι
 Τρῶιοι, οὐδέ τι πολλὸν ἄνευθ' ἔσαν, ἀλλὰ μάλ' ἐγγύς·
 αἰεὶ γὰρ δίφρου ἐπιβησομένοισιν εἴκτην,
 380 πνοιῇ δ' Εὐμήλοιο μετάφρενον εὐρέε τ' ὦμω
 θέρμετ'· ἐπ' αὐτῷ γὰρ κεφαλὰς καταθέντε πετέσθην.
 καὶ νύ κεν ἡ παρέλασσε ἡ ἀμφήριστον ἔθηκεν,

δρόμος, for it was precisely this part of the race that tested the skill (*ἀρετή*) of the charioteers. As soon as the goal had been successfully turned, which required slow and careful driving, the horses were put at once (*ἄφαρ* 375) to their full speed. If the race covered a number of 'laps' (*πύματον δρόμον* = *last lap*), we should expect some hint of the fact to be given.

374. ἐφ' ἄλως: toward the sea.

375. τάθη δρόμος: (*the running was strained*) the pace of the horses was forced to the utmost. Cf. 758, and τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος θ 121.

376. Φηρητιάδαο: Pheres was father of Admetus, and grandfather of Eumelus. See on 288. — ἔκφερον: took the lead. This verb is intrans. here and in 759 only, but cf. τοῖον γὰρ ὑπέκφερον ὠκείες ἵπποι γ 496.

377. ἄρσενες: in distinction from the mares of Eumelus.

378. Cf. X 300 and note. — Τρῶιοι: cf. 291. — ἄνευθε: sc. from the chariot of Eumelus.

379. αἰεὶ: each moment. — δίφρου ἐπιβησομένοισιν: on the point of mounting the chariot. Cf. αἰεὶ βαλέοντι τοικῶς

λ 608. This is one of the few instances where a fut. partic. is used to express simple futurity, without the idea of purpose.

380. Second half-verse as in II 791. — Cf. the appeal of Automedon to Alcimedon μὴ δὴ μοι ἀπὸπροθεν ἰσχύμεν ἵππω, | ἀλλὰ μάλ' ἐμπνέοντε μεταφρένῃ P 501 f., and humescunt spumis flatuque sequentum Verg. Georg. iii. 111. The whole passage shows that the chariots were very low. Cf. X 398, with note and cut.

381. θέρμετο: sing. to agree with the more important subj. (*μετάφρενον*). — ἐπ' αὐτῷ: upon him (-self), i.e. upon his back and shoulders, as it appeared from a distance.

382. For the second half-verse, cf. 527. — ἦ: long in the arsis of the third foot, in spite of a vowel following. So in A 27, κ 574, ω 405. See M. 380. — ἀμφήριστον: doubtful, sc. the victory. The word occurs here and 527 only. For the thought, cf. spatia et si plura supersint, | transeat elapsus prior, ambiguumve relinquat Verg. Aen. v. 325 f.

- εἰ μὴ Τυδέος υἱὲ κοτέσσατο Φοῖβος Ἀπόλλων,
 ὃς ῥά οἱ ἐκ χειρῶν ἔβαλεν μάστιγα φαεινὴν.
 385 τοῖο δ' ἅπ' ὀφθαλμῶν χύτο δάκρυα χωομένοιο,
 οὐνεκα τὰς μὲν ὄρα ἔτι καὶ πολὺ μᾶλλον ἰούσας,
 οἱ δέ οἱ ἐβλάφθησαν ἄνευ κέντροιο θεόντες.
 οὐδ' ἄρ' Ἀθηναίην ἐλεφηράμενος λάθ' Ἀπόλλων
 Τυδεΐδην, μάλα δ' ὦκα μετέσσυτο ποιμένα λαῶν,
 390 δῶκε δέ οἱ μάστιγα, μένος δ' ἵπποισιν ἐνήκεν.
 ἦ δέ μετ' Ἀδμήτου υἱὸν κοτέουσα βεβήκειν·
 ἵππειον δέ οἱ ἦξε θεὰ ζυγόν· αἱ δέ οἱ ἵπποι
 ἄμφις ὁδοῦ δραμέτην, ῥυμὸς δ' ἐπὶ γαίαν ἐλύσθη.
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη,

383. *κοτέσσατο*: sc. since Apollo loved Eumelus, whose steeds he had raised, and naturally did not wish to see them defeated. Cf. B 766, quoted on 288.

384. *ὃς ῥα*: and so he (in consequence of his wrath). — *φαεινὴν*: shining, since it was ornamented with metal.

385. Cf. *ἀπ' αὐτοῦ δάκρυα θερμὰ χέοντο* δ 522 f.; also *tum vero exarsit juveni dolor ossibus ingens, | nec lacrimis caruere genae* Verg. *Aen.* v. 172 f. — *χωομένοιο*: in his grief.

386. *τὰς μὲν*: i.e. the mares of Eumelus. — *μᾶλλον*: more eagerly.

387. *οἱ δέ οἱ*: while his steeds; see 376. The second *οἱ* is the personal pronoun; cf. 392, 396. — *ἐβλάφθησαν*: "were left behind" (impeded); cf. 461, 571. — *κέντροιο*: goad, with a point at the end; the same as *μάστιξ*.
 384. The word occurs only here and 430.

388. *ἐλεφηράμενος*: trickily injur-

ing. The only other occurrence of this word in Homer is in τ 565, where it is used of the deceitful dreams which come through the gate of ivory (*ἐλέφας*).

389. *μετέσσυτο*: cf. Φ 423.

390. *μέμος* . . . *ἐνήκεν*: cf. T 80, and *σφῶν δ' ἐν γούνεσσι βαλὼ μένος* P 451.

392. *ἦξε*: this form occurs here and τ 539 only. The regular Homeric aor. *ἵσταξε*. — *αἱ δέ οἱ ἵπποι*: cf. 387, 500.

393. *ἄμφις ὁδοῦ*: on both sides of the way, to the right and left. The horses were fastened to the chariot only by the pole and yoke (there were no traces), and when the yoke was broken in the middle the frightened horses drew apart in both directions. — *ἐπὶ γαίαν ἐλύσθη*: slipped to the ground (cf. Ω 510). The pole was fastened to the middle of the yoke, so that when the latter broke, the pole was loosed from its fastenings and fell to the ground.

394 = Z 42. — *αὐτός*: i.e. Eumelus.

- 395 ἀγκῶνάς τε περιδρύβθη στόμα τε ῥῖνάς τε,
 θρυλίχθη δὲ μέτωπον ἐπ' ὀφρύσι· τῷ δέ οἱ ὅσσε
 δακρυόφιν πλησθεν, θαλερὴ δέ οἱ ἔσχετο φωνή.
 Τυδεΐδης δὲ παρατρέφας ἔχε μώνυχας ἵππους,
 πολλὸν τῶν ἄλλων ἐξάλμενος· ἐν γὰρ Ἀθήνῃ
 400 ἵπποις ἦκε μένος καὶ ἐπ' αὐτῷ κύδος ἔθηκεν.
 τῷ δ' ἄρ' ἐπ' Ἀτρεΐδης εἶχε ξανθὸς Μενέλαος.
 Ἀντίλοχος δ' ἵπποισιν ἐκέκλετο πατρὸς ἐοῖο·
 “ἔμβητον καὶ σφῶι· τιταίνετον ὅττι τάχιστα.
 ἦ τοι μὲν κείνοισιν ἐριζέμεν οὐ τι κελεύω,
 405 Τυδεΐδew ἵπποισι δαΐφρονος, οἷσιν Ἀθήνῃ
 νῦν ᾠρεξε τάχος καὶ ἐπ' αὐτῷ κύδος ἔθηκεν·
 ἵππους δ' Ἀτρεΐδew κιχάνετε, μηδὲ λίπησθον,

395. περιδρύβθη: this compound is found here only, but cf. 187, and ἀπὸ μινούδς δρύβθη ε 426.

396. θρυλίχθη (here only): was bruised. — τῷ δέ οἱ ὅσσε: as in P 696, δ 704, τ 471.—From 459–468 it appears that the spectators, on account of the distance or the situation, did not see this accident.

397 = P 696, δ 705, τ 472. — θαλερὴ: full, i.e. strong; of something which pours forth vigorously as the result of an inward force, such as lies in young shoots or buds. — ἔσχετο: was choked; used in this sense also with δάκρυ and γῶος.

398. Cf. 423. — παρατρέφας ἔχε: (turning them aside, guided them in that direction) turned aside and drove past.

399. πολλὸν . . . ἐξάλμενος: cf. πολλὸ προμάχων ἐξάλμενος P 342. — πολλόν: far.

400. Cf. 390, 406.

401. First half-verse as in 293, 355. — τῷ: i.e. Diomed.

402. Cf. T 399, and Hector in Θ 184 ὡς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε.

403. ἔμβητον: push on, the only occurrence of this meaning. In Π 94 ἐμβήη means come against thee. But cf. the marching songs of Tyrtæus which were called ἐμβατήρια. — τιταίνετον: sc. ἄρμα. Cf. ἄρμα τιταίνων M 58; also X 23.

404. ἦ τοι μὲν κείνοισιν: with those steeds indeed. The contrast follows in 407. — The thought in 404–407 is imitated by Vergil non jam prima peto . . . sed superent quibus hoc, Neptune, dedisti; | extremos pudeat rediisse Verg. Aen. v. 194 ff.

405. Ἀθήνῃ: Antilochus guesses correctly from the well-known friendship of Athena for Diomed.

406. αὐτῷ: himself, as well as his steeds. — τάχος: here and 515 only.

407. μηδὲ λίπησθον (cf. 409, 523, 529): parenthetical, since καρπαλίμως 408 belongs to κιχάνετε. For the nega-

- καρπαλίμως, μὴ σφῶιν ἐλεγχείην καταχεύη
 Αἶθη θῆλυς ἐούσα· τί ἦ λείπεσθε, φέριστοι;
 410 ὦδε γὰρ ἐξερῶ καὶ μὴν τετελεσμένον ἔσται·
 οὐ σφῶιν κομιδὴ παρὰ Νέστορι ποιμένι λαῶν
 ἔσσεται, αὐτίκα δ' ὕμμε κατακτενεῖ ὀξεί χαλκῶ,
 αἱ κ' ἀποκηδήσαντε φερώμεθα χεῖρον ἄελθον.
 ἀλλ' ἐφομαρτεῖτον καὶ σπεύδετον ὅττι τάχιστα·
 415 ταῦτα δ' ἐγὼν αὐτὸς τεχνήσομαι ἥδ' ἐνοήσω,
 στενωπῶ ἐν ὁδῶ παραδύμεναι, οὐδέ με λήσει."
 ὥς ἔφαθ', οἱ δὲ ἄνακτος ὑποδείσαντες ὁμοκλήν
 μᾶλλον ἐπεδραμέτην ὀλίγον χρόνον· αἶψα δ' ἔπειτα
 στεῖνος ὁδοῦ κοίλης ἴδεν Ἀντίλοχος μενεχάρμης.
 420 ῥωχμὸς ἦν γαίης, ἧ χεიმέριον ἅλ' ἐν ὕδωρ

tive command following the positive, cf. *εἰπέ μοι . . . νημερτέα, μηδ' ἐπικεύσῃς* ο 263.

408. Second half-verse as in ξ 38; cf. X 100.

409. *φέριστοι*: *ye strong ones*, in contrast with *θήλυς ἐούσα*. Cf. T 97.

410. In this verse, which is a common formula, the second member usually begins with *τὸ δὲ καὶ* (cf. 672, A 212); with *καὶ μὴν* here and π 440 only.

411. *κομιδὴ*: used of the care for horses also in Θ 186 (quoted on 282).

412. For the second half-verse, cf. *κατακτάμεν ὀξεί χαλκῶ* I 458, δ 700.

413. *ἀποκηδήσαντε* (here only): *through want of effort (becoming careless)*. Since the prize is thought of, Antilochus includes himself with his horses (cf. *φερώμεθα*), but uses the dual, since the steeds are chiefly in his mind.

414 = Θ 191 (almost). Cf. *ἀλλ' ἐφομαρτεῖτε* M 412.

415. *ταῦτα*: explained by the epexegetical inf. *παραδύμεναι* 416. Cf. *οὐδὲ τὸ ἔλπετο πάμπαν, ἐκέρσειεν πτολίεθρον* P 406 f. — *τεχνήσομαι* (here only in the *Iliad*): *contrive*. — *νοήσω*: *devise*.

416. *στενωπῶ ἐν ὁδῶ* (as in H 143): cf. 419 ff. — *παραδύμεναι* (this compound here only): *slip past*. — *οὐδέ με λήσει*: in negative parallelism with *νοήσω* 416; so in 323.

417 = 446, M 413; cf. Ω 265.

418. First half-verse as in 447; cf. 504. — *μᾶλλον*: *more eagerly*. — *ἐπεδραμέτην*: *rushed on in pursuit*. — *ὀλίγον χρόνον*: but only for a short time, the reason for which appears in 419.

419. *στεῖνος . . . ἴδεν*: which he had first noticed on the way down to the goal (416). — *Ἀντίλοχος μενεχάρμης*: as in N 396, O 582.

420. *ῥωχμὸς γαίης*: a gully (break in the ground). — *ῥωχμός* (*ρήγνυμι*): the word occurs here only. — *ἅλ' ἐν* (*εἴλω, φάλεν*): *gathered*. The winter

- ἐξέρρηξεν ὁδοῖο, βάθυνε δὲ χῶρον ἅπαντα.
 τῇ ῥ' εἶχεν Μενέλαος ἀματροχιὰς ἀλεείνων.
 Ἀντίλοχος δὲ παρατρέφας ἔχε μώνυχας ἵππους
 ἐκτὸς ὁδοῦ, ὀλίγον δὲ παρακλίνας ἐδίωκεν.
 425 Ἀτρεΐδης δ' ἔδεισε καὶ Ἀντιλόχῳ ἐγεγώνειν.
 "Ἀντίλοχ', ἀφραδέως ἱππάζεαι· ἀλλ' ἄνεχ' ἵππους·
 στεινωπὸς γὰρ ὁδός, τάχα δ' εὐρυτέρῃ παρελάσσεις,
 μή πως ἀμφοτέρους δηλήσεται ἄρματι κύρσας."
 ὧς ἔφατ', Ἀντίλοχος δ' ἔτι καὶ πολὺ μᾶλλον ἔλαυνεν
 430 κέντρῳ ἐπισπέρχων, ὥς οὐκ αἰόντι ἐοικώς.
 ὅσσα δὲ δίσκου οὖρα κατωμαδίῳο πέλονται,

rains, having no outlet, had washed out a gully, through which ran the course back from the turning point to the goal.

421. ὁδοῖο (partitive gen. as obj.): a part of the path. — βάθυνε (here only): *hollowed out*; hence κοίτης 419.

422. τῇ: *thither*, i.e. toward the στείνος ὁδοῦ 419. — εἶχεν: *he was driving*, having already almost reached the spot. — ἀματροχιὰς ἀλεείνων (conative): *anxious to avoid a collision*, and thus driving more slowly and carefully.

423 = 398 (with change of proper name).

424. παρακλίνας (here only): *turning out a little* so as to come up alongside of Menelaus. This partic. merely resumes παρατρέφας 423. — ἐδίωκεν: *he sped on*, so that at the next instant he was at the side of Menelaus, just at the entrance to the gully.

426. ἱππάζεαι: occurs here only. — ἄνεχε: *rein in*. — This speech contains the same number of verses as

each of the two following (439-441, 443-445).

427. παρελάσσεις: *you will drive past*, the fut. being somewhat analogous to the so-called 'concessive' imperative. M. 327.

428. μὴ πως κτλ.: a warning, closely connected with the γὰρ clause in 427. — ἄρματι κύρσας: *by striking with your chariot* (cf. 435).

429. ἔτι καί: lend an additional emphasis to μᾶλλον, which is already strengthened by πολὺ (*far more eagerly still*, when he saw that Menelaus was 'losing his nerve').

430. ἐπισπέρχων: trans., as in χ 451. The intrans. force is seen in ἐπισπέρχουσι δ' ἀελλαι παντοίων ἀνέμων ε 304 f. — ὧς . . . ἐοικώς: a mixture of two forms of expressing comparison, — ὧς οὐκ ἄνω and οὐκ ἄνῳτι ἐοικώς.

431. Cf. ἀλλ' ὅτε δὴ ῥ' ἀπέην, ὅσον τ' ἐπὶ οὖρα πέλονται | ἡμίονων K 351 f. — δίσκου οὖρα: *the cast of a discus*. Cf. 523. Final -ου before a vowel is long in about six per cent of the cases (M. 380); cf. Ω 578. — κατωμαδίῳο

- ὄν τ' αἰζήσας ἀφῆκεν ἀνὴρ πειρώμενος ἥβης,
 τόσσον ἐπεδραμέτην· αἱ δ' ἠρώησαν ὀπίσσω
 Ἀτρεΐδew· αὐτὸς γὰρ ἐκὼν μεθέηκεν ἐλαύνειν,
 435 μὴ πως συγκύρσειαν ὁδῶ ἐνὶ μώνυχες ἵπποι,
 δίφρους τ' ἀνστρέψειαν ἐνπλεκέας, κατὰ δ' αὐτοὶ
 ἐν κονίησι πέσσειεν ἐπειγόμενοι περὶ νίκης.
 τὸν καὶ νεικεῖων προσέφη ξανθὸς Μενέλαος·
 "Ἀντίλοχ', οὗ τις σείω βροτῶν ὀλοώτερος ἄλλος·
 440 ἔρρ', ἐπεὶ οὗ σ' ἔτυμόν γε φάμεν πεπνύσθαι Ἀχαιοί.
 ἀλλ' οὐ μὰν οὐδ' ὥς ἄτερ ὅρκου οἴσῃ ἄεθλον."
 ὧς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε·

(ῶμος) : i.e. raised above the shoulder and hurled from there. Cf. μάστιγι κατωμαδὼν ἤλασεν ἵππους O 352.

432. This clause is added to indicate that the longest possible throw is meant. Cf. ὁππότε' ἀνὴρ σθένης πειρώμενος ᾗσιν (casts his spear) O 359, ᾗν ῥά (i.e. a hunting spear) τ' ἀνὴρ ἀφῆτε πειρώμενος II 590.

433. ἐπεδραμέτην : ran on, indicating the extent of the advantage won over the steeds of Menelaus. — αἱ δ' : cf. 295. — ἠρώησαν : slackened their pace. — ὀπίσσω : and fell back. So ὀπίσσω is often used with λείπεσθαι meaning to remain behind.

434. Ἀτρεΐδew : read, as always, with synizesis. — ἐκὼν : voluntarily, in distinction from an action to which one is forced by external compulsion. — μεθέηκεν : relaxed his efforts. Cf. Hector to Paris ἀλλὰ ἐκὼν μεθίεις τε καὶ οὐκ ἐθέλεις Z 523, ἐκὼν μεθιῇσι μάχεσθαι N 234.

435. συγκύρσειαν : occurs here only.

436. ἀνστρέψειαν : occurs here only in the *Iliad*; in the sense wander through in ν 326. — ἐνπλεκέας : see on

335. — αὐτοί : they themselves, i.e. the drivers.

437. First half-verse as in Z 453, O 423, P 428 ; second, as in Ψ 496. — ἐπειγόμενοι : in their eagerness for. In this sense it is usually const. with a simple gen. or with acc. and infinitive.

438. Second half-verse as in Δ 183, P 18, 684, and in the *Odyssey*.

439. Cf. passages cited on X 15, and the words of Eumaeus Ζεὺ πάτερ, οὗ τις σείω θεῶν ὀλοώτερος (more destructive) ἄλλος ν 201.

440. ἔρρε : go your ways. Cf. ἔρρε, κακῇ γλήνῃ (girl, i.e. coward) Θ 164. — ἔτυμον : adv. as in ἀλλ' ἔτυμόν τοι ἦλθ' Ὀδυσσεύς ψ 26 f. — φάμεν : impf., as the accent shows.

441. ἀλλ' οὐ μὰν : in a strong denial; so also E 895, P 41. — οὐδ' ὧς : not even thus, though you have gained the advantage over me. — ὅρκου : the substance of the oath, i.e. that he had not intentionally defrauded Menelaus of the second place, is given 581 ff. — ἄεθλον : i.e. the second.

442 = Θ 184.

- “μή μοι ἐρύκεσθον μηδ’ ἔστατον ἀχνυμένω κῆρ·
 φθήσονται τούτωσι πόδες καὶ γούνα καμόντα
 445 ἢ ὑμῖν· ἄμφω γὰρ ἀτέμβονται νεότητος.”
 ὧς ἔφαθ’, οἱ δὲ ἄνακτος ὑποδείσαντες ὁμοκλήν
 μᾶλλον ἐπιδραμέτην, τάχα δέ σφισιν ἄγχι γέγοντο.
 Ἀργεῖοι δ’ ἐν ἀγῶνι καθήμενοι εἰσορόωντο
 ἵππους· τοὶ δ’ ἐπέοντο κονίοντες πεδίοιο.
 450 πρῶτος δ’ Ἴδομενεὺς Κρητῶν ἀγὸς ἐφράσαθ’ ἵππους·
 ἦστο γὰρ ἐκτὸς ἀγῶνος ὑπέρτατος ἐν περιωπῇ,
 τοιοῦ δ’ ἀνευθεν ἐόντος ὁμοκλητῆρος ἀκούσας

443. ἐρύκεσθον: *hold back* (cf. 433).
 — ἔστατον . . . κῆρ: as in 284.

444. φθήσονται: placed first for emphasis, with asyndeton, as often in cases of excitement. — φθήσονται . . . καμόντα: cf. *ἔφθης πεῖδος ἰὼν ἢ ἐγὼ σὺν νηὶ μελαίνῃ* λ 58.

445. ἢ ὑμῖν: after the comparative force in *φθήσονται*, as in λ 58 (cited on 444). — ἄμφω . . . νεότητος: see 309 f.

446 = 417.

447. First half-verse as in 418; for the second, cf. *τάχα δ’ Ἐκτορος ἄγχι γέγοντο* Θ 117.

448–498. *A strife arises between Idomeneus and Ajax, son of Oileus, but is checked by Achilles.*

In order to describe the outcome of the race the poet skilfully changes the scene to the starting point of the course, and shows the reader the different competitors as they successively arrive before the eyes of the waiting spectators. The present scene between Idomeneus and the lesser Ajax serves the purpose of indicating the intense interest which prevailed. This Ajax is constantly represented as a

man of presumptuous and overbearing character. See on 473.

* 448. Cf. 495; second half-verse as in Δ 9. — ἀγῶνι: *assembly*; see on 258. — εἰσορόωντο: *directed their glance toward* the horses, as they rushed homeward from the goal. As yet, however, no one is able to distinguish the different chariots and drivers (cf. 450).

449 = 372 (nearly). — ἵππους: includes all the horses which took part in the race. In 450, on the contrary, it refers to a single pair.

450. Ἴδομενεὺς: he was especially interested in the race on account of his companion and charioteer Meriones (his half-brother or cousin), who was one of the contestants (see 528). — ἐφράσαθ’ ἵππους: *marked a chariot*. This turned out to be that of Diomed (472, 499).

451. περιωπῇ: i.e. a higher place, from which he had a free outlook over the plain. Cf. *ἀνήϊον ἐς περιωπῆν* κ 146.

452. For the first half-verse, cf. *τῷ δέ τ’ ἀνευθεν ἐόντι* Δ 277; the sec-

- ἔγνω· φράσσατο δ' ἵππον ἀριπρεπέα προύχοντα,
 ὃς τὸ μὲν ἄλλο τόσον φοῖνιξ ἦν, ἐν δὲ μετώπῳ
 455 λευκὸν σῆμ' ἐτέτυκτο περίτροχον ἥντε μήνη.
 στή δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 οἷος ἐγὼν ἵππους ἀνγάζομαι ἦε καὶ ὑμεῖς;
 ἄλλοι μοι δοκοῦσι παρούτεροι ἔμμεναι ἵπποι,
 460 ἄλλος δ' ἡνίοχος ἰνδάλλεται· αἱ δέ που αὐτοῦ
 ἔβλαβεν ἐν πεδίῳ, αἱ κεῖσέ γε φέρτεραι ἦσαν.
 [ἦ τοι γὰρ τὰς πρῶτα ἴδον περὶ τέρμα βαλούσας,
 νῦν δ' οὐ πῇ δύναμαι ἰδέειν· πάνταρ δέ μοι ὄσσε

ond, as in M 273. — τοῖο: anticipates
 ὁμοκλητήρος and depends on ἀκούσας,
 — as he heard that shouting driver. —
 ἔνευθεν ἑόντος: concessive.

453. φράσσατο κτλ.: a second mark
 by which he recognized that it was
 the chariot of Diomed. — ἀριπρεπία:
 conspicuously marked, as described in
 the following relative clause. — πρού-
 χοντα (cf. 325): pred. with ἵππον,
 though both horses were, of course,
 equally in the lead.

454. τὸ μὲν ἄλλο τόσον: see on
 X 322. The limitation here hinted at
 is explained in the following clause.
 — φοῖνιξ (bay-colored): the only oc-
 currence of this word as adjective.

455. σῆμα: mark. — περίτροχον:
 here only. — μήνη: cf. T 374.

456 = 271. — ἐν Ἀργείοισιν: al-
 though he sat ἐκτός ἀγῶνος 451. The
 poet's tendency to recur to the formula
 is strong.

457. See on X 378.

458. ἀνγάζομαι: behold. The word
 occurs nowhere else in Homer.

459. ἄλλοι: other than those which

were in the lead (i.e. those of Eumelus,
 376) when the spectators could last
 distinguish them, on their way toward
 the turning point. — παρούτεροι (in
 front): a comparative formation from
 a locative παροι, occurring here and
 480 only. Cf. μυχοῖτατος φ 146.

460. ἰνδάλλεται: appears (comes be-
 fore my eyes). Cf. ἰνδάλλετο δέ σφισι
 πᾶσιν | τεύχεσι λαμπρόμενος P 213 f. —
 αἱ δέ: i.e. the mares of Eumelus, as
 explained in 461. — ποῦ: doubtless. —
 αὐτοῦ: adv. anticipating ἐν πεδίῳ 461.

461. ἔβλαβεν: met with a mishap.
 Cf. 387. — κεῖσέ γε: on the way
 thither at least, i.e. toward the goal.

462. τὰς: relative. — βαλούσας:
 speeding. The only other instance of
 this intransitive use is εἰς ἄλα βάλλων
 (emptying) Λ 722. — The statement in
 this verse is not quite consistent with
 465 f., or with the general tenor of
 the narrative, according to which the
 goal is too far distant to be distinctly
 seen. Cf. 359, 474.

463. Cf. ἀλλ' οὐ πῇ δύναμαι ἰδέειν
 P 643. — νῦν δέ: begins the apodosis.

- Τρωικὸν ἄμ πεδίον παπταίνετον εἰσορόωντι.]
 465 ἡὲ τὸν ἡνίοχον φύγον ἡνία, οὐδὲ δυνάσθη
 εὖ σχεθέειν περὶ τέρμα, καὶ οὐκ ἐτύχησεν ἐλίξας·
 ἔνθα μιν ἐκπεσέειν οἶω σὺν θ' ἄρματα ᾄξαι,
 αἱ δ' ἐξηρώησαν, ἐπεὶ μένος ἔλλαβε θυμόν.
 ἀλλὰ ἴδεσθε καὶ ὕμμες ἀνασταδόν· οὐ γὰρ ἐγώ γε
 470 εὖ διαγιγνώσκω· δοκέει δέ μοι ἔμμεναι ἀνὴρ
 Αἰτωλὸς γενεήν, μετὰ δ' Ἀργεῖοισιν ἀνάσσει,
 Τυδέος ἵπποδάμου υἱός, κρατερὸς Διομήδης."
 τὸν δ' αἰσχροῦς ἐνένιπεν Ὀϊλῆος ταχὺς Αἴας·

But instead of resuming the rel. *τάς*, the temporal contrast to *πρῶτα* is emphasized. — *οὐ πη*: nowhere. To this corresponds *πάντη δέ* at the beginning of the following (paratactical concessive) clause. Cf. *οὐδέ πη ἀθρήσαι* (see) *δυνάμην*, *ἐκαμον δέ μοι ὅσσε* | *πάντη παπταίνοντι* (peering) μ 232 f.

464. *παπταίνετον*: look closely. — *εἰσορόωντι*: as I direct my glance.

465. *ἡὲ*: introduces a second possibility as an alternative to 460 f. — *τόν*: see on 75. — *οὐδέ δυνάσθη*: as in ε 319, the only other place where this form of the aor. of *δύναμαι* occurs (usually *ἐδυνήσαμην*).

466. *εὖ*: safely. — *σχεθέειν*: sc. *ἵππους*. — *οὐκ ἐτύχησεν ἐλίξας*: *did not succeed in turning*. Cf. *ἐτύχησε βαλὼν* (succeeded in hitting) O 581.

467. *ἐκπεσέειν*: was thrown out. — *σὺν . . . ᾄξαι*: *κατά* is used in this combination in 341 and elsewhere.

468. *ἐξηρώησαν* (here only): *ran away, rushed from the course*; cf. 393. — *μένος*: *fury*; cf. X 312, 346. — This explanation, too, is only conjecture, like the foregoing.

469. *ἀνασταδόν* (*ἀνά, ἵστημι*): *stand-*

ing up. Cf. *δευδέχατ'* (greeted) ἄλλοθεν ἄλλος ἀνασταδόν I 671.

470. For the first half-verse, cf. 240; for the second, cf. *δοκέει δέ μοι εἶναι ἄριστον* ε 360, *δοκέεις δέ μοι εἶναι ἀλήτης* (vagabond) σ 18. — *ἀνὴρ* (subj. of *δοκέει*): i.e. *the man in front*.

471. *Αἰτωλὸς γενεήν*: for the genealogy of Diomed, cf. *Πορθεῖ γὰρ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο*, | *ῥέον ἐν . . . Καλυδῶνι* (in Aetolia), | *. . . τρίτατος δ' ἦν ἱππῶτα Οἰνέως*, | *πατὴρ ἐμοῖο* (i.e. Diomed's) *πατὴρ* Ξ 115–118. — *Ἀργεῖοισιν*: *men of Argos* (here in the narrower sense). Tydeus, the father of Diomed, had emigrated to Argos, and married the daughter of King Adrastus. Cf. *οἱ δ' Ἀργος ἔειχον . . . συμπατῶν δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης* B 559, 567.

473. First half-verse as in σ 321. — *αἰσχροῦς*: *insultingly*. The more usual expression is seen in *αἰσχροῖς ἐπέεσσιν* Γ 38. — *Ὀϊλῆος ταχὺς Αἴας*: the same expression in B 527, where the poet continues *μείων, οὐ τι τόσος γε, ὅσος Τελαμώνιος Αἴας*, | *ἀλλὰ πολλὸν μείων*. The impious boasting of this Ajax, when shipwrecked on his return

- “Ἰδομενεῦ, τί πάρος λαβρεύεαι; αἱ δέ τ’ ἀνενθεν
 475 ἵπποι ἀερσίποδες πολέος πεδίοιο διένται.
 οὔτε νεώτατός ἐσσι μετ’ Ἀργείοισι τοσοῦτον,
 οὔτε τοι ὀξύτατον κεφαλῆς ἐκδέρκεται ὅσσε·
 ἀλλ’ αἰεὶ μύθοις λαβρεύεαι· οὐδέ τί σε χρὴ
 [λαβραγόρην ἔμεναι· πάρα γὰρ καὶ ἀμείνονες ἄλλοι].
 480 ἵπποι δ’ αὐταὶ ἔασι παροίτεραι, αἱ τὸ πάρος περ,
 Εὐμήλου, ἐν δ’ αὐτὸς ἔχων εὐληρα βέβηκεν.”
 τὸν δὲ χολωσάμενος Κρητῶν ἀγὸς ἀντίον ἦῤα·
 “Αἴαν νείκος ἄριστε, κακοφραδὲς, ἄλλα τε πάντα

from Troy (φῆ δ’ ἀέκητι θεῶν φυγέειν μέγα λαῖτμα θαλάσσης), and his consequent death, are related in δ 499–511.

474. *πάρος*: *prematurely*. So here only. — *λαβρεύεαι*: *bluster*. A scholiast remarks that Ajax accuses Idomeneus of the very fault which caused his own ruin (see on 473).

475. First half-verse as Γ 327. — *πολέος πεδίοιο*: see on 364. — For the effect of the dactyls in describing the galloping of horses, cf. quadrupedante putrem sonitu quatit ungula campum Verg. *Aen.* viii. 596.

476. *νεώτατος*: Idomeneus was already *μεσαιπώλιος* (*growing gray*) N 361. — *νεώτατος τοσοῦτον*: *so very young*, in a tone of mockery (the same tone, perhaps, may be detected in *κεφαλῆς ἐκδέρκεται* 477). This is the only occurrence of *τοσοῦτον* with a superlative. See on τοῖον X 241, Ψ 246.

477. *ἐκδέρκεται*: sing. with the dual ὅσσε. See on T 17. The verb *ἐκδέρκεται* is well chosen to express an intense, sharp look.

478. *οὐδέ τί σε χρὴ*: see on T 67. With this expression there is usually

an ellipsis (e.g. in this case, of *λαβρεύεσθαι*), but if 479 is genuine there is none here.

479. *λαβραγόρην*: cf. 474, 478. Ajax shows his insolence in this thrice-repeated taunt. — *πάρα . . . ἄλλοι*: i.e. in the presence of so many other better men it is not becoming for you to put yourself forward.

480. *αὐταὶ*: *the same*. — *αἱ τὸ πάρος περ*: *which were in front before*.

481. *ἐν . . . βέβηκεν*: in contrast with the conjecture of Idomeneus in 465. Cf. *ἵπποισιν καὶ ἄρμασιν ἐμβεβαῶτα* E 199. — *ἔχων*: *holding*. — *εὐληρα* (cf. *lora*): occurs here only.

482. First half-verse as in Γ 413, Z 205, Ω 55, σ 25; second, as in Δ 265, N 221, 259, 274, 311.

483. *νείκος ἄριστε*: *hero in wrangling*, a parody on the familiar *εἶδος ἄριστε* Γ 39. — *κακοφραδὲς* (here only): *spiteful one* (*evil-devising*). — *ἄλλα τε πάντα* (as in ν 11): this strange use of *τέ* is perhaps taken from some formula like *τά τ’ ἄλλα περ* (ε 29, ρ 273). The thought is adversative, in close connection with the vocatives preceding, but in the finite construc-

δεύεαι Ἀργείων, ὅτι τοι νόος ἐστὶν ἀπηνής.

- 485 δευρό νυν, ἣ τρίποδος περιδόμεθον ἡὲ λέβητος,
ἵστορα δ' Ἀτρεΐδην Ἀγαμέμνονα θείομεν ἄμφω,
ὁππότεραι πρόσθ' ἵπποι, ἵνα γνώης ἀποτίνων."

ὥς ἔφατ', ὦρνυτο δ' αὐτίκ' Οἰλήος ταχὺς Αἴας
χωόμενος χαλεποῖσιν ἀμείψασθαι ἐπέεσσιν.

- 490 καὶ νύ κε δὴ προτέρω ἔτ' ἔρις γένετ' ἀμφοτέροισιν,
εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ φάτο μῦθον·
"μηκέτι νῦν χαλεποῖσιν ἀμείβεσθον ἐπέεσσιν,
Αἴαν Ἰδομενεὺ τε, κακοῖς, ἐπεὶ οὐδὲ ἔοικεν.
καὶ δ' ἄλλω νεμεσᾶτον, ὅτις τοιαῦτά γε ῥέζοι.

tion (δεύεαι 484) instead of a participle, as in Ἐκτορ εἶδος ἄριστε, μάχης ἄρα πολλὸν ἐδέεο P 142.

484. δεύεαι: followed by a gen. of person, as in πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν E 636, οὐ τευ δευόμενον δ 264. — ὅτι . . . ἀπηνής: as in II 35, σ 381 (nearly). The clause is added in confirmation of the opprobrious vocatives.

485. δευρο: come. See on X 254. — τρίποδος: gen. analogous to the gen. of price. — περιδόμεθον: the only example in Homer of the very rare first person dual. This termination occurs twice in Sophocles, but never in Attic prose. For the verb, see on X 254, and cf. περιδώσομαι ψ 78.

486. ἵστορα (οἶδα): umpire (witness). Cf. ἐπὶ ἱστορίᾳ πείραρ (decision) ἐλέσθαι Σ 501.

487. ὁππότεραι: the fem. is here general and does not refer to the mares of Eumelus. — γνώης ἀποτίνων: learn by paying the bet, in accordance with the proverb βεχθὲν δέ τε νήπιος ἔγνω (a fool knows a thing after it is done) T 198.

488. Cf. 664, 754.

489. Cf. ὥς τῷ μὲν χαλεποῖσιν ἀμβομένη ἐπέεσσιν | ἔστασαν γ 148 f. — χαλεποῖσιν: hostile, hateful.

490. προτέρω γένετο (cf. 526): would have gone further, i.e. have become still more bitter.

491 = 734. — ἀνίστατο: see on ἦγεν T 273.

492. Cf. 489.

493. Αἴαν: for the quantity of the final syllable, see on T 216. — κακοῖς: hostile, repeating χαλεποῖσιν 489. — ἐπεὶ οὐδὲ ἔοικεν: since it is not becoming either, much less justifiable. Cf. the same words in A 119. This clause gives the reason for κακοῖς.

494. καὶ δ' ἄλλω: for with any one else also. καὶ belongs to ἄλλω and δέ is used where a causal particle would be more exact. — ῥέζοι: the opt. after a pres. is unusual. It may perhaps be borrowed from a sentence where it suited the context. Cf. ὥς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτά γε ῥέζοι α 47. For the whole expression, cf. καὶ δ' ἄλλω νεμεσῶ, ἣ τις τοιαῦτά γε ῥέζοι

495 ἄλλ' ὑμεῖς ἐν ἀγῶνι καθήμενοι εἰσοράασθε
ἵππους· οἱ δὲ τάχ' αὐτοὶ ἐπειγόμενοι περὶ νίκης
ἐνθάδ' ἐλεύσονται· τότε δὲ γνώσεσθε ἕκαστος
ἵππους Ἀργείων, οἳ δεύτεροι οἳ τε πάροιθεν."

ὥς φάτο, Τυδεΐδης δὲ μάλα σχεδὸν ἦλθε διώκων·

500 μᾶστι δ' αἰὲν ἔλαννε κατωμαδόν· οἱ δέ οἱ ἵπποι
ὑψόσ' ἀειρέσθην ρίμφα πρῆσσουντε κέλευθον.
αἰεὶ δ' ἠνίοχον κοινῆς ραθάμιγγες ἔβαλλον,
ἄρματα δὲ χρυσῷ πεπυκασμένα κασσιτέρῳ τε

ξ 286, παέσκον μνηστῆρας, οἷς τοιαῦτά γε ῥέζοι χ 315.

495. Cf. 448, and note on 258. — ὑμεῖς: expressed for emphasis, on account of the following contrast οἱ δέ 496. — καθήμενοι: *sitting quietly*, in contrast with the commotion of the quarrel (473, 482, 488).

496. ἵππους: *the chariots* in general. — οἱ δέ: *the drivers*. — αὐτοί: *themselves*, in contrast with all conjectures about them. So in K 540, after Nestor has expressed the fear that Diomed and Odysseus have perished, the poet adds οὐ πῶ πᾶν εἰρητο ἔπος, οἳ δ' ἄρ' ἤλυθον αὐτοί. — ἐπειγόμενοι περὶ νίκης (cf. 437): gives the reason for τάχα.

497. ἕκαστος: shows that the second pers. in γνώσεσθε refers to all the spectators. Achilles emphasizes the fact that no further doubt will then be possible, because of the contention which has arisen from the present uncertainty.

498. ἵππους: proleptic obj. of γνώσεσθε. — οἳ, οἳ τε: the rel. prons. do not introduce indir. questions here (as would be the case in English or Latin). Cf. φ 609 f. and γνώση ἔπειθ', οἳ θ'

ἡγεμόνων κακὸς οἳ τέ νυ λαῶν (where the obj. of γνώση is "that one of the leaders who" etc.) B 365.

499–565. *The arrival of the contestants and the distribution of the prizes. Achilles proposes to give Eumelus the second prize, but on the protest of Antilochus he yields and gives Eumelus instead a special prize.*

499. First half-verse as in E 443, Θ 167. — ἦλθε διώκων: *came speeding*. Cf. 547, X 137.

500. See on 431. — μᾶστι: see on μήτι 315, and cf. κράτει (quoted on 515). The forms of this word from the stem μαστιγ- are much more frequent than those from μαστι. — οἱ δέ οἱ ἵπποι: see 387 and note.

501 = ν 83 (nearly); first half-verse as in φ 307, μ 249; second, as in ζ 282. — ὑψόσ' ἀειρέσθην: *stepped high* under the goad.

502. ἠνίοχον: i.e. Diomed. — ραθάμιγγες: *flying particles*. Cf. τ 501, where it refers to *drops of blood* (but in each case thrown up by the hoofs of the horses).

503. Cf. ἄρμα δέ οἱ χρυσῷ τε καὶ ἀργύρῳ ἐθ' ἥσκηται K 438. — πεπυκασμένα (covered): *richly furnished* with

- ἵπποις ὠκυπόδεσσιν ἐπέτρεχον· οὐδέ τι πολλή
 505 γίγνεται ἐπισσώτρων ἄρματροχίῃ κατόπισθεν
 ἐν λεπτῇ κονίῃ· τῷ δὲ σπεύδοντε πετέσθην.
 στῇ δὲ μέσῳ ἐν ἀγῶνι, πολὺς δ' ἀνεκήκκειν ἰδρῶς
 ἵππων ἕκ τε λόφων καὶ ἀπὸ στέρνοιο χαμᾶζε.
 αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανώντος,
 510 κλῖνε δ' ἄρα μᾶστιγα ποτὶ ζυγόν· οὐδὲ μᾶτησεν
 ἵφθιμος Σθένελος, ἀλλ' ἐσσυμένως λάβ' ἄεθλον,
 δῶκε δ' ἄγειν ἐτάροισιν ὑπερθύμοισι γυναιῖκα
 καὶ τρίποδ' ὠπῶντα φέρειν· ὁ δ' ἔλυνεν ὑφ' ἵππους.
 τῷ δ' ἄρ' ἐπ' Ἀντίλοχος Νηληϊὸς ἤλασεν ἵππους,

ornaments and mountings of gold and tin (cf. παμφανώντος 509).

504. ἐπέτρεχον: ran close upon the heels of the horses, as described in 517-521. With this is to be closely joined the following clause, which still further carries out the same idea. — πολλή: great, deep.

505. ἄρματροχίῃ (here only): the chariot sped so swiftly that the wheels scarcely left a mark on the light dust. Cf. the similar hyperbole in T 226 f.

506. λεπτῇ: fine, and hence yielding all the more readily to an impression. — πετέσθην: repeats the main thought (504) of the speed of the chariot.

507. στῇ δὲ κτλ.: cf. στῇ δὲ μέσῳ ἀγορῇ β 37. — στή: stopped. — πολὺς . . . ἰδρῶς: as in N 705. Cf. μέλαν δ' ἀνεκήκκειν αἷμα H 262.

509 = Θ 320. — θόρε: see on 290.

510. κλῖνε . . . ζυγόν: Diomed rests the goad on the ground, leaving the further care of it to Sthenelus (511). — οὐδὲ μᾶτησεν (as in II 474): and did not tarry.

511. Σθένελος: companion of Diomed. Cf. τῶν . . . ἡγεμόνευε . . . Διομήδης | καὶ Σθένελος Καπαῆος ἀγακλειτοῦ φίλος υἱός B 563 f.

512. δῶκε δ' ἄγειν: as in A 347; cf. Ψ 263, where the mid. is used of the prize which the winner bears off for himself. — γυναιῖκα κτλ.: cf. 263 f.

513. τρίποδα: Athenaeus (vi. 232 D) records a tradition that this tripod was afterward consecrated as a gift at Delphi and bore this inscription: χάλκεός εἰμι τρίπους· Πυθοῖ δ' ἀνάκειμαι ἄγαλμα, | καὶ μ' ἐπὶ Πατρόκλῳ θῆκεν πόδας ὥκτος Ἀχιλλεύς· | Τυδείδης δ' ἀνέθηκε, βοῆν ἀγαθὴν Διομήδης, | νικήσας Ἴπποισι παρὰ πλατὺν Ἑλλήσποντον. — ὁ δέ: i.e. Sthenelus. — ἔλυνεν ὑπὸ [ὑπέλυνεν]: cf. 7, Ω 576. For the position of ὑπὸ, cf. λιπέτην δὲ κατὰ K 273. For the long penult of the verb, cf. καὶ ἀνδράσι νεκῆα λῶει η 74. The force of ὑπὸ is from under the yoke.

514. Νηληϊὸς: grandson of Neleus, as Achilles is called Αἰακίδης Φ 178. This adj. is applied elsewhere only to Nestor. — By giving the details of the

- 515 κέρδεσιν, οὐ τι τάχει γε, παραφθάμενος Μενέλαον·
 ἀλλὰ καὶ ὥς Μενέλαος ἔχ' ἐγγύθεν ὠκέας ἵππους.
 ὅσσον δὲ τροχοῦ ἵππος ἀφίσταται, ὅς ρά τ' ἄνακτα
 ἔλκησιν πεδίῳοι τιταινόμενος σὺν ὄχεσφιν·
 τοῦ μέν τε ψαύουσιν ἐπισσώτρων τρίχες ἄκραι
 520 οὐραῖαι· ὁ δέ τ' ἄγχι μάλα τρέχει, οὐδέ τι πολλή
 χώρῃ μεσσηγύς, πολέος πεδίῳοι θέοντος·
 τόσσον δὴ Μενέλαος ἀμύμονος Ἀντιλόχοιο
 λείπει· ἀτὰρ τὰ πρῶτα καὶ ἐς δίσκουρα λέλειπτο,
 ἀλλὰ μιν αἴψα κίχανεν· ὀφέλλετο γὰρ μένος ἦν
 525 ἵππου τῆς Ἀγαμεμνονέης, καλλίτριχος Αἴθης.
 εἰ δέ κ' ἔτι προτέρω γένετο δρόμος ἀμφοτέροισιν,

arrival of Diomed (507-513) the poet indicates that Antilochus was some little distance behind him. Menelaus, on the contrary (516), was close behind Antilochus.

515. κέρδεσιν (cf. 315 ff., 322, and 418-437): *by craft*. Cf. δόλω, οὐ τι κρέττε γε H 142.

517. ὅς ρά: with subjv. in a cond. sense, as in X 23.

518. πεδίῳοι τιταινόμενος: cf. X 23.

519. τοῦ: i.e. ἵππων (in a collective sense, with τρίχες, the tips of the tail). Since these touch the tires of the wheels, and not the chariot-box, we infer that the wheels were at least in line with the front of the box, if not projecting beyond it, and also were not far apart.

520. οὐραῖαι: the adj. occurs here only. — ὁ δέ: i.e. the wheel.

521. πολέος πεδίῳοι θέοντος: cf. 475, and πολέος πεδίῳοι θέουσαι Δ 244. — θέοντος (gen. abs.): as *he runs*. But the gen. may possibly be construed with τοῦ 519. See on T 210.

522. τόσσον: only so far. — δῆ: indeed, emphasizing τόσσον in contrast with the following clause (ἀτὰρ τὰ πρῶτα κτλ.). — Ἀντιλόχοιο: the gen. depends on the idea of separation or inferiority in λείπετο 523. Cf. 529, and Ἀράβιοι ἤλαυνον πάντες καμήλους (camels) ταχυνήτα οὐ λειπομένας ἵππων Hdt. vii. 86. See HA. 749; G. 1120.

523. λείπετο: was behind. — τὰ πρῶτα: at first. See 431 ff. — καί: even. — ἐς δίσκουρα (here only, but cf. δίσκου οἶρα 431): as much as a discus-throw. For the meaning of ἐς, cf. T 32.

524. κίχανεν: see 446 f. — ὀφέλλετο: was augmented by the chiding of Menelaus (442 ff.).

525. τῆς: for the use of the article, cf. 295, 303, and see M. 260 f. See on 75.

526. εἰ δέ κε: the only instance of εἰ κε introducing a cond. contrary to fact. M. 324; GMT. 437. — δρόμος: the race (not the course). — Cf. 490 and 382, with the passage from Vergil cited on the latter verse.

- τῷ κέν μιν παρέλασσ' οὐδ' ἀμφήριστον ἔθηκεν.
 αὐτὰρ Μηριόνης θεράπων ἐὺς Ἴδομενῆος
 λείπετ' ἀγακλῆος Μενελάου δουρὸς ἐρωήν·
- 530 βάρδιστοι μὲν γάρ οἱ ἔσαν καλλίτριχες ἵπποι,
 ἥκιστος δ' ἦν αὐτὸς ἐλαυνέμεν ἄρμ' ἐν ἀγῶνι.
 υἱὸς δ' Ἀδμήτιοι πανύστατος ἦλυθεν ἄλλων
 ἔλκων ἄρματα καλά, ἐλαύνων πρόσσοθεν ἵππους.
 τὸν δὲ ἰδὼν ὤκτειρε ποδάρκης δῖος Ἀχιλλεύς,
- 535 στας δ' ἄρ' ἐν Ἀργείοις ἔπεα πτερόεντ' ἀγόρευεν·
 “λοῖσθος ἀνὴρ ὥριστος ἐλαύνει μώνυχας ἵππους·
 ἀλλ' ἄγε δῆ οἱ δῶμεν ἀέθλιον, ὥς ἐπικέες,
 δεύτερ'· ἀτὰρ τὰ πρῶτα φερέσθω Τυδεὸς υἱός.”
 ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον, ὥς ἐκέλευεν.

527. οὐδ' ἀμφήριστον ἔθηκεν: *and not merely made the race a draw, i.e. would have won a complete victory.*

528. *Cf.* 860, 888, and *Μηριόνης δ' ἄρα οἱ θεράπων ἐὺς* N 246.

529. *δουρὸς ἐρωήν*: briefer expression for *ὅσον τ' ἐπὶ δουρὸς ἐρωή γίνεται* O 358; *cf.* Φ 251, and Ψ 431. For the acc. denoting extent of space, *cf.* *ἄπασαν δουρηκεῖς (a spear's throw)* K 357.

530. *βάρδιστοι*: the word occurs elsewhere only in 310, where it is applied to the steeds of Antilochus.

531. *ἥκιστος*: *slowest*. This superlative from *ἦκα* occurs here only. For the positive, *cf.* *ἡέ μιν ἦκ' ἐλάσειε* σ 92. — *ἐν ἀγῶνι*: emphatic, for in battle Meriones was no inferior charioteer.

532. *υἱὸς δ' Ἀδμήτιοι*: *i.e.* Eumelus (288 f.). — *ἄλλων*: for the gen., see on T 96.

533. *ἔλκων*: *dragging*. The chariot was light and could even be carried

by a single man, for in K 504 f. Diomed, having captured the chariot of Rhesus, deliberates *ἡ . . . δίφρον ἐλὼν, . . . ῥυμὸν ἐξερούοι ἢ ἐκφέροι ὑψὸς ἀείρας*. As the yoke was broken and separated from the pole, it was impossible to harness the horses to the chariot again. See on 393. — *πρόσσοθεν*: *before him*. The word occurs here only.

534 = II 5; first half-verse as in A 814.

535. See on X 377.

536. *λοῖσθος* (pred.): the word occurs here only, but *cf.* 751, 785. — Second half-verse as in A 289.

537. *ἄλλ' ἄγε οἱ δῶμεν ξεινήμιον, ὥς ἐπικέες* θ 389.

538. *δεύτερα*: in appos. with *ἀέθλιον*. — *φερέσθω*: Diomed had already taken possession of the first prize. See 511 f.

539. First half-verse as in δ 673, θ 398, ν 47; second, as in Δ 380. *Cf.* *ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκόντισαν, ὥς ἐκέλευεν* χ 255.

- 540 καί νύ κέ οἱ πόρεν ἵππον, ἐπήνησαν γὰρ Ἀχαιοί,
 εἰ μὴ ἄρ' Ἀντίλοχος μεγαθύμου Νέστορος υἱὸς
 Πηλεΐδην Ἀχιλῆα δίκη ἡμεΐψατ' ἀναστάς·
 “ὦ Ἀχιλεῦ, μάλα τοι κεχολώσομαι, αἶ κε τελέσσης
 τοῦτο ἔπος· μέλλεις γὰρ ἀφαιρήσεσθαι ἄεθλον,
 545 τὰ φρονέων, ὅτι οἱ βλάβεν ἄρματα καὶ ταχέ' ἵππω
 αὐτός τ' ἐσθλὸς ἐών. ἀλλ' ὥφελεν ἀθανάτοισιν
 εὐχεσθαι· τῷ κ' οὐ τι πανύστατος ἦλθε διώκων.
 εἰ δέ μιν οἰκτεῖρεις καὶ τοι φίλος ἔπλετο θυμῷ,
 ἔστι τοι ἐν κλισίῃ χρυσὸς πολὺς, ἔστι δὲ χαλκὸς
 550 καὶ πρόβατ', εἰσὶ δέ τοι δμῳαὶ καὶ μώνυχες ἵπποι·

540. ἵππον: i.e. the one offered (in 265) as second prize.

541. This verse, with a difference only in the first foot, occurs E 565, N 400, P 653.

542. δίκη (const. with ἡμεΐψατο): with a claim of right. 'δική, the setting forth of right, in the mouth of a suitor is only a plea, though in the mouth of a judge it becomes a decision.' Monro. — Cf. hic totum caveae consessum ingentis et ora | prima patrum magnis Salius clamoribus inplet, | ereptumque dolo reddi sibi poscit honorem Verg. *Aen.* v. 340 ff.

543. κεχολώσομαι: cf. ὁ δὲ κεν κεχολώσεται, ὃν κεν ἴκωμαι A 139. — τελέσσης . . . ἔπος (544): cf. T 107.

544. μέλλεις ἀφαιρήσεσθαι: this combination of the pres. of μέλλω with a fut. inf., to indicate an action on the point of taking place, occurs only here in Homer. — ἀφαιρήσεσθαι: sc. ἐμέ.

545. τὰ φρονέων: with this thought, introducing a clause with ὅτι. Cf. τὰ φρονέων, ἴνα . . . δαμῇ E 564, τὰ φρο-

νέων, ὃ μοι οὐ τι θεοὶ γόνον ἐξετέλειον I 493, τὰ φρονέουσα . . . ὃ οἱ πέρι δῶκεν β 116. In all these cases ὅτι (δ) is a conjunction (M. 270). — βλάβεν [ἐβλάβησαν]: means, with ἄρματα, was injured; with ἵππω, were kept back; with αὐτός 546, was thrown out (cf. 392 ff.). By the emphatic position of the verb before its several subjects the misfortune which befell Eumelus is made prominent as the cause of his failure.

546. ἐσθλὸς ἐών: "noble fellow that he is." Antilochus quotes this, as it were, from the thought of Achilles (cf. 536). — ὥφελεν . . . εὐχεσθαι (547): for the idea that immediate success is due to the favor of the gods, cf. 405 f., 770 f., 872 f., and the successful prayer of Pandarus Δ 119-140.

547. τῷ: then, resuming the preceding clause, and introducing the apodosis. Cf. T 61.

548. καὶ τοι . . . ἔστι τοι (549): as in Ξ 337 f. Cf. ἀλλ' εἰ τοι φίλος ἐστί, τεὸν δ' ὀλοφύρεται ἦτορ Π 450.

550. πρόβατα: in Homer seems to

τῶν οἱ ἔπειτ' ἀνελὼν δόμεναι καὶ μείζον ἄεθλον,
 ἢ καὶ αὐτίκα νῦν, ἵνα σ' αἰνήσωσιν Ἀχαιοί.
 τὴν δ' ἐγὼ οὐ δώσω· περὶ δ' αὐτῆς πειρηθῆτω
 ἀνδρῶν ὅς κ' ἐθέλῃσιν ἐμοὶ χεῖρεσσι μάχεσθαι."

- 555 ὥς φάτο, μείδῃσεν δὲ ποδάρκης δῖος Ἀχιλλεὺς
 χαίρων Ἀντιλόχῳ, ὅτι οἱ φίλος ἦεν ἑταῖρος·
 καὶ μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
 "Ἀντίλοχ', εἰ μὲν δὴ με κελεύεις οἴκοθεν ἄλλο
 Εὐμήλῳ ἐπιδοῦναι, ἐγὼ δέ κε καὶ τὸ τελέσω.
 560 δώσω οἱ θῶρηκα, τὸν Ἀστεροπαῖον ἀπηύρων,

include all domesticated animals in droves or flocks. In later times it was restricted to the smaller animals.

551. τῶν: part. gen. with ἀνελὼν.
 — ἔπειτα: hereafter, opposed to αὐτίκα νῦν 552. — ἀνελὼν: with δόμεναι, as in φρονέω δόμεναι . . . ἀνελόντα σ 16.
 — δόμεναι (inf. as concessive impv.): you may give. — μείζον: i.e. more valuable.

552. σ' αἰνήσωσιν Ἀχαιοί: refers to 539 f.

553. τήν: i.e. ἵππον 265 f. Cf. τὴν δ' ἐγὼ οὐ λύσω (of Chryseïs) A 29.
 — περὶ δ' αὐτῆς: const. with μάχεσθαι 554. — πειρηθῆτω: cf. 804, Φ 225.

554. ὅς κ' ἐθέλῃσιν: whosoever wishes. — χεῖρεσσι μάχεσθαι: cf. χερσὶ μὲν οὐ τοι ἐγὼ γε μαχήσομαι A 298.

555. First half-verse as in A 595; second, as in A 121 and elsewhere.

556. χαίρων Ἀντιλόχῳ (instrumental dat.): for the meaning (*to take pleasure in*), cf. χαῖρε δ' Ἀθηναῖη πεπνυμένῳ ἀνδρὶ γ 52. The cause of the pleasure is the manly attitude of Antilochus and the energy with which he defends his right. The following

clause with *ὅτι*, on the other hand, shows that Achilles takes no exception to the challenge of Antilochus.

557 = O 48 and elsewhere.

558. εἰ μὲν δὴ: if (i.e. since) indeed. — οἴκοθεν ἄλλο (as in 592, H 364, 391): something else from my store, besides the prizes already offered.

559. ἐπιδοῦναι: give besides. — ἐγὼ δέ: the obj. of the preceding clause is here made the subject, and besides being placed first is further emphasized by δέ. There is therefore a lack of perfect correspondence between *εἰ μὲν* (558) and *ἐγὼ δέ*. Cf. τοὺς δ' εἴ περ . . . τις . . . κινήσῃ . . . οἱ δὲ κτλ. Π 263 f., εἰ δέ κε λίσσωμαι ὑμέας . . . ὑμεῖς δὲ κτλ. μ 163 f.

560-562. Cf. the words of the Phaeacian Euryalus δώσω οἱ τόδ' ἄορ (sword) παγχάλκεον, ᾧ ἐπὶ κώπη (hill) | ἀργυρέη, . . . πολέος δέ οἱ ἀξιον ἔσται θ 403 ff.

560. For the fact, see Φ 139-183. Cf. also *levibus huic hamis concertam auroque trilecem | loriscam, quam Demoleo detraxerat ipse | donat Verg. Aen. v. 259-262.*

- χάλκεον, ᾧ περί χεῦμα φαεινοῦ κασσιτέριοιο
ἀμφιδεδίνηται· πολέος δέ οἱ ἄξιος ἔσται.”
ἥ ῥα καὶ Αὐτομέδοντι φίλῳ ἐκέλευσεν ἑταίρῳ
οἰσέμεναι κλισίῃθεν· ὁ δ' ὥχετο καὶ οἱ ἔνεικεν.
565 [Εὐμήλῳ δ' ἐν χερσὶ τίθει· ὁ δὲ δέξατο χαίρων.]
τοῖσι δὲ καὶ Μενέλαος ἀνίστατο θυμὸν ἀχέων,
Ἀντιλόχῳ ἄμοτον κεχολωμένος· ἐν δ' ἄρα κήρυξ
χερσὶ σκῆπτρον ἔθηκε, σιωπῆσαι τε κέλευσεν
Ἀργεῖους· ὁ δ' ἔπειτα μετῆνδα ἰσόθεος φῶς·
570 “Ἀντίλοχε, πρόσθεν πεπνυμένε, ποῖον ἔρεξας.
ἥσχυνας μὲν ἐμὴν ἀρετὴν, βλάβας δέ μοι ἵππους,
τοὺς σοὺς πρόσθε βαλὼν, οἳ τοι πολὺ χεῖρονες ἦσαν.

561. *χεῦμα* (here only; from *χέω*): *a casting*. — *κασσιτέριοιο*: cf. the breast-plate of Agamemnon τοῦ δ' ἦ τοι . . . οἶμοι (*bands*) . . . κασσιτέριοιο A 24 f. How the poet conceives the tin to have been used is uncertain.

562. *ἀμφιδεδίνηται*: *is set round*. Cf. the sword of Euryalus (see the passage cited on 560–562) *κολεὸν (sheath) δὲ νεοπλστου ἐλέφαντος (fresh-sawn ivory) | ἀμφιδεδίνηται θ 404 f.*

564. *οἱ*: i.e. Achilles, unless 565 be omitted; in which case it might refer to Eumelus.

565. Cf. 624, 797. The verse occurs also (with a change in the first two feet) A 446, o 130, and is generally thought to be spurious here.

566–613. Menelaus brings a complaint against Antilochus, but as the latter frankly acknowledges his fault and expresses his penitence, Menelaus voluntarily relinquishes to him the second prize.

566. *θυμὸν ἀχέων*: the same verse-

close in E 869, Σ 461, φ 318. Menelaus is *grieved* at the loss of a prize, and *angry* (567) at the unfair conduct of Antilochus (417–447).

568. *σκῆπτρον ἔθηκε*: Antilochus (542) had merely risen, but Menelaus intends to make a formal and solemn appeal, and therefore takes in his hands the scepter, as was the custom of speakers in a regular meeting for deliberation. So when Telemachus rises to speak in the Ithacan assembly, *σκῆπτρον δέ οἱ ἔμβαλε χεῖρι | κήρυξ β 37 f.* Achilles, after his angry speech to Agamemnon, *ποτὶ δὲ σκῆπτρον βάλε γαίῃ | . . . ἔξετο δ' αὐτὸς A 245 f.*

570. *πρόσθεν πεπνυμένε*: cf. 440.

571. *ἥσχυνας*: *you put to shame*. — *ἀρετὴν*: *skill*. In 276, 374, and T 411 the meaning approaches nearly to *speed*, while in 578 (below) it is almost *dignity*. — *βλάβας*: see on 387.

572. *πρόσθε βαλὼν*: cf. 639, and contrast 462. — *χεῖρονες ἦσαν*: *showed themselves inferior*. See 309 f., 444 f.

- ἀλλ' ἄγετ', Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 ἐς μέσον ἀμφοτέροισι δικάσσετε, μηδ' ἐπ' ἀρωγῇ,
 575 μὴ ποτέ τις εἴπησιν Ἀχαιῶν χαλκοχιτώνων·
 'Ἀντίλοχον ψεύδεσσι βηισάμενος Μενέλαος
 οἴχεται ἵππον ἄγων, ὅτι οἱ πολὺ χεῖρονες ἦσαν
 ἵπποι, αὐτὸς δὲ κρείσσων ἀρετῇ τε βίῃ τε.'
 εἰ δ' ἄγ' ἐγὼν αὐτὸς δικάσω, καὶ μ' οὐ τινά φημι
 580 ἄλλον ἐπιπλήξειν Δαναῶν· ἰθεὶα γὰρ ἔσται.
 'Ἀντίλοχ', εἰ δ' ἄγε δεῦρο, διοτρεφές, ἡ θέμις ἐστίν,
 στὰς ἵππων προπάροιθε καὶ ἄρματος, αὐτὰρ ἰμάσθλην

573. Cf. 457, and B 79, which is identical with this verse except the first foot (ὦ φίλοι).

574. ἐς μέσον κτλ.: cf. 814, T 159. — ἐς μέσον (*into the middle*): *impartially*, so that the decision is given without regard to the dignity or power of the contending parties, who are conceived as standing on opposite sides. — ἐπ' ἀρωγῇ: *with (a view to) partisanship*, on the part of the judges for one side or the other. Contrast Σ 502, where the λαοὶ are described as ἀμφὶς ἀρωγῶν (*partisans on either side*).

575. First half-verse as in X 106 (where see note), φ 324; second, as in B 47, and elsewhere.

576. βηισάμενος: *overcoming*, by the assertion of his higher rank and power.

577. οἴχεται ἵππον ἄγων: *has departed with the mare*, a more vigorous expression than the simple ἡγάγε. So the dream of Agamemnon ὥχετ' ἀποπτάμενος B 71. — οἱ: i.e. Menelaus; so also αὐτὸς in 578. — ὅτι οἱ . . . βίῃ τε (578): two contrasting clauses, paratactically united, of which the second

contains the leading idea. The first would be expressed in English as a subord. clause of concession (*although, or while*).

578. ἀρετῇ τε βίῃ τε: *in dignity and power*. See on 571, and cf. θεοὶ . . . τῶν περ καὶ μείζων ἀρετῇ τιμῇ τε βίῃ τε I 497 f.

579. εἰ δ' ἄγε: see on T 108. — δικάσω: *let me declare what is right*. Subjv. of (self-)exhortation. See on 542. — μοί: cf. μοὶ ἐπιπλήσσεις M 211.

580. ἰθεὶα: *just*; sc. δίκη, implied in δικάσω. Cf. δίκην ἰθύντατα εἴποι Σ 508, and for the opposite idea, σκολιάς (*crooked*) κρίνωσι θέμιστας II 387.

581. εἰ δ' ἄγε: here, as usual, followed by an inv. or some similar expression. Contrast 579. — διοτρεφές: Menelaus, in spite of his anger, does not withhold the customary title of honor (cf. X 455), which is here purely formal. — ἡ θέμις ἐστίν: marks the oath, with the additional formalities described in 582–584, as customary in such cases. See on Ω 652.

582. ἵππων, ἄρματος: i.e. those of Antilochus himself.

χερσὶν ἔχων ῥαδιὴν, ἧ περ τὸ πρόσθεν ἔλαυνες,
ἵππων ἀψάμενος γαίηοχον ἐννοσίγαιον

585 ὄμνυθι μὴ μὲν ἐκὼν τὸ ἐμὸν δόλφ' ἄρμα πεδῆσαι."

τὸν δ' αὖτ' Ἀντίλοχος πεπνυμένος ἀντίον ἦνδα·
"ἄνσχεο νῦν· πολλὸν γὰρ ἐγὼ γε νεώτερός εἰμι
σεῖο, ἄναξ Μενέλαε, σὺ δὲ πρότερος καὶ ἀρείων.
οἶσθ', οἶαι νέου ἀνδρὸς ὑπερβασίαι τελέθουσιν·

590 κραιπνότερος μὲν γάρ τε νόος, λεπτή δέ τε μῆτις·
τῷ τοι ἐπιτλήτω κραδίη· ἵππον δέ τοι αὐτὸς
δώσω, τὴν ἀρόμην· εἰ καὶ νύ κεν οἴκοθεν ἄλλο

583. *ῥαδιήν*: occurs here only in Homer. — *ἧ περ*: *the very one with which*.

584. *ἵππων ἀψάμενος*: the preceding stipulations merely mean that Antilochus must take the oath while standing by his chariot and with whip in hand, thus recalling in thought the situation with which the oath is concerned. But in touching his horses Antilochus would virtually be invoking Poseidon, the creator of the horse, and the ancestor of Antilochus's race, to witness the oath, and punish him in case of perjury. So Ἰππος says to Hera *ἑμοσόν* . . . Στυγὸς ὕδωρ, | χειρὶ δὲ τῇ ἐτέρῃ μὲν ἔλε χθόνα πουλυβότειραν, | τῇ δ' ἐτέρῃ ἄλα μαρμαρέην, ἵνα νῶν ἅπαντες | μάρτυροι ὦσ' οἱ ἐνερθε θεοί 271-274. — *γαίηοχον ἐννοσίγαιον*: as in N 43, 59, 677, O 222, λ 241.

585. *μὴ μὲν*: *verily not*. See on T 261.

586. *Ἀντίλοχος*: he does not take the scepter (567 f.), since he addresses himself directly to Menelaus.

587. *ἄνσχεο*: *calm yourself (hold yourself back)*. Cf. Ω 549, and ἀνσχεο κηδομένη περ (Hephaestus to Hera)

A 586; also 591 below. — *νεώτερός εἰμι*: the significance of this appears in 589.

588. *πρότερος καὶ ἀρείων*: as in B 707, τ 184. — *πρότερος* (sc. *γενεῇ*): equiv. to *προγενέστερος*. Cf. *γενεῇ πρότερος* O 186. — *ἀρείων*: *of higher rank*, as a reigning prince, and brother of the commander-in-chief.

589. So Priam must ratify the truce in Γ because *αἰεὶ δ' ὀπλοτέρων* (*younger*) *ἀνδρῶν φρένες ἡερέθονται* (*are unsteady*) Γ 108. Cf. *αἰεὶ γὰρ τε νεώτεροι ἀφραδέουσιν* η 294.

590. *κραιπνότερος* (*swifter*): *more hasty*, and so an easy prey to rashness. — *νόος*: *his thought* (in coming to a decision). — *λεπτή δέ τε μῆτις* (as in K 226): *but weak his insight*.

591. *τῷ . . . κραδίη* (as in T 220, where see note): *therefore let your heart forbear*, i.e. subdue your wrath. — *αὐτός*: *myself*, without waiting for a decision, i.e. voluntarily. Antilochus had stoutly defended his claim in 544, but now, out of reverence for the oath, he confesses his fault and offers to give up the prize.

592. *ἀρόμην*: *I won*, by coming in

- μείζον ἐπαιτήσεως, ἄφαρ κέ τοι αὐτίκα δοῦναι
 βουλομένην ἢ σοί γε, διοτρεφές, ἤματα πάντα
 595 ἐκ θυμοῦ πεσέειν καὶ δαίμοσιν εἶναι ἀλιτρός.”
 ἦ ῥα καὶ ἵππον ἄγων μεγαθύμου Νέστορος υἱὸς
 ἐν χεῖρεσσι τίθει Μενελάου· τοῖο δὲ θυμὸς
 ἰάνθη, ὥς εἴ τε περὶ σταχύεσσιν ἔερση
 ληίου ἀλδήσκοντος, ὅτε φρίσσουσιν ἄρουνται·
 600 ὥς ἄρα σοί, Μενέλαε, μετὰ φρεσὶ θυμὸς ἰάνθη.

second. — εἰ κεν: *if perchance*. See on T 322. — καί: *even*, with ἄλλο. There is therefore no conj., the asyndeton showing the emotion of the speaker. — οἴκοθεν ἄλλο (see on 558): *i.e.* if Menelaus should express the wish that he pay an additional penalty for his offence, besides the return of the prize.

593. ἐπαιτήσεως: this compound occurs here only. — ἄφαρ (const. with βουλομένην 594): *at once*, *i.e.* without taking time for reflection. The promise is unconditional. — αὐτίκα (const. with δοῦναι): *forthwith*.

594. βουλομένην ἢ: *cf.* βούλομαι ἐγὼ λαὸν σὸν ἔμμεναι ἢ ἀπολέσθαι A 117. The idea of comparison is involved in the verb. — σοί γε: *soi* is emphasized by γέ, in connection with the renewed address, to express the profound respect felt by Antilochus. So Andromache says to Hector that there will be no solace for her *εἴπει δὲν σὺ γε πότμον ἐπίσπης* Z 412. *Cf.* εἰ μὴ σὺ γε δύσεαι ἀλκήν I 231.

595. ἐκ θυμοῦ πεσέειν: *i.e.* be estranged from your heart. *Cf.* ἀπὸ θυμοῦ μᾶλλον ἐμοὶ ἔσσει A 562 f., and for the opposite idea, *κείνος . . . ἐνθόμος ἔστω* ν 421. — δαίμοσιν (dat. of interest): *in the eyes of the gods*. *Cf.* θεοῖς ἀλιτ-

μρός ἐστιν δ 807. — ἀλιτρός: *sc.* by perjury.

596. Second half-verse as in 541.

597. ἐν χεῖρεσσι τίθει: *gave over to*. *Cf.* πατρὶ φίλῳ ἐν χερσὶ τίθει Δ 441, and often.

598. ἰάνθη: here with ἰ (by the augment), but in 600 with ἰ. — ὥς εἰ (see on X 150): *as if*, without a verb following, for nothing can be supplied from ἰάνθη which suits ἔερση. The poet says: “Menelaus’s heart was rejoiced as dew round about on the ears of corn, when the harvest is ripening,” but the meaning plainly is “as the ears of corn are refreshed by the dew.” *Cf.* “as the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters” *Proverbs xxv. 13*. — σταχύεσσιν, ἀλδήσκοντος (599): here only.

599. φρίσσουσιν: *bristle*, *i.e.* are thickly covered with bristling ears. *Cf.* *spicea jam campis cum messis inhorruit Verg. Georg. i. 314*.

600. σοί, Μενέλαε: for the apostrophe, see on T 2. — μετὰ φρεσὶ: *within your breast*, not essentially different from ἐνὶ (ἐν) φρεσὶ. *Cf.* T 169, and *τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή* Δ 245.

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“Ἀντίλοχε, νῦν μὲν τοι ἐγὼν ὑποείξομαι αὐτὸς
χωόμενος, ἐπεὶ οὐ τι παρήγορος οὐδ’ ἀσειφρῶν
ἦσθα πάρος· νῦν αὖτε νόον νίκησε νεοίη.

605 δεύτερον αὐτ’ ἀλέασθαι ἀμείνονας ἡπεροπεύειν.

οὐ γάρ κέν με τάχ’ ἄλλος ἀνὴρ παρέπεισεν Ἀχαιῶν·
ἀλλὰ σὺ γὰρ δὴ πολλὰ πάθες καὶ πολλὰ μόγησας
σὸς τε πατήρ ἀγαθὸς καὶ ἀδελφεὸς εἵνεκ’ ἐμείο·

τῷ τοι λισσομένῳ ἐπιπείσομαι, ἥδὲ καὶ ἵππον

610 δώσω ἐμήν περ εἴουσαν, ἵνα γνῶσι καὶ οἶδε,

601. *προσηύδα*: the poet returns to the third pers. after the apostrophe. Cf. Πατρόκλεις ἱπποκέλευθε, | ἔσσυο καὶ Τρώων . . . | καὶ ῥ’ ἔβαλε II 584 ff.

602. *νῦν μὲν*: i.e. since you meet me in this spirit. — *αὐτός*: myself in turn (as you have yielded, 591).

603. *χωόμενος*: concessive. — *παρήγορος*: inconsiderate. Technically of a third chariot-horse, fastened at the side, in contrast with the pair which were firmly harnessed to the yoke. Cf. *Ἀντομέδων . . . σπασσάμενος . . . ἄορ . . . ἄλξας ἀπέκοψε παρήγορον* (his third horse which had been struck down by Sarpedon) II 472 ff. From this comes the idea of something wavering or unsteady. — *ἀσειφρῶν*: thoughtless, the opposite of *ἔμπεδος*. Cf. T 183.

604. *νόον νίκησε νεοίη*: youth prevailed over discretion. The alliteration makes it probable that the expression was proverbial. — *νεοίη* (*néos*): this word occurs nowhere else in Greek literature.

605. *δεύτερον* (adversative asyndeton): another time, i.e. in the future. — *ἀλέασθαι* (imv. inf.): followed by inf., as in 340. Cf. *ἀλέεται ἡπερο-*

πεύειν ξ 400. — *ἀμείνονας*: generic pl., as in φ 486.

606. *οὐ τάχα*: not so quickly, i.e. it would have required more persuasion.

607. *ἀλλὰ σὺ γὰρ δὴ*: but since you, as all know. γάρ introduces the reason for the clause with τῷ which follows (609). Cf. *πολλοὶ γὰρ τεθνᾶσι . . . τῷ σε χρή πόλεμον . . . παῦσαι* H 328–331 (where, as here, the fact stated as a reason is well known). — Cf. *ὥς ἐπὶ σοὶ μάλα πολλὰ πάθον καὶ πολλὰ μύγησα* I 492.

608. *ἀδελφεός*: i.e. Thrasymedes. Cf. *Νεστορίδην Θρασυμήδεα* I 81. — *εἵνεκ’ ἐμείο*: the poet represents Menelaus as bearing well in mind his sense of obligation to the warriors who are fighting in his behalf. Cf. *ἐπεὶ κακὰ πολλὰ πέποσθε | εἵνεκ’ ἐμῆς ἔριδος καὶ Ἀλεξάνδρον* Γ 99 f.

609. *λισσομένῳ*: see 587 and 591.

610. *δώσω*: relinquish. — *ἐμήν περ εἴουσαν*: in consequence of what Antilochus had said in 591 f. — *γνῶσι*: may learn, referring to what follows in the next verse. — Second half-verse as in A 302.

ὡς ἐμὸς οὐ ποτε θυμὸς ὑπερφίαλος καὶ ἀπηνής.”

ἦ ῥα καὶ Ἀντιλόχοιο Νόημονι δῶκεν ἐταίρω
ἵππον ἄγειν· ὁ δ' ἔπειτα λέβηθ' ἔλε παμφανόωντα.

Μηριόνης δ' ἀνάειρε δῶν χρυσοῖο τάλαντα

615 τέτρατος, ὡς ἔλασεν. πέμπτον δ' ὑπελείπεται ἄεθλον,
ἀμφίθετος φιάλη· τὴν Νέστορι δῶκεν Ἀχιλλεὺς
Ἀργείων ἀν' ἀγῶνα φέρων καὶ ἔειπε παραστάς·

“τῇ νῦν, καὶ σοὶ τοῦτο, γέρον, κειμήλιον ἔστω,

Πατρόκλοιο τάφου μνήμ' ἔμμεναι· οὐ γὰρ ἔτ' αὐτὸν

620 ᾔσκη ἐν Ἀργείοισι· δίδωμι δέ τοι τόδ' ἄεθλον
αὐτῶς· οὐ γὰρ πύξ γε μαχήσασθαι οὐδὲ παλαίσεις,

611. θυμὸς . . . ἀπηνής: as in O 94.
— ὑπερφίαλος (*overgrown* or *exceeding due measure*): *overbearing*.

612. Νόημονι: the name (*right-minded*) seems to be significant here, as in the case of another person to whom it is given by the poet Φρονίω Νόημονα φαίδιμον υἱόν β 386. In E 678 Odysseus slays a Lycian of the same name.

613. ὁ δέ: i.e. Menelaus. — λίβητα: i.e. the third prize (267 f.). — Second half-verse as in τ 386.

614-652. Achilles gives the remaining fifth prize to Nestor, who in thanking him recalls the deeds of his youth.

615. τέτρατος: closely connected with the following words. — ὡς: as, i.e. corresponding to the success with which he drove in the race. Cf. 779.

616. ἀμφίθετος: see on 270. — Νέστορι δῶκεν: thus the final award of prizes is as follows: Diomed receives the first, Antilochus the second, Menelaus the third, Meriones the fourth (each according to his rank at the finish), while Eumelus, who was at

first in the lead, but finished fifth through no fault of his own, receives a special recognition equal in value to the second prize. There is therefore no claimant for the fifth prize, which is then given *honoris causa* to Nestor.

617. Ἀργείων ἀν' ἀγῶνα: *through the assembly*, to the place where Nestor sat among the spectators. See on 258.

618. τῇ: *take this (stretch out your hand)*. An *imv.* related to *τα-θι* (*root τα*), as *ἵστη* to *ἵσταθι*. Cf. τῇ νῦν, τοῦτον ἱμάντα . . . ἐγκάθεο Ξ 219. — καί (*const.* with *sol*): *also*. — κειμήλιον ἔστω: as in δ 600. Cf. *accipe et haec, manuum tibi quae monumenta mearum|sint, puer, et longum Andromachae testentur amorem Verg. Aen. iii. 486 f.*

619. τάφου: *funeral-feast*. — ἔμμεναι: *inf. of purpose*. — αὐτόν: *himself*, in distinction from *μνήμα*.

621. αὐτῶς: i.e. without your taking any part in the contest. See on

οὐδέ τ' ἀκοντιστὺν ἐσδύσσει οὐδὲ πόδεσσιν

• θεύσσει· ἤδη γὰρ χαλεπὸν κατὰ γῆρας ἐπείγει·

ὥς εἰπὼν ἐν χερσὶ τίθει· ὁ δὲ δέξατο χαίρων,

625 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“ναὶ δὴ ταῦτά γε πάντα, τέκος, κατὰ μοῖραν ἔειπες·

οὐ γὰρ ἔτ' ἔμπεδα γυῖα, φίλος, πόδες, οὐδ' ἔτι χεῖρες

ὤμων ἀμφοτέρωθεν ἐπαΐσσονται ἐλαφραί.

εἴθ' ὥς ἡβώοιμι βίη τέ μοι ἔμπεδος εἴη,

630 ὥς ὅποτε κρείοντ' Ἀμαρυγκέα θάπτον Ἐπειοὶ

Βουπρασίῳ, παῖδες δὲ θέσαν βασιλῆος ἄεθλα·

X 125, 484. — οὐ γὰρ πύξ γε κτλ.: of the contests here enumerated, that in boxing is described in 653 ff., wrestling in 701 ff., running in 740 ff., spear throwing in 884 ff. The same contests are mentioned by Nestor in 634 ff., with the statement that he had engaged in them victoriously in his youth. Cf. πύξ τε παλαμοσύνη τε καὶ ἀλμασιν ἠδὲ πόδεσσιν θ 103, and the famous pentameter verse of Simonides containing the elements of the pentathlon, ἀλμα, ποδωκείην, δίσκον, ἀκοντα, πάλην *Anthol. Lyr.* ed. Bergk-Hiller, 133.

622. ἀκοντιστὺν ἐσδύσσει: neither of these words occurs elsewhere, but for the latter, cf. μάχην καταδύμεναι Γ 241.

623. For the second half-verse, cf. χαλεπὸν δέ σε γῆρας ὀπάξει θ 103, ἐπεὶ κατὰ γῆρας ἔμαρψεν ω 390. — κατὰ ἐπείγει: presses upon you, like a troublesome enemy following close at the heels of his victim, and constantly threatening him with death.

624 = 797 (cf. 565), A 446, ο 130.

626 = K 169, A 286 (almost), where it is addressed to Nestor, and σ 170.

627. First half-verse as in N 512. — ἔμπεδα: sc. ἐστί. — πόδες: in appos. with γυῖα, as if the poet intended to conclude the verse with the usual formula πόδες καὶ χεῖρες ὕπερθεν. But since in the case of χεῖρες the general idea of unimpaired strength is specialized into that of swift and easy motion, οὐδ' ἔτι is repeated and χεῖρες receives its own predicate.

628. ὤμων ἐπαΐσσονται: swing upon my shoulders. The mid. of ἐπαΐσσω occurs only here and 773. — ἐλαφραί (pred.): lightly.

629 = H 157, A 670, ξ 468; Nestor's regular introduction to the reminiscences of his youth. The wish here stands in lively contrast with the foregoing mention of his weakness.

630. ὥς ὅποτε: as I was when. — Ἀμαρυγκέα: cf. πολέες δ' ἐμβαίνουν Ἐπειοί. . . . τῶν δ' Ἀμαρυγκείδης ἥρχε κρατερὸς Διῶρης B 619-622. — Ἐπειοί: in A 670-761 Nestor recounts a conflict between the Epeians and the Pylians.

631. Βουπρασίῳ: a part of Elis, which Augeas, king of Elis, was said in later story to have given to Ama-

- ἐνθ' οὗ τις μοι ὁμοῖος ἀνὴρ γένητ', οὗτ' ἄρ' Ἐπειῶν
οὗτ' αὐτῶν Πυλίων οὗτ' Αἰτωλῶν μεγαθύμων.
πύξ μὲν ἐνίκησα Κλυτομήδεα Ἥνοπος υἱόν,
635 Ἀγκαῖον δὲ πάλῃ Πλευρώνιον, ὅς μοι ἀνέστη·
Ἴφικλον δὲ πόδεσσι παρέδραμον ἐσθλὸν ἐόντα,
δουρὶ δ' ὑπειρέβαλον Φυλῆά τε καὶ Πολύδωρον.
οἰοισὶν μ' ἵπποισι παρήλασαν Ἀκτορίωνε,

rynceus for helping him against Heracles. Cf. Βουπράσιόν τε καὶ Ἑλιδα δῖαν B 615, ὅφρ' ἐπὶ Βουπρασίου πολυπύρου βήσαμεν ἱπποῦς (in the narrative of Nestor cited on 630) A 756. — βασιλῆος: const. with παῖδες.

632. Cf. τῷ δ' οὐ πῶ τις ὁμοῖος ἐπιχθόνιος γένητ' ἀνὴρ B 553.

633. αὐτῶν Πυλίων: to whom Nestor belonged (hence αὐτῶν). — Αἰτωλῶν: akin to the Epeians, but living on the opposite (north) side of the Corinthian Gulf. — Second half-verse as in I 549.

634. Κλυτομήδεα Ἥνοπος υἱόν: this is the only mention of Clytomedes, and the Enops of Ξ 445 is a Trojan.

635. Ἀγκαῖον: an appropriate name for a wrestler. Cf. ἀγκάς (with their arms) 711. — Πλευρώνιον: Pleuron was in Aetolia, so that this Ancaeus is to be distinguished from the Arcadian prince of B 609, τῶν ἥρχ' Ἀγκαῖοιο παῖς κρείων Ἀγαπήνωρ. — μοι ἀνέστη: rose as adversary against me, after the summons to the contest. So in 677, 886.

636. Ἴφικλον: perhaps the same as the Phthian chief mentioned B 705 Ἴφικλου υἱὸς πολυμήλου Φυλακίδαο, and N 698 αὐτὰρ ὁ (i.e. Ποδάρεκτος) Ἴφικλοιο παῖς τοῦ Φυλακίδαο. Iphiclus is often

named in later myths as a runner of wonderful speed. — παρέδραμον: this verb is nowhere else const. with an acc., but is often used 'absolutely,' as in X 157.

637. Φυλῆα: father of Meges. Cf. Μέγης ἀτάλαντος Ἄρηι, | Φυλείδης, ὃν τίκτε διήφιλος ἱππῖτα Φυλεὺς B 627 f. The latter was leader of the Epeians. Cf. αὐτὰρ Ἐπειῶν Φυλείδης τε Μέγης N 691 f. — Πολύδωρον: also the name of a son of Priam. Cf. T 407 ff.

638. οἰοισιν: only. This seems to imply that the five contests mentioned (see 621 and note) were regarded as a complete list and formed the Homeric πένταθλον. — Ἀκτορίωνε: for their names, cf. υἱες ὁ μὲν Κτεάτου, ὁ δ' ἄρ' Εὐρύτου, Ἀκτορίωνε B 621. They are also called Μολίωνε from their mother Molione, who bore them to Poseidon. In spite of this they are called Ἀκτορίωνε, just as Heracles was often known as Ἀμφιτρωνιάδης from his reputed (not real) father. In the popular mind they were a symbol of the power of united effort, and were represented in later story as forming one body with two heads, four hands, and four feet. The story may be derived from the crushing force of the two mill-stones (μύλαι, mola, Μολίωνε).

- [πλήθει πρόσθε βαλόντες, ἀγασσάμενοι περὶ νίκης,
 640 οὐνεκα δὴ τὰ μέγιστα παρ' αὐτόθι λείπετ' ἄεθλα].
 οἱ δ' ἄρ' ἔσαν δίδυμοι· ὁ μὲν ἔμπεδον ἡνιόχευεν,
 ἔμπεδον ἡνιόχευ', ὁ δ' ἄρα μᾶστιγι κέλευεν.
 ὥς ποτ' ἔον· νῦν αὖτε νεώτεροι ἀντιοώντων
 ἔργων τοιούτων· ἐμὲ δὲ χρὴ γήραϊ λυγρῷ
 645 πείθεσθαι, τότε δ' αὖτε μετέπρεπον ἥρώεσσιν.
 ἀλλ' ἴθι καὶ σὸν ἑταῖρον ἀέθλοισι κτερέϊζε.
 τοῦτο δ' ἐγὼ πρόφρων δέχομαι, χαίρει δέ μοι ἦτορ,
 ὥς μεν αἰεὶ μέμνησαι ἐνῆος, οὐδέ σε λήθω
 τιμῆς, ἧς τέ μ' ἔοικε τετιμῆσθαι μετ' Ἀχαιοῖς.

639. *πλήθει*: by their number, since they were two, and divided between them the duties of charioteer, in the manner described below (641 f.). — *πρόσθε βαλόντες*: sc. *ἵππους* from 638, and cf. 572. — *ἀγασσάμενοι περὶ νίκης*: emulous for victory. Cf. 496.

640. *οὐνεκα*: here apparently equiv. to *τούνεκα* (therefore). — *τὰ μέγιστα*: i.e. those for the chariot-race, the most important of all the contests. — *παρά*: const. with *λείπετο*. — *αὐτόθι*: there, i.e. in their possession.

641. *ἄρα*: you know.

642. *ἔμπεδον ἡνιόχευε*: for the 'epanalepsis,' see on T 372. It is a figure of speech more suited to the garrulous Nestor than to Hector, who uses it in X 127 f. — *μᾶστιγι κέλευεν*: as in Ω 326.

643. *ὥς*: thus. Cf. Nestor's words *ὥς ἔον, εἰ ποτ' ἔον γε, μετ' ἀνδράσιν* A 762.

644. The ancient commentators note the curious fact that this verse (reading *γήρα* or *γήραι*, for *γήραϊ*) can be read as an iambic trimeter.

645. *πείθεσθαι*: see on 48. — Second half-verse as in B 579.

646. *ἀλλ' ἴθι καὶ*: but go on and, as in σ 171 *ἀλλ' ἴθι καὶ . . . ἔπος φάο*. In most cases there is no connective after *ἴθι*, but cf. Ω 336. — *κτερέϊζε*: proceed with the funeral honors, of which the games were a part. The pres. impv. is used of the continuing of an action already begun.

648. *ὥς*: how, i.e. at the way in which. — *αἰεὶ*: usually *αιεὶ* or *αιέν* in Homer. — *ἐνῆος*: by adding this word Nestor calls attention to the fact that the respect always shown him by Achilles has its counterpart in his own benevolent and friendly feeling toward the latter, — "who, on my part, am friendly disposed toward you." — *οὐδέ σε λήθω* (as in A 561): and you never forget me, a negative parallel to *ἀεὶ μέμνησαι*.

649. *τιμῆς*: this gen. with *λήθω* is probably influenced by the const. of *λανθάνω* with a genitive. — *ἧς*: a solitary instance of the gen. of price with *τιμᾶσθαι*, for which *δξιος* with gen. affords the only analogy. M. 153, 271, 1.

- 650 σοὶ δὲ θεοὶ τῶνδ' ἀντὶ χάριν μενοεικέα δοῖεν."
 ὥς φάτο, Πηλεΐδης δὲ πολὺν καθ' ὄμιλον Ἀχαιῶν
 ᾗχετ', ἐπεὶ πάντ' αἶνον ἐπέκλυε Νηλεΐδαο.
 αὐτὰρ ὁ πυγμαχίης ἀλεγεινῆς θῆκεν ἄεθλα·
 ἡμίονον ταλαεργὸν ἄγων κατέδησ' ἐν ἀγῶνι
 655 ἐξετέ' ἀδμήτην, ἣ τ' ἀλγίστη δαμάσασθαι·
 τῷ δ' ἄρα νικηθέντι τίθει δέπας ἀμφικύπελλον.
 στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 "Ἀτρεΐδῃ τε καὶ ἄλλοι ἐκκνήμιδες Ἀχαιοί,
 ἄνδρε δῶυ περὶ τῶνδε κελεύομεν, ὧ περ ἀρίστῳ,
 660 πῦξ μάλ' ἀνασχομένῳ πεπληγέμεν. ᾧ δέ κ' Ἀπόλλων
 δῶῃ καμμονίην, γνώσῃ δὲ πάντες Ἀχαιοί,

650. τῶνδε (pl.): i.e. the gift and the honor which went with it. — ἀντί: like ἀμφί, does not suffer anastrophe, since its metrical length is more than two moras.

651. πολὺν καθ' ὄμιλον Ἀχαιῶν: cf. 617.

652. πάντα: appears to be used because the speech of Nestor, by its length, might well have roused the impatience of Achilles. — αἶνον: *eulogy*. Cf. 795, but it is *story of praise* in ὦ γέρον, αἶνος μὲν τοι ἀμύμων, ὃν κατέλεξας ξ 508. — ἐπέκλυε: occurs here and ε 150 only.

653–699. *Contest in boxing between Epeius and Euryalus.*

653. ἀλεγεινῆς: cf. 701.

654. ταλαεργόν: *strong to labor*. — ἐν ἀγῶνι: *in the arena*. — The fact that boxing was held in comparatively low esteem is shown by the prizes offered for it, especially in comparison with those intended for the wrestlers (702 ff.), the first of which was worth twelve, the second four, oxen. Moreover,

in the other contests only princes take part, while here a man of subordinate rank takes his stand against a chief, and actually comes off victorious.

655. First half-verse as in 266, where see note.

656. τῷ: dem. before a participle. See on φ 262. — Second half-verse as in ν 57, ο 120.

657 f. = 271 f.

659 = 802. — τῶνδε: pointing to the prizes which he had brought forward. — Cf. nunc, sicui virtus animusque in pectore praesens, | adsit, et evinctis attollat brachia palmis Verg. *Aen.* v. 363 f.

660. μάλ' ἀνασχομένῳ: *mightily drawing up (i.e. back), raising their arms*. Cf. 686, X 34, and πλῆξεν ἀνασχομένος κόρυθος φάλον Γ 362. — πεπληγέμεν: *to deliver blows*; second aor. inf. without an object. — Ἀπόλλων: the ideal type of youthful manhood, and honored as conqueror of the mighty boxer Phorbas.

661. First half-verse as in X 257;

ἡμίονον ταλαεργὸν ἄγων κλισίηνδε νεέσθω·
αὐτὰρ ὁ νικηθεὶς δέπας οἷσεται ἀμφικύπελλον.”

- ὡς ἔφατ', ὠρυντο δ' αὐτίκ' ἀνὴρ ἥς τε μέγας τε
665 εἰδὼς πυγμαχίης, υἱὸς Πανοπῆος Ἐπειός·
ἄψατο δ' ἡμίονου ταλαεργοῦ φώνησέν τε·
“ἄσσον ἴτω, ὅς τις δέπας οἷσεται ἀμφικύπελλον·
ἡμίονον δ' οὐ φημί τιν' ἀξέμεν ἄλλον Ἀχαιῶν
πυγμῇ νικήσαντ', ἐπεὶ εὐχομαι εἶναι ἄριστος.
670 ἦ οὐχ ἄλλis, ὅττι μάχης ἐπιδύομαι; οὐδ' ἄρα πως ἦν
ἐν πάντεσσ' ἔργοισι δαήμονα φῶτα γενέσθαι.

second, as in Ω 688. — γνώωσι δέ: a paratactic clause of result, — “so that all the Achaeans acknowledge him as victor.”

662. ἄγων . . . νεέσθω: sc. as subj. the omitted antecedent of φ 660.

663. οἷσεται: fut. in a promise.

664. First half-verse as in 488; second, as in Γ 187, 226, ι 508.

665. εἰδὼς: without εἶ, as in εἰδότε χάρμης E 608, εἰδότε θήρης K 360. — πυγμαχίης: ‘the verb οἶδα, when it means to *know about*, to be skilled in, takes a genitive.’ M. 151 d. Cf. the expression just cited. — Ἐπειός: probably the poet has in mind the Epeius who was afterwards famed as the builder of the wooden horse. Cf. ἔπκου . . . δουρατέου, τὸν Ἐπειὸς ἐποίησεν σὺν Ἀθήνῃ θ 492 f.

666. ἄψατο δ' ἡμίονου: laid his hand on the mule, in token that he regarded it as already his own. Cf. Dares . . . tum laeva taurum cornu tenet, atque ita fatur: | nate dea, si nemo audit se credere pugnae, | quae finis standi? quo me decet usque teneri? | ducere dona jube Verg. *Aen.* v. 382–385.

667. οἷσεται: carry off. — Second half-verse as in 663, which Epeius repeats, from Achilles's last words, with sarcastic emphasis.

669. πυγμῇ: this word occurs nowhere else in Homer.

670. ἦ οὐχ ἄλλis, ὅττι: as in E 349. — ἦ οὐχ: read with synizesis, as generally. — μάχης ἐπιδύομαι: am inferior in battle (remain behind the battle). Cf. Ω 385, and δέυσθαι πολέμοιο N 310, μάχης ἄρα πολλὸν ἐδέεο P 142. “Is it not enough that I am inferior in prowess at arms? Let no one dispute my single point of superiority.” For an instance of his awkwardness in other contests, see 840. — οὐδ' ἄρα πως ἦν (as in Π 60): gives an excuse for μάχης ἐπιδύομαι.

671. ἔργοισι: accomplishments. Cf. οἶα καὶ ἡμῖν | Ζεὺς ἐπὶ ἔργα τίθῃσι θ 244 f. — δαήμονα: const. with ἐν here only; usually with genitive. — For the thought (non omnia possumus omnes), cf. Nestor's words ἀλλ' οὐ πως ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν Δ 320, and the words of Polydamas to Hector ἀλλ' οὐ πως ἅμα πάντα δυνήσεται αὐτὸς ἐλέσθαι N 729.

- ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 ἀντικρὺς χροῖα τε ῥήξω σύν τ' ὅστέ' ἀράξω·
 κηδεμόνες δέ οἱ ἐνθάδ' ἀολλέες αὖθι μενόντων,
 675 οἱ κέ μιν ἐξοίσουσιν ἐμῆς ὑπὸ χερσὶ δαμέντα."
 ὣς ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 Εὐρύαλος δέ οἱ οἶος ἀνίστατο, ἰσόθεος φῶς,
 Μηκιστῆος υἱὸς Ταλαϊονίδαο ἀνακτος,
 ὅς ποτε Θῆβασδ' ἦλθε δεδουπότος Οἰδιπόδαο
 680 ἐς τάφον· ἔνθα δὲ πάντας ἐνίκα Καδμείωνας.
 τὸν μὲν Τυδεΐδης δουρικλυτὸς ἀμφεπονεῖτο

672 = 410, where see note. The verse here gives the reason for 668 f.

673. ἀντικρὺς: *utterly*. Cf. 867. — χροῖα: *i.e.* the soft and fleshy parts of the body, in distinction from *ὀστέα*. Cf. ἀμφ' ὀστέεσσι χροῖς π 145. — σύν τ' ὅστέ' ἀράξω: the same verse-close, with slight variations, occurs M 384, ε 426, μ 412.

674. κηδεμόνες: *relatives* (as mourners); so in 163. — ἐνθάδε αὖθι: *here on the spot*. Cf. αὐτοῦ κ' ἔνθα Θ 207, ἐνθάδε κ' αὖθι μένων ε 208.

675. οἳ κε: followed by a fut. indic. expressing purpose. Cf. δ κε Τρώεσσι μελήσει K 282, and see M. 326, 3. — ἐξοίσουσιν: *carry out* as a corpse, *bury*. Cf. Ω 786, and for the fact, see 695 f.

676 = H 92, and often. This formula occurs fifteen times, and portrays the effect of a startling speech. — ἀκὴν (*hushed*): originally the (cognate) acc. of ἀκή, *silence*. Cf. βῆ δ' ἀκέων A 34. — σιωπῇ: *in silence*.

677. Εὐρύαλος: called ἰσόθεος φῶς in B 565, and mentioned as a brave warrior in Z 20-28. He was cousin to Diomed's mother, since Mecisteus,

the father of Euryalus, was brother of Adrastus, whose daughter Deïpyle married Tydeus and became the mother of Diomed. Moreover, Diomed had married Aegialeia, sister of Deïpyle and cousin of Euryalus. — οἳ... ἀνίστατο: see on 635.

678 = B 566. — Ταλαϊονίδαο: a patronymic formed from Ταλαῖων, which is itself a patronymic from Ταλαός, though used synonymously with it.

679. ὅς: *i.e.* Μηκιστεύς. — δεδουπότος Οἰδιπόδαο: gen. abs. of time, defining ποτέ. — δεδουπότος: refers to death in battle, as in ἡ αὐτὸς δονῆσαι ἀμύων λόγῳ Ἀχαιοῖς N 426. Homer knows nothing of the blindness and exile of Oedipus, or of his death at Colonus, the latter being probably a local Attic tradition.

680. ἐς τάφον (const. with ἦλθε): *to the funeral banquet*. — πάντας ἐνίκα Καδμείωνας: so Tydeus μόνος ἐὼν πολέσιν μετὰ Καδμείουσιν | ... ἀεθλεύειν προκαλίσζτο, πάντα δ' ἐνίκα | ῥηιδίως Δ 388 ff.; similarly in E 806 ff.

681. τὸν: *i.e.* Euryalus. — ἀμφεπονεῖτο: how, is shown in 683 f.

θαρσύνων ἔπεισιν, μέγα δ' αὐτῷ βούλετο νίκην.
ζῶμα δέ οἱ πρῶτον παρακάμβαλεν, αὐτὰρ ἔπειτα
δῶκεν ἱμάντας ἐντμήτους βοὸς ἀγραύλοιο.

- 685 τῷ δὲ ζωσαμένῳ βήτην ἐς μέσσον ἀγῶνα,
ἅντα δ' ἀνασχομένῳ χερσὶ στιβαρῆσιν ἄμ' ἄμφω
σύν ῥ' ἔπεσον, σὺν δέ σφι βαρεῖαι χεῖρες ἔμιχθεν·
δεινὸς δὲ χρομάδος γενύων γένετ', ἔρρεε δ' ἰδρῶς
πάντοθεν ἐκ μελέων. ἐπὶ δ' ὤρνυτο δῖος Ἑπειός,
690 κόψε δὲ παπτήναντα παρήιον· οὐδ' ἄρ' ἔτι δὴν

682. *θαρσύνων ἔπεισιν*: cf. *θαρσύνεσκε* . . . *ἐπέεσσιν* Δ 233. — *βούλετο νίκην*: five times as verse-close. Cf. *Τρώεσσι δὲ βούλετο νίκην* Η 21.

683. *ζῶμα*: a girdle (or apron) about the lower part of the trunk of the body, and the boxer's only protection (but see on 684, and T 414). Cf. *αὐτὰρ Ὀδυσσεὺς ζώσατο μὲν ῥάκεσιν* (rags) σ 66 f. (for the boxing-match with Irus). — *παρακάμβαλεν*: laid beside him, i.e. laid out for him.

684. *δῶκεν*: handed. — *ἱμάντας*: thongs, which were wound about the hands, but left the fingers free to clench the fists. They may have served to increase the force of the blow, like the later and more brutal caestus, but also protected the hands from injury. Cf. in medium geminos . . . caestus | projecit, quibus . . . Eryx . . . suetus | ferre manum duroque intendere brachia tergo Verg. *Aen.* v. 401-403. — *βοὸς ἀγραύλοιο*: as in 780, K 155, P 521.

685 = 710 (with a slight change).

686. *ἅντα*: face to face. — *ἀνασχομένῳ χερσὶ στιβαρῆσιν*: see on 680 and X 34; and cf. constitit in digitos extemplo arrectus uterque, |

brachia ad superas interritus extulit auras Verg. *Aen.* v. 426 f. — *ἄμ' ἄμφω σύν ῥ' ἔπεσον* (687): as in H 255 f.

687. *ῥά*: see on X 400. — *χεῖρες ἔμιχθεν*: cf. *μῖζαι χεῖράς τε μένος τε* O 510, and inmiscensque manus manibus Verg. *Aen.* v. 429.

688. *χρομάδος* (here only): grating, from the tight closing of the teeth during the strain of the combat. — *γένετο*: arose. — *γενύων* (gen. of source): from their jaws (jaw-bones). Cf. X 150, and *δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο* A 49; also duro crepitant sub vulnere malae Verg. *Aen.* v. 436. Vergil seems to have understood *χρομάδος* to mean the noise of blows upon the bones.

689. First half-verse as in II 110. — *ἐπὶ*: against Euryalus. — *ὤρνυτο*: (raised himself) reached out.

690. *παπτήναντα*: i.e. who had just directed a spying glance at his adversary in order to deal him a blow in an unprotected spot. The aor. partic. is used here to denote exact coincidence. Cf. T 257 (and note), 309, T 327. — *οὐδ' ἄρ' ἔτι δὴν*: see on T 426.

ἐστήκειν· αὐτοῦ γὰρ ὑπήριπε φαίδιμα γυῖα.
 ὡς δ' ὅθ' ὑπὸ φρικὸς Βορέω ἀναπάλλεται ἰχθύς
 θίν' ἐν φυκίοεντι, μέλαν δέ ἐ κύμα κάλυψεν,
 ὧς πληγεῖς ἀνέπαλτο. ἀτὰρ μεγάλθυμος Ἐπειὸς
 695 χερσὶ λαβὼν ὤρθωσε· φίλοι δ' ἀμφέσταν ἐταῖροι,
 οἳ μιν ἄγον δι' ἁγῶνος ἐφελκομένοισι πόδεσσιν
 αἶμα παχὺ πτύοντα, κάρη βάλλονθ' ἐτέρωσε·
 καὶ δ' ἄλλο φρονέοντα μετὰ σφίσιν εἶσαν ἄγοντες,

691. ἐστήκειν: sc. Εὐρύαλος. — αὐτοῦ: where he stood. He did not even stagger back. — ὑπήριπε (this compound here only): gave way under him. — φαίδιμα γυῖα: here, as in 726, of the knees.

692. The simile carries us back to the moment when Euryalus had just received the blow, in consequence of which he first leaps up, only to sink immediately to the ground. — ὡς δ' ὅτε: but as when. Often used with the pres. indic. to present a familiar fact. Cf. ὡς δ' ὅτε . . . κύμα θαλάσσης . . . ὀρνυται Δ 422. — ὑπὸ φρικὸς Βορέω: when the surface of the deep is ruffled by Boreas. ὑπό expresses the accompanying or assisting cause. For φρικὸς, see on Φ 126, and cf. οἷη δὲ Ζεφύρειοι ἐχέυατο πόντον ἐπὶ φρίξ Η 63. — ἀναπάλλεται: leaps up.

693. φυκίοεντι: occurs here only, but cf. φύκος I 7. — Second half-verse as in ε 353.

694. ἀνέπαλτο: cf. ἀλγήσας δ' ἀνέπαλτο (of the mortally wounded steed of Nestor) Θ 85.

695. λαβὼν ὤρθωσε: seized him and raised him up, so that he did not sink quite to the ground. — Second half-verse as in Σ 233.

696. μιν ἄγον: i.e. supported him. Cf. ὑπὸ στέρνοιο λαβὼν ἄγε ποιμένα λαῶν (i.e. the wounded Eurypylus) | ἐς κλισίην Δ 842 f.

697. αἶμα παχύ: cf. αὐλὸς (spirit) . . . παχὺς . . . αἵματος χ 18 f. — πτύοντα: the simple verb here only. — For the second half-verse, cf. μήκων (porphy) δ' ὡς ἐτέρωσε κάρη βάλεν Θ 306. — This passage (695–697) is closely imitated by Vergil, though with even more of bloody detail, — ast illum fidi aequales, genua aegra trahentem, | jactantemque utroque caput, crassumque cruorem | ore ejactantem mixtosque in sanguine dentes, | ducunt ad navis Verg. Aen. v. 468–471.

698. κάδ: const. with εἶσαν. — ἄλλο φρονέοντα: “half unconscious,” but in κ 374, thinking of other things. — μετὰ σφίσιν (with εἶσαν): in their midst. Cf. X 474. — The result of this contest is surprising. The poet represents Epeius as a large and powerful man, acquainted with boxing, but of subordinate rank, and rude and boastful in speech. He is matched with the son of a celebrated victor in warlike games, of noble race and closely related to Diomed. A sort of

αὐτοὶ δ' οἰχόμενοι κόμισαν δέπας ἀμφικύπελλον.

- 700 Πηλεΐδης δ' αἰψ' ἄλλα κατὰ τρίτα θῆκεν ἄεθλα,
 δεικνύμενος Δαναοῖσι, παλαισμοσύνης ἀλεγεινῆς,
 τῷ μὲν νικήσαντι μέγαν τρίποδ' ἐμπυριβήτην,
 τὸν δὲ δυωδεκάβοιον ἐνὶ σφίσι τῶν Ἀχαιοί·
 ἀνδρὶ δὲ νικηθέντι γυναῖκ' ἐς μέσσον ἔθηκεν,
 705 πολλὰ δ' ἐπίστατο ἔργα, τῶν δέ ἐτεσσαράβοιον.
 στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 “ὄρνυσθ', οἱ καὶ τούτου ἀέθλου πειρήσεσθον.”

motive for the actual outcome is perhaps furnished in 670 f. See on 654.

699. αὐτοί: *they themselves*, in contrast with their unconscious friend.

700-739. *Wrestling match between Ajax and Odysseus.*

700. Cf. 740. — κατὰ: const. with ἔθηκεν, as in 798, 851, 884; but ἔθηκεν or τίθει is used without the prep. in 263, 269, 631, 656, 740, 826, 850. — τρίτα: predicate.

701. δεικνύμενος: i.e. *offering*, the only instance of the mid. of this verb in act. sense. — Second half-verse as in θ 126; cf. Ψ 653.

702. τῷ μὲν νικήσαντι: see on 656. — ἐμπυριβήτην (here only): *made to stand over the fire*. One of the very few compounds of a verb with a noun depending upon a preposition.

703. δυωδεκάβοιον: occurs here only, but cf. 705 and Φ 79. For the value, cf. 885. — ἐνὶ σφίσι τῶν: *valued among themselves*, by approximate estimate, without such actual examination as would be the case in buying or bartering.

704. νικηθέντι: equiv. to τούτῳ δεῖν νικηθῆν. This aor. partic., like νικήσαντι in 702, has the force of a fut.

perf., since the principal verb (ἔθηκεν) points to the future. But the aor. partic. (like the aor. subjv., inf., or opt.) may perhaps be used here without reference to time prior to that of the principal verb. See on T 257.

705. πολλὰ... ἔργα: cf. *olli serva datur, operum haud ignara Minervae Verg. Aen. v. 284.* — τῶν: alternates with τῶν 703. — τεσσαράβοιον: a low price in comparison with the εικοσάβοια paid by Laertes for Eurycleia α 431. It is probably to be explained from the fact that Laertes purchased Eurycleia in time of peace, while the Greeks before Troy, after nine years of raids and forays, may have had more captives than they could care for, so that their price became abnormally low. This is said to have been the case after the capture of Jerusalem by Titus.

707=753, 831, except that here the dual is used, because there were but two contestants. This is indicated by the number of prizes, since it was intended that every competitor should receive a prize, as Aeneas said *nemo mihi non donatus abibit Verg. Aen. v. 305.*

- ὥς ἔφατ', ὦρτο δ' ἔπειτα μέγας Τελαμώνιος Αἴας,
 ἂν δ' Ὀδυσσεὺς πολύμητις ἀνίστατο, κέρδεα εἰδώς.
 710 ζωσαμένω δ' ἄρα τῷ γε βάτην ἐς μέσσον ἀγῶνα,
 ἀγκὰς δ' ἀλλήλων λαβέτην χερσὶ στιβαρῆσιν
 ὥς οὔτ' ἀμείβοντες, τοὺς τε κλυτὸς ἦραρε τέκτων,
 δώματος ὑψηλοῦ, βίας ἀνέμων ἀλεείνων.
 τετρίγει δ' ἄρα νῶτα θρασειάων ἀπὸ χειρῶν
 715 ἐλκόμενα στερεῶς· κατὰ δὲ νότιος ῥέεν ἰδρῶς,
 πυκναὶ δὲ σμῶδιγγες ἀνὰ πλευράς τε καὶ ὤμους
 αἵματι φοινικέσσαι ἀνέδραμον· οἱ δὲ μάλ' αἰεὶ

708=811.—μέγας, πολύμητις (709): the epithets applied to the two contestants are significant, and almost foreshadow the result of the contest, which is a sort of prelude to the fatal rivalry between the same chiefs for the arms of Achilles, mentioned in λ 543 ff. The despair and suicide of the slighted Ajax are famous in later Greek literature.

709. First half-verse as in 755, Γ 268.—ἐν: ἀνά. ἀνίστατο follows, though in such cases the verb is usually omitted. Cf. 755, 837, 838.—κέρδεα εἰδώς: cf. 322, and the exhibition of this characteristic in 725 ff.

710 = 685 (nearly).—ζωσαμένω: they were nothing but a girdle. See on 683.

711. ἀλλήλων: a gen. with the act. of λαμβάνω in the sense of seizing is uncommon, though natural. Cf. ἐλλάβετ' αὐτῆς ε 325. In Ξ 346 ἀγκὰς ἔμαρπτε governs an accusative.

712. ὥς ὅτε: with no verb following. Cf. ὥς εἰ 598, with note.—ἀμείβοντες (here only): *rafters*, to which the wrestlers are compared because

they lean toward each other, and are locked together above, like the letter Λ, as a scholiast says.

713=Π 213.—δώματος ὑψηλοῦ: with ἀμείβοντες.—βίας ἀνέμων ἀλεείνων: with ἦραρε. ἀλεείνων is conative in force.

714. τετρίγει: *creaked*, with hyperbole.—θρασειάων ἀπὸ χειρῶν: so in Λ 553, Ο 314, but in both cases local, of darts hurled from the hand. Here apparently causal with τετρίγει.

715. ἐλκόμενα: explains 714.—Second half-verse as in Λ 811.

716. πυκναὶ (*close together*): *thick*.—σμῶδιγγες: cf. the σμῶδι αἰματόεσσα which arose upon the back of Thersites beneath the blows of Odysseus B 267.

717. φοινικέσσαι (with synizesis): colored with Phoenician *purple* (φοῖνιξ). Cf. χλαῖναν . . . φοινικέσσαν K 133.—ἀνέδραμον: in the case of Thersites (B 267), the poet says ἐξυπανάστη.—μάλ' αἰεὶ κτλ.: i.e. in spite of the bloody weals, neither thought for a moment of yielding the victory to his opponent.

- νίκης ἰέσθην τρίποδος πέρι ποιητοῖο.
 οὐτ' Ὀδυσσεὺς δύνατο σφῆλαι οὐδεὶ τε πελάσσαι,
 720 οὐτ' Αἴας δύνατο, κρατερὴ δ' ἔχεν ἱς Ὀδυσῆος.
 ἀλλ' ὅτε δὴ ῥ' ἀνίαζον ἐκνήμιδες Ἀχαιοί,
 δὴ τότε μιν προσέειπε μέγας Τελαμώνιος Αἴας·
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,
 ἦ μ' ἀνείρ' ἦ ἐγὼ σέ· τὰ δ' αὖ Διὶ πάντα μελήσει.”
 725 ὧς εἰπὼν ἀνείρε· δόλου δ' οὐ λήθεται Ὀδυσσεύς·
 κόψ' ὅπιθεν κώληπα τυχῶν, ὑπέλυσε δὲ γυῖα·
 καὶ δ' ἔπεισ' ἐξοπίσω· ἐπὶ δὲ στήθεσιν Ὀδυσσεὺς
 κάππεσε· λαοὶ δ' αὖ θηεῖντό τε θάμβησάν τε.

718. νίκης ἰέσθην: cf. 371, 767. — πέρι: in the struggle for.

719. σφῆλαι: trip, throw. The simple verb occurs elsewhere only in ρ 464, where Antinous throws a stool at Odysseus, ὁ δ' ἐστάθη ἥτε πέτρῃ | ἔμπεδον, οὐδ' ἄρα μιν σφῆλεν βέλος Ἀττικῆοιο. But cf. ἀσφαλής.

720. ἔχεν: held firm. — ἱς (not a periphrasis here; see on T 98): muscular strength. — In δ 342 ff. Menelaus relates how Odysseus conquered a mighty wrestler, Philomeleides, in Lesbos.

721. First half-verse as in δ 460. — ἀνίαζον: grew weary of the indecisive contest, and probably began to murmur their impatience.

723 = B 173, and elsewhere. A formula several times repeated, with the principal caesura in the fourth foot. — πολυμήχαν: versatile.

724. ἦ μ' ἀνείρε: the chief emphasis is on the verb, with which Ajax proposes a new method of wrestling, in which each contestant in turn is to offer only a passive resistance and let his opponent try to lift and throw

him thus. In the first member, therefore, the pronoun is unemphatic (μέ not ἐμέ), but in the second, with ἦ ἐγὼ σέ, the contrast of persons is made prominent. So in Φ 226, Θ 532 ff. ἦ κέ μ' . . . ἦ κεν ἐγὼ τόν, λ 565 ἐνθα χ' ὁμῶς προσέφη κεχολωμένος, ἦ κεν ἐγὼ τόν. — τὰ δ' αὖ: (the rest, on the other hand) the result. Cf. τὰ δέ κεν Διὶ πάντα μελήσει P 515.

725. δόλου δ' οὐ λήθετο: did not forget his cunning.

726. κόψε: sc. with his heel, after he had been lifted from the ground. Asyndeton, because the clause is explanatory of the preceding. — κώληπα (here only): hollow of the knee. — τυχῶν (striking it): with κόψε, he reached and struck. Cf. βάλε . . . τυχῶν κατὰ . . . ὤμον E 98. — ὑπέλυσε δὲ γυῖα (as in O 581, II 341): relaxed his limbs beneath him, a paratactical clause of result. γυῖα and γούνατα are used alike with λύειν.

727. ἔπεισε: sc. Αἴας. — ἐξοπίσω: on his back. — στήθεσιν: sc. of Ajax.

728 = 881. — θηεῖντό τε θάμβησάν

δεύτερος αὐτ' ἀνάειρε πολὺτλας δῖος Ὀδυσσεύς,
 730 κίνησεν δ' ἄρα τυτθὸν ἀπὸ χθονός, οὐδέ τ' ἄειρεν,
 ἐν δὲ γόνυ γνάμψεν· ἐπὶ δὲ χθονὶ κάππεσον ἄμφω
 πλησίοι ἀλλήλοισι, μιάνθησαν δὲ κονίη.
 καὶ νύ κε τὸ τρίτον αὖτις ἀναΐξαντε πάλαιον,
 εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ κατέρυκεν·

735 “μηκέτ' ἐρείδεσθον μηδὲ τρίβεσθε κακοῖσιν·
 νίκη δ' ἀμφοτέροισιν· ἀέθλια δ' ἴσ' ἀνελόντες
 ἔρχεσθ', ὅφρα καὶ ἄλλοι ἀεθλεύωσιν Ἀχαιοί.”

ὧς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἡδὲ πίθοντο,
 καὶ ῥ' ἀπομορξαμένω κονίην δύσαντο χιτῶνας.

τ: looked on, and wonder seized them at the unexpected result, that the gigantic Ajax had been thrown by Odysseus. Cf. *θῆϊτο . . . θαύμαζε δὲ θυμῷ* θ 265.

730. οὐδέ τ' ἄειρεν (aor.): did not raise him entirely. Odysseus lifted Ajax just enough to make him lose his balance, and then, before he was firmly planted on the ground again, he struck his knee so as to bend it, and both fell side by side, Odysseus dragging Ajax down with him in his own intentional fall.

731. ἐν δὲ γόνυ γνάμψεν: bent in his (Ajax's) knee, probably a technical expression for tripped him in some way.

732. First half-verse as in β 149; for the second, cf. *μιάνθησαν δὲ ἔθειραι* Π 795.

733. καὶ πάλαιον: they would have continued their wrestling. The impf. indic. in an apodosis contrary to fact here expresses continued action in past time. Cf. Ω 714, and καὶ νύ κε δὴ ξιφῆσσ' αὐτοσχεδὸν οὐτάζοντο Η 273.

734 = 491 (almost).

735. ἐρείδεσθον: press against each other (i.e. struggle), referring to the position of the wrestlers as described in 712 ff. The mid. here has its reciprocal force. — μηδὲ τρίβεσθε κακοῖσιν: and do not exhaust yourselves (further) with hard toil. See 715 ff.

736. ἀέθλια δ' ἴσ' ἀνελόντες (cf. 823): i.e. both are to receive the first prize, or its equal in value, so that Achilles must either give, in place of the female slave (703), a second tripod (702), or else add something to the second prize to make it equivalent to the first. This would be a complimentary distinction due to the prowess of the contestants, for exact justice, in such a case, demands an equal division of the two prizes.

737. ἔρχεσθε: go, i.e. withdraw.

738 = Η 379, and elsewhere. — μάλα: willingly.

739. For the first half-verse, cf. καὶ ῥ' ἀπομύρξατο χερσὶ παρείδσ σ 200. — κονίην: see 732. — χιτῶνας: see on 710.

- 740 Πηλεΐδης δ' αἰψ' ἄλλα τίθει ταχυτήτος ἄεθλα,
 ἀργύρεον κρητῆρα τετυγμένον· ἔξ δ' ἄρα μέτρα
 χάνδανεν, αὐτὰρ κάλλει ἐνίκα πᾶσαν ἐπ' αἶαν
 πολλόν, ἐπεὶ Σιδόνες πολυδαίδαλοι εὖ ἥσκησαν,
 Φοίνικες δ' ἄγον ἄνδρες ἐπ' ἡροειδέα πόντον,
 745 στήσαν δ' ἐν λιμένεσσι, Θόαντι δὲ δῶρον ἔδωκαν·
 υἱὸς δὲ Πριάμοιο Λυκάονος ὦνον ἔδωκεν
 Πατρόκλῳ ἥρωι Ἰησονίδης Ἐύνηος.
 καὶ τὸν Ἀχιλλεὺς θῆκεν ἀέθλιον οὐ ἐτάροιο,
 ὃς τις ἐλαφρότατος ποσσὶ κραιπνοῖσι πέλοιτο·

740-797. *Foot-race between the lesser Ajax, Odysseus, and Antilochus.* This scene is imitated by Vergil, *Aen.* v. 280-361.

740. *Cf.* 700.

741. *τετυγμένον*: wrought, i.e. not plain but ornamented. For the omission of *εὖ*, cf. 718.

742. *ἐνίκα*: cf. δ' ἔγχεϊ πολλὸν ἐνίκα Σ 252. — *πᾶσαν ἐπ' αἶαν*: cf. Ω 535.

743. *Σιδόνες*: this form occurs here only; elsewhere *Σιδόριοι*. The Sidonians are everywhere in Homer famous artists and artificers, and are associated with the *Φοίνικες*, who were sailors and traded in Sidonian wares. — *πολυδαίδαλοι* (cf. *Daedalus*): used elsewhere only of works of art, not of persons.

744. *ἐπ' ἡροειδέα πόντον*: this expression is elsewhere peculiar to the *Odyssey*, though *ἡροειδής* occurs once in the *Iliad*, E 770.

745. *στήσαν*: landed, used intransitively (without *νέας*), as in *στήσε δ' ἐν Ἀμυνῷ* τ 188. The aor. is used, following the impf. *ἄγον*, as bringing the action to a close. — *λιμένεσσι*: harbor,

the pl. referring to the inlets or bays composing it. — *Θόαντι*: king of Lemnos. Cf. *Λῆμνον δ' εἰσαφίκανε, πόλιν θέλειο Θόαντος* Ξ 230. — *δῶρον*: prob. in return for permission to trade there.

746. For the fact, see Φ 34 ff. — *υἱὸς*: const. with *ὦνον*.

747. First half-verse as in 151, P 137, 706. — *Πατρόκλῳ*: Lycaon was taken captive by Achilles, but Patroclus had probably attended to the sale. — *Ἰησονίδης Ἐύνηος* (as in H 468): he had inherited it from his grandfather Thoas, whose daughter Hypsipyle Jason had married. Cf. *Ἐύνηος, | τὸν ῥ' ἔτεχ' Ἰψιπύλη ἱπ'* Ἰήσωνι ποιμένι λαῶν H 468 f.

748. *καὶ τὸν*: even this. Achilles did not spare even this costly treasure (cf. 742) when it was a question of honoring his friend. Cf. Ω 235 f. — *ἀέθλιον οὐ ἐτάροιο*: condensed for "a prize at the games instituted in honor of his friend."

749. *ὃς τις*: the rel. implies a dat. after *θῆκεν*, but such omission of the antecedent, when it is neither the subj. nor obj. of the preceding verb, is rare.

- 750 δευτέρῳ αὖ βοῦν θῆκε μέγαν καὶ πίονα δημῷ
 ἡμιτάλαντον δὲ χρυσοῦ λισσθή· ἔθηκεν.
 στή δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 “ὄρνυσθ’, οἱ καὶ τούτου ἀέθλου πειρήσεσθε.”
 ὥς ἔφατ’, ὤρνυτο δ’ αὐτίκ’ Ὀϊλῆος ταχὺς Αἴας,
 755 ἄν δ’ Ὀδυσσεὺς πολύμητις, ἔπειτα δὲ Νέστορος υἱὸς
 Ἀντιλοχός· ὁ γὰρ αὖτε νέους ποσὶ πάντας ἐνίκα.
 στὰν δὲ μεταστοιχί· σήμηγε δὲ τέρματ’ Ἀχιλλεύς.
 τοῖσι δ’ ἀπὸ νύσσης τέτατο δρόμος· ὦκα δ’ ἔπειτα
 ἔκφερ’ Ὀϊλιάδης, ἐπὶ δ’ ὤρνυτο διὸς Ὀδυσσεὺς
 760 ἄγχι μάλ’, ὥς ὅτε τίς τε γυναικὸς ἐνζώνοιο
 στήθεός ἐστι κανών, ὃν τ’ εὖ μάλα χερσὶ τανύσση

Cf. T 235, and γνωτὸν δέ, καὶ ὅς νῆπιός
 ἐστίν, | ὥς . . . ὀλέθρου πείρατ’ ἔφηπται
 H 401 f.

750. πίονα δημῷ: cf. X 501.

751. λισσθήια: cf. 536, 785; also
 πρῶτα 275, δεύτερα 538.

752 f. = 706 f., 830 f.

754 = 488.

755. First half-verse as in 709,
 Γ 268. — ἄν: sc. ὤρνυτο. See on 709,
 and cf. 811 f.

756. αὖτε: *in turn*. As Odysseus
 and Ajax excelled among the older
 men, so Antilochus was distinguished
 among the younger men. Cf. ὁ γὰρ
 αὖτε βίη οὐ πατρὸς ἀμείνων A 404. —
 ποσὶ πάντας ἐνίκα: cf. T 410.

757 = 358. Here, too, the runners
 stand side by side in line, as in the
 chariot-race.

758 = θ 121 (nearly). — νύσσης:
 the line (‘scratch’) which marked the
 starting point, and, after circling the
 goal, the finishing point of the race.
 — τέτατο: *extended*, i.e. its extended
 course lay from the line. Cf. 375.

759. ἔκφερα: see on 376. — ἐπὶ δ’
 ὤρνυτο: *rushed after him*. Contrast
 the same words in 689.

761. στήθεός ἐστι: sc. ἄγχι (from
 760). — κανὼν κτλ.: the ancient Greek
 loom was upright, not horizontal, and
 consisted of two perpendicular beams,
 perhaps three feet apart, connected by
 two horizontal crosspieces, one at the
 top and one at the bottom. On each
 of these crosspieces was set a row of
 small pegs, close together, on which
 the thread of the warp was stretched,
 from top to bottom of the loom. For
 convenience in handling these threads
 they were attached alternately, by
 means of *μίτροι* (*loops*), to two *κανόνες*
 (*rods*), the even threads to one, the
 odd threads to the other. The thread
 for the woof, on the other hand, was
 wrapped around a *πηλὸν* (*spool*), which
 was probably held at the end of a
 slender stick. The weaver first grasped
 one of the *κανόνες* and drew it (*τανύειν*)
 slightly toward her breast, thus sepa-
 rating the odd from the even threads

πηνίον ἐξέλκουσα παρὲκ μίτον, ἀγχόθι δ' ἴσχει
στηθεὸς· ὥς Ὀδυσσεὺς θέεν ἐγγύθεν, αὐτὰρ ὅπισθεν
ἴχνια τύπτε πόδεσσι πάρος κόνιν ἀμφιχυθῆναι·

- 765 καὶ δ' ἄρα οἱ κεφαλῆς χεῖ ἀντμένα διὸς Ὀδυσσεὺς
αἰεὶ ῥίμφα θέων· ἴαχον δ' ἐπὶ πάντες Ἀχαιοὶ
νίκης ἱεμένῳ, μάλα δὲ σπεύδοντι κέλευον.
ἀλλ' ὅτε δὴ πύματον τέλεον δρόμον, αὐτίκ' Ὀδυσσεὺς
εὖχετ' Ἀθηναίῃ γλαυκῶπιδι ὄν κατὰ θυμόν·
770 “κλύθι, θεά, ἀγαθή μοι ἐπύρροθος ἐλθε ποδοῦν.”

of the warp. Through the opening thus made she drew (*ἐξέλειν*) the *πηνίον* with her other hand. After pushing the woof thread (thus interwoven) snugly to its place, she next grasped the other *κανών*, drawing toward her the other set of threads, and so sent the *πηνίον* back. The *κανόνες* were (of course) fastened to the warp threads at some little distance apart, so as not to interfere with each other. — *εὖ μάλα*: *firmly*. — *ὄν . . . τάνυσσῃ*: *when she has drawn it toward herself*. The same expression is used of the stretching of the bowstring, when, in a similar way, it is drawn toward the breast.

762. *παρὲκ μίτον*: *past the loops* and out. These loops fastened the threads to the *κανών*. They were loose, and probably long enough to allow the *κανών* to be handled easily. — *ἴσχει*: with the idea of continuance, i.e. during the *ἐξέλειν*.

764. *ἴχνια τύπτε*: *stepped in the footprints* of Ajax. — *πάρος κόνιν ἀμφιχυθῆναι*: *before the dust* rising from the footsteps of Ajax *had settled again*.

765. *καὶ δ' . . . κεφαλῆς*: *down upon his head*, since Ajax was of shorter stature than Odysseus. — *ἀντμένα*:

occurs here and γ 289 only, but *ἀντμή* is frequent. In γ 289 *ἀντμήν* stands for the blowing of the wind. — On this description, cf. 380, and *ecce volat calcemque terit jam calce Diorez, | incumbens humero Verg. Aen. v. 324 f.*

766. *ἴαχον . . . Ἀχαιοί*: cf. *tum vero ingeminat clamor, cunctique sequentem | instigant studiis Verg. Aen. v. 227 f.* The spectators here take the part of Odysseus, not merely on account of his greater popularity, since Ajax was arrogant and quarrelsome (cf. 473–489), but because of his age and his successful exertions against a famous runner.

767. For the first half-verse, cf. 371. — *ἱεμένῳ*: sc. *Ὀδυσσῆι*. — *μάλα*: with *σπεύδοντι*.

768. See on 373, and cf. *jamque fere spatio extremo fessique sub ipsam | finem adstantabant Verg. Aen. v. 327 f.*

769. *ὄν κατὰ θυμόν*: *in his heart*, i.e. silently. So in ε 444.

770. *ἐπύρροθος*: occurs only here and Δ 390. — *ποδοῦν*: see on με . . . πόδας 782.

- ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
 [γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεν].
 ἀλλ' ὅτε δὴ τάχ' ἔμελλον ἐπαῖξασθαι ἄεθλον,
 εὖθ' Αἴας μὲν ὄλισθε θέων, βλάβην γὰρ Ἀθήνη,
 775 τῇ ῥα βοῶν κέχυτ' ὄνθος ἀποκταμένων ἐριμύκων,
 οὓς ἐπὶ Πατρόκλῳ πέφνεν πόδας ὠκὺς Ἀχιλλεύς·
 ἐν δ' ὄνθου βοέου πλήτο στόμα τε ῥῖνάς τε.
 κρητῆρ' αὐτ' ἀνάειρε πολύτλας δῖος Ὀδυσσεύς,
 ὡς ἦλθε φθάμενος· ὁ δὲ βοῦν ἔλε φαίδιμος Αἴας.
 780 στῇ δὲ κέρας μετὰ χερσὶν ἔχων βοὸς ἀγραυλοιο,
 ὄνθον ἀποπτύων, μετὰ δ' Ἀργείοισιν ἔειπεν·
 “ὦ πόποι, ἦ μ' ἔβλαψε θεὰ πόδας, ἦ τὸ πάρος περ

771 = E 121.

772 = E 122, N 61. The assistance given by Athena is twofold: she made Odysseus's limbs nimble and light, and so enabled him to overtake Ajax, and also caused Ajax to slip (774).

773. ἀλλ' . . . ἔμελλον: as in K 365, A 181, δ 514 (with ἐμελλε). — ἐπαῖξασθαι: mid. here and 628 only. The aor. inf. (instead of fut.) after ἐμελλων is also exceptional.

774. Αἴας μὲν: the corresponding member follows in 778 with αὐτε. — βλάβην: cf. 782, 387. — Cf. the sequel to the passage from Vergil cited on 768, — levicum sanguine Nisus | labitur infelix, caesis ut forte juvenis | fusus humum viridisque super madefecerat herbas. | . . . pronus in ipso | concidit in mundo que fimo sacro que cruore Verg. *Aen.* v. 328–333.

775. τῇ: rel. as in T 272, Ω 472. — κέχυτο: (*had been heaped*) *lay*. — With characteristic naïveté the poet states

the natural cause of the fall alongside of the divine influence (774).

776. ἐπὶ: *in honor of*. Cf. 274. — πέφνεν: as related in 166 ff.

777. ἐν πλήτο: followed by acc. and gen., as in X 312, 504. — The many caesuras in this verse give emphasis to the description of the sorry plight of Ajax, which awakens the less sympathy because of his insolent speech (474 ff.).

779. ὥς: as (*almost since*). Cf. 615. — φθάμενος: cf. δς μ' ἔβαλε φθάμενος E 119.

780. κέρας . . . ἔχων: in token of possession, as in 666.

781. ὄνθον ἀποπτύων: cf. et simul his dictis faciem ostentabat et udo | turpia membra fimo Verg. *Aen.* v. 357 f.

782. μέ, πόδας: accs. of the whole and part with ἔβλαψε, — with which verb this const. occurs elsewhere only in ξ 178 τὸν δέ τις ἀθανάτων βλάβη φρένας. See H.A. 625 c; G. 917. — θεά:

μήτηρ ὥς Ὀδυσῇ παρίσταται ἡδ' ἐπαρήγει."

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐπ' αὐτῷ ἡδὺ γέλασαν.

785 Ἀντίλοχος δ' ἄρα δὴ λοισθήιον ἔκφερ' ἄεθλον
μειδιῶν, καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·

"εἰδόσιν ὕμῃ ἐρέω πᾶσιν, φίλοι, ὥς ἔτι καὶ νῦν
ἀθάνατοι τιμῶσι παλαιότερους ἀνθρώπους.

Αἴας μὲν γὰρ ἐμεῦ ὀλίγον προγενέστερός ἐστιν,
790 οὗτος δὲ προτέρης γενεῆς προτέρων τ' ἀνθρώπων·
ὦμογέροντα δέ μιν φασ' ἔμμεναι· ἀργαλέον δὲ
ποσσὶν ἐριδήσασθαι Ἀχαιοῖς, εἰ μὴ Ἀχιλλεῖ."

i.e. Athena, who was well-known as protectress of Odysseus.

783. μήτηρ ὥς: in a playful tone. See on 473, and cf. Σ 357 ff., where Zeus rallies Hera for her devotion to the Greeks, — ἡ δὲ νῦν σεῶ | ἐξ αὐτῆς ἐγένοντο κάρη κομβώντες Ἀχαιοί.

784 = ν 358, φ 376. Cf. οἱ δὲ καὶ ἀχνύμενοι περ ἐπ' αὐτῷ ἡδὺ γέλασαν B 270. — ἡδύ: heartily, gaily.

785. λοισθήιον: Antilochus was too far behind to overtake Ajax, even after his fall, but his good-humored recognition of his defeat (787-792) forestalls ridicule.

786. Cf. 271, and note. — μειδιῶν: shows that he is not angry at his defeat.

787. εἰδόσιν: pred. with ὕμῃ, but placed first for emphasis. "You yourselves well know that," etc. For the position of εἰδόσιν, cf. εἰδοὶ γὰρ τοι ταῦτα μετ' Ἀργείοις ἄγορεύεις K 250. — ἔτι καὶ νῦν: still even now, and not merely in the myths of the past. With these words he introduces his humorous excuse that "the gods have plainly distributed the prizes according to the ages of the contestants."

788. παλαιότερους: the only occurrence of this comparative in Homer. — For the thought, cf. πρεσβυτέροιςιν ἐρινύες αἰὲν ἔπονται O 204.

789. ὀλίγον προγενέστερος: as in τ 244.

790. οὗτος: i.e. Odysseus. — προτέρης γενεῆς: pred. gen. of connection. HA. 732 a; G. 1094. — προτέρων τ' ἀνθρώπων: as in 332, E 637 (nearly). — This reference to the age of Odysseus is humorously exaggerated, since we find him winning a contest in 'putting the shot' among the Phaeacians ten years later, though he declines a foot-race. Taking all the circumstances into account, it is probable that Odysseus, in the *Iliad*, is thought of as something like forty years of age.

791. ὦμογέροντα: a vigorous old man. The word occurs nowhere else, but the meaning seems to be derived from the idea of *unripe* in ὠμός. Cf. jam senior, sed cruda deo viridisque senectus Verg. *Aen.* vi. 304. The opposite idea is expressed by γήραι λυγρῷ ἀρημένος Σ 434 f.

792. ἐριδήσασθαι (aor.): "to enter

- ὥς φάτο, κύδηνεν δὲ ποδώκεα Πηλεΐωνα.
 τὸν δ' Ἀχιλεὺς μύθοισιν ἀμειβόμενος προσέειπεν·
 795 “Ἀντίλοχ', οὐ μὲν τοι μέλεος εἰρήσεται αἶνος,
 ἀλλὰ τοι ἡμιτάλαντον ἐγὼ χρυσοῦ ἐπιθήσω.”
 ὥς εἰπὼν ἐν χερσὶ τίθει, ὃ δὲ δέξατο χαίρων.
 αὐτὰρ Πηλεΐδης κατὰ μὲν δολιχόσκιον ἔγχος
 θῆκ' ἐς ἀγῶνα φέρων, κατὰ δ' ἀσπίδα καὶ τρυφάλειαν,
 800 τεύχεα Σαρπήδοντος, ἃ μιν Πάτροκλος ἀπηύρα.
 στή δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·
 “ἄνδρε δύω περὶ τῶνδε κελεύομεν, ὦ περ ἀρίστω,
 τεύχεα ἔσσαμένω, ταμεσίχροα χαλκὸν ἐλόντε
 ἀλλήλων προπάροιθεν ὀμίλου πειρηθῆναι.
 805 ὁππότερός κε φθῆσιν ὀρεξάμενος χροά καλόν,
 ψαύσῃ δ' ἐνδίνων διὰ τ' ἔντεα καὶ μέλαν αἶμα,

a race”; *sc.* αὐτῷ. The form is unique, since we find only *ἐριδαίνειν* and *ἐρίζειν* elsewhere, except *ἐριδμάλων* in II 260. — Ἀχαιοῖς: const. with ἀργαλέον. — εἰ μὴ: usually ἄλλος precedes. Cf. *τίς γάρ τοι Ἀχαιῶν ἄλλος ὁμοῖος . . . εἰ μὴ Πάτροκλος* P 475 ff. Here it follows ἀργαλέον, which, however, is neg. in thought (= οὐ βῆδιον).

793. *κύδηνεν*: coincident in time with φάτο.

795. *μέλεος*: in vain; cf. Φ 473. — *αἶνος*: eulogy (in 791 f.); cf. 652.

796. *ἐπιθήσω*: will add to the half talent offered as the third prize (751).

797 = 624, where see note.

798–825. *Contest in spear thrusting between Ajax and Diomed.*

798 = 884. — *κατὰ μὲν, κατὰ δέ* (799): anaphora, vividly depicting the action in its different elements, by emphasizing the objects in detail, and by the repeated suggestion of the verb.

799. First half-verse as in 886.

800. For the despoiling of Sarpedon, cf. *οἱ δ' ἄρ' ἀπ' ὤμων Σαρπηδόος ἐντέ' ἔλοντο* | *χάλκεα μαρμαίροντα*: τὰ μὲν κοίλας ἐπὶ νῆας | δῶκε φέρειν ἐτάροισι *Μενoitίου ἄλκιμος υἱὸς* II 663 ff.

801 = 271, where see note.

802 = 659.

803. *ταμεσίχροα χαλκόν*: the same expression for the spear occurs in Δ 511. Cf. *ταμείν χροά νηλεὲ χαλκῷ* N 501.

804. *προπάροιθεν ὀμίλου*: before the assembly of spectators. Cf. 651. — *πειρηθῆναι*: const. with *κελεύομεν* 802.

805. *ὀρεξάμενος*: wounded; followed by acc. as in *ἔφθη ὀρεξάμενος πρυμνὸν σκέλος* II 314. Cf. *ἔφθη ὀρεξάμενος* II 322.

806. *ἐνδίνων* (here only): inward parts. — *διὰ τ' . . . αἶμα*: this phrase occurs in K 298, 469, where it is connected with a verb of motion, and

- τῷ μὲν ἐγὼ δώσω τόδε φάσγανον ἀργυρόηλον
 καλὸν Θρηίκιον· τὸ μὲν Ἀστεροπαῖον ἀπηύρων·
 τεύχεα δ' ἀμφοτέρω ξυνήια ταῦτα φερέσθων·
 810 καὶ σφιν δαῖτ' ἀγαθὴν παραθήσομεν ἐν κλισίῃσιν.
 ὣς ἔφατ', ὦρτο δ' ἔπειτα μέγας Τελαμώνιος Αἴας,
 ἂν δ' ἄρα Τυδεΐδης ὦρτο κρατερὸς Διομήδης.
 οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν,
 ἐς μέσον ἀμφοτέρω συνίτην μεμαῶτε μάχεσθαι,
 815 δεινὸν δερκομένῳ· θάμβος δ' ἔχε πάντας Ἀχαιούς.
 ἀλλ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τρὶς μὲν ἐπήϊξαν, τρὶς δὲ σχεδὸν ὠρμήθησαν.
 ἔνθ' Αἴας μὲν ἔπειτα κατ' ἀσπίδα πάντοσ' ἔισην
 νύξ', οὐδὲ χρο' ἵκανε· ἔρυτο γὰρ ἔνδοθι θώρηξ·

signifies "passing over armor and dark blood," as the warriors walked over the field of battle. The formula is hardly appropriate here, since a serious wound was to be avoided.

807. **τόδε**: stands in contrast with **ταῦτα** 809, which refers to the other arms of Sarpedon (799 f.).

808. **Θρηίκιον**: since Asteropaeus was a Thracian (Paeonian). — **Ἀστεροπαῖον ἀπηύρων**: as in 560. The fact is narrated Φ 183.

809. **ξυνήια**: cf. **ξυνήια κείμενα** πολλά A 124. How the armor was to be divided between the two contestants, we are not informed.

810. **δαῖτ' ἀγαθὴν**: the ground for conferring such a distinction on these contestants alone must be the fact that this is the most warlike of all the contests. Cf. 805 f., 815, 820 f.

811 = 708.

812 = 290 (nearly).

813 = Γ 340, where **ἐκάτερθεν ὀμίλου**

refers to the two hosts drawn up against each other. Here less appropriately on *both sides of the assembly* of spectators.

814 = Z 120, T 159 (where see note), with **ἀμφοτέρω** in place of **ἀμφοτέρων**, which in Z and T refers to the two armies.

815. Cf. **δεινὸν δερκομένοι· θάμβος δ' ἔχεν εἰσορῶντας** Γ 342. — **δεινόν**: cognate acc. with **δερκομένῳ**.

816. See on T 176.

817. **ἐπήϊξαν**: *sprang upon each other*. — **σχεδὸν ὠρμήθησαν**: *pressed close upon each other*. Cf. **σχεδὸν ὀρμηθῆναι** N 559. — **τρὶς μὲν, τρὶς δέ**: anaphora serves in most cases to contrast the two corresponding actions, but here the second is merely a strengthened form of the first.

818. **κατ' . . . ἔισην**: see T 274, and note.

819. **οὐδὲ χρο' ἵκανε**: *sc. (as subj.) χαλκός*. Cf. **οὐδ' ἔκετο χροῖα καλὸν** Δ 352,

- 820 Τυδεΐδης δ' ἄρ' ἔπειτα ὑπὲρ σάκεος μεγάλοιο
αἰὲν ἐπ' αὐχένι κῦρε φαινοῦ δουρὸς ἀκωκῇ.
καὶ τότε δὴ ῥ' Αἴαντι περιδείσαντες Ἀχαιοὶ
πανσαμένους ἐκέλευσαν ἀέθλια ἰσ' ἀνελέσθαι.
αὐτὰρ Τυδεΐδῃ δῶκεν μέγα φάσγανον ἥρωσ
825 σὺν κολεῶ τε φέρων καὶ ἐντμήτῳ τελαμῶνι.
αὐτὰρ Πηλεΐδης θῆκεν σόλον αὐτοχόωνον,
ὃν πρὶν μὲν ῥίπτασκε μέγα σθένος Ἡετίωνος·
ἀλλ' ἦ τοι τὸν ἔπεφνε ποδάρκης δῖος Ἀχιλλεύς,
τὸν δ' ἄγερ' ἐν νήεσσι σὺν ἄλλοισι κτεάτεσσιν.

where the subj. is *χαλκός* from the preceding clause. — *ἔρυτο*: *warded it off*. Cf. *ἦ* (i.e. *μήτηρ*) οἱ πλείστον *ἔρυτο* Δ 138. — *ἐνδοθι*: *within the shield*, between shield and body.

820. *ὑπὲρ σάκεος*: *above the shield* of Ajax, which reached from the neck to the feet. Cf. *ἀμφὶ δέ μιν σφυρὰ* (*ankles*) *τύπτε καὶ αὐχένα δέρμα κελευνόν* Z 117.

821. *ἐπ' αὐχένι κῦρε*: *aimed at his neck*. Cf. *λέων . . . ἐπὶ σώματι κύρσας* (*lighting upon*) Γ 23. That this effort of Diomed was opposed by Ajax is assumed as a matter of course. — Second half-verse as in Δ 253, τ 453.

822. *περιδείσαντες*: cf. *τῷ ῥα περιδείσαν . . . Ἀχαιοὶ* Δ 508. The later tradition that Ajax was invulnerable (cf. *χρήμασι τε πολλὸν μᾶλλον ἄτρωτος ἦν πανταχῇ ἢ σιδήρῳ ὁ Αἴας* Plat. *Symposium* 219 E) is no more recognized by Homer than the similar one concerning Achilles. See Φ 167, and note.

823. *ἀέθλια ἰσ' ἀνελέσθαι* (cf. 736): i.e. allow the contestants to divide the prizes equally. But see on 809.

824. *αὐτὰρ Τυδεΐδῃ κτλ.*: Achilles

designates Diomed as victor by giving him the sword, a decision which is explained by the situation in 822. We infer that the original plan was carried out and the arms divided.

825 = H 304. — *σύν*: to be taken, with its dat., in combination with *φάσγανον*. — *φέρων*: *offering*.

826–849. *Contest in putting the shot*.

826. *σόλον*: *mass of iron*, the prize as well as the instrument of the contest, since in this case only one prize is offered. See on 884 f. In θ 186–190, on the contrary, the object thrown is called *δίσκον μέλῃονα καὶ πάχετον* and *λίθος*. — *αὐτοχόωνον*: (*melted-whole*) *massive*. The word occurs here only, but cf. *χάραος* (*melting pit*) Σ 470.

827. *μέγα σθένος*: periphrasis for the person; cf. 859, Φ 195. — *Ἡετίωνος*: cf. X 472, 480.

828. *ἔπεφνε κτλ.*: cf. the words of Andromache to Hector, *ἦ τοι γὰρ πατέρ' ἀμὼν ἀπέκτανε δῖος Ἀχιλλεύς* Z 414.

829. *τόν*: i.e. the *σόλος*. — For the fact, cf. *τὴν* (i.e. Andromache's mother) *ἐπεὶ ἄρ' δεῦρ' ἦγαγ' ἀμ' ἄλλοισι κτεάτεσσιν* Z 426.

- 830 *στῇ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν·*
"ὄρυσθ', οἱ καὶ τούτου ἀέθλου πειρήσεσθε.
εἷ οἱ καὶ μάλα πολλὸν ἀπόπροθι πίνονες ἀγροί,
ἔξει μιν καὶ πέντε περιπλομένους ἐνιαυτοὺς
χρεώμενος· οὐ μὲν γάρ οἱ ἀτεμβόμενός γε σιδήρου
 835 *ποιμὴν οὐδ' ἀροτῆρ εἶς' ἐς πόλιν, ἀλλὰ παρέξει."*
ὣς ἔφατ', ὦρτο δ' ἔπειτα μενεπτόλεμος Πολυποίτης,
ἂν δὲ Λεοντήος κρατερὸν μένος ἀντιθέοιο,
ἂν δ' Αἴας Τελαμωνιάδης καὶ δῖος Ἑπειός.
ἐξείης δ' ἴσταντο, σόλον δ' ἔλε δῖος Ἑπειός,
 840 *ἦκε δὲ δινήσας· γέλασαν δ' ἐπὶ πάντες Ἀχαιοί.*

830. See on 271.

831 = 707 (almost), where see note.

832. Second half-verse as in δ 757.

For the first, cf. *ἐλ περ καὶ μάλα πολλὸν* η 321. — *οἱ*: i.e. the victor, though there is nothing in the context for it to refer to. — *ἀπόπροθι*: far away from the city (cf. 836). The word occurs elsewhere only in the *Odyssey*.

833. *ἔξει μιν*: the connection between protasis and apodosis is obscure, but the meaning seems to be: "Though the victor's lands lie far away from the city, so that he cannot easily send thither to bring iron, yet the possession of this mass will save him from embarrassment, for it will supply his needs for five years." *ἔξει μιν* seems to stand in close connection with *χρεώμενος* 834, to indicate the time during which he will use it. "He will use it for five years without consuming it." — *περιπλομένους ἐνιαυτοὺς*: this phrase occurs elsewhere only in the *Odyssey*.

834. *χρεώμενος* (with synizesis): this form occurs here only. — *ἀτεμβό-*

μενος: occurs in the *Iliad* here and 445 only.

835. *εἶς' ἐς πόλιν*: sc. to fetch raw iron, in order either to make from it himself the necessary implements, or else to have them made by the smith. — *παρέξει*: sc. as subj. *σόλος*, as obj. *σιδήρον*.

836. First half-verse as in 811; second, as in 844, B 740, Z 29. — *Πολυποίτης*: a Lapith. Cf. *δύ' ἀνέρας . . . ἀρίστους, | υἱὰς ὑπερθύμους Λαπιθῶν αἰχμητῶν, | τὸν μὲν Πειριθόου υἱὰ κρατερὸν Πολυποίτην, | τὸν δὲ Λεοντήα βροτολοισὶ ἴσον* Ἀρηι M 127-130.

837. *Λεοντήος*: cf. the passage just cited, and *Λεοντεὺς ἕξος Ἀργὸς* B 745.

838. *Ἑπειός*: cf. 665 ff.

839. No lot is here necessary, for no advantage accrues to him who hurls first.

840. For the first half-verse, cf. *ἦκ' ἐπιδιήσας* H 269, i 538. — *γέλασαν δ' ἐπὶ*: burst into laughter at his throwing (or at him). The cause of the laughter, which is not stated, was either the awkward style of his throwing, or the slight distance covered.

- δεύτερος αὐτ' ἀφέηκε Λεοντεὺς ὄζος ἼΑρηος,
 τὸ τρίτον αὐτ' ἔρριψε μέγας Τελαμώνιος Αἴας
 χειρὸς ἄπο στιβαρῆς, καὶ ὑπέρβαλε σήματα πάντων.
 ἀλλ' ὅτε δὴ σόλον εἶλε μενεπτόλεμος Πολυποίτης,
 845 ὅσσον τίς τ' ἔρριψε καλαύροπα βουκόλος ἀνὴρ·
 ἡ δέ θ' ἔλισσομένη πέτεται διὰ βούς ἀγελαίας·
 τόσσον παντὸς ἀγῶνος ὑπέρβαλε· τοὶ δὲ βόησαν.
 ἀνστάντες δ' ἔταροι Πολυποῖταο κρατεροῖο
 νῆας ἐπι γλαφυρὰς ἔφερον βασιλῆος ἁέθλον.
 850 αὐτὰρ ὁ τοξευτῆσι τίθει ἰόντα σίδηρον,

841. Second half-verse as in B 745, M 188.

843. First half-verse as in Ξ 455. Cf. *στιβαρῆς ἀπὸ χειρὸς θ* 189; for the second, cf. *ὁ δ' ὑπέρπτατο σήματα πάντων θ* 192, where *πάντων* is more appropriate than here, since several had thrown, while here but two.

844. *ἀλλ' ὅτε δὴ*: the apodosis follows in 847, to which 845 f. is subordinate.

845. *ὅσσον κτλ.*: a second protasis placed before the principal clause (847). It marks the distance implied in *ὑπέρβαλε* 847. — *ἔρριψε*: gnomic aorist. — *καλαύροπα* (here only): a *throwing-staff*; from *κόλπος*, *cord*, and *φρεπ-* (cf. *ρόπαλον*, *club*). It was provided with a loop of cord beneath, and thrown by the herdsman when he wished to drive one of the cattle back to the herd.

846. *ἡ δέ*: paratactic rather than relative, as often in similes.

847. *ἀγῶνος* (see on 258): *space marked out for the contest*, though in this contest no fixed limits would be set for the throwing, any more than

in throwing the hammer or putting the shot to-day. We should expect the statement that he threw beyond all his fellow-contestants. The gen. is unusual, since *ὑπέρβαλε* elsewhere governs the acc., either of a person or of a thing. — *τοὶ δὲ βόησαν* (as in P 607): *they cried out in astonishment at his throw*.

848. First half-verse as in μ 170.

849. Cf. *νῆας ἐπι γλαφυρὰς φερέτην βαρέα στενάχοντα θ* 334, and for the second half-verse, cf. Ψ 631.

850-883. *Contest in shooting the bow, between Meriones and Teucer*. On this contest, cf. Verg. *Aen.* v. 485-521.

850. *τοξευτῆσι*: this word occurs here only. — *τίθει*: *set forth*. But in the next verse *κάδ δ' ἐτίθει* means *laid down*. — *ἰόντα* (here only): *dark blue* (violet colored). Iron in use is usually called *πολιός* (*gray*), but these axes were quite new, and hence tarnished blue. — *σίδηρον*: *iron*; a general expression, defined in 851. Cf. *διοίστευσαι τε σιδήρου* (to shoot through the iron axes) τ 587.

- καδ δ' ἐτίθει δέκα μὲν πελέκεας, δέκα δ' ἡμιπέλεκκα,
 ἰστὸν δ' ἔστησεν νηὸς κυανοπρώροιο
 τηλοῦ ἐπὶ ψαμάθοις, ἐκ δὲ τρήρωνά πέλειαν
 λεπτῇ μηρίνθῳ δῆσεν ποδός, ἧς ἄρ' ἀνώγειν
 855 τοξεύειν. "ὅς μὲν κε βάλλῃ τρήρωνα πέλειαν,
 πάντας ἀειράμενος πελέκεας οἰκόνδε φερέσθω.
 ὅς δέ κε μηρίνθιοι τύχῃ, ὄρνιθος ἀμαρτῶν,
 ἦσσαν γὰρ δὴ κείνος, ὃ δ' οὔσεται ἡμιπέλεκκα."
 ὧς ἔφατ', ὦρτο δ' ἔπειτα βίη Τεύκροιο ἄνακτος,
 860 αἶν δ' ἄρα Μηριόνης θεράπων εὖς Ἴδομενῆος.

851. *πελέκεας* (with synizesis): double *azes*, i.e. with two cutting edges. — *ἡμιπέλεκκα* (only in Ψ): half-*azes*, i.e. with only one cutting edge.

852. Second half-verse as in 878, § 311. For the first, cf. *ἰστὸν δὲ στήσας* κ 506.

853. *ψαμάθοις*: i.e. the sandy shore of the sea. — *ἐκ*: refers to *ἰστὸν*, but const. with *δῆσεν* 854, as in *πέτρης ἐκ πέλισματα* (ropes) *δήσας* κ 96. Cf. X 398. The English idiom says *fasten to*. — *τρήρωνα πέλειαν*: as in X 140, and elsewhere. — On this passage, cf. Vergil's imitation *ingentique manu malum de nave Seresti | erigit, et volucrum traiecto in fune columbam, | quo tendant ferrum, malo suspendit ab alto* Verg. *Aen.* v. 487 ff.

854. *λεπτῇ*: hence difficult to hit. — *ποδός* (by the foot): part. gen. of the thing touched. — *ἧς*: gen. of the thing aimed at, with *τοξεύειν* 855, a verb which occurs here only in Homer. — *ἔρα*: accordingly. The rel. clause carries on the narrative of the preceding principal clause.

855. *ὅς κε βάλλῃ*: aor. subjv. (cf.

τύχῃ 857) in the sense of a fut. perfect. This abrupt transition to direct discourse is paralleled in Δ 301 ff. *ἀνώγειν σφοδρὸς ἵππους ἔχμεν . . . "μηδέ τις ἱπποσύνη . . . πεποιθὸς . . . μεμάτω Τρώεσσι μάχεσθαι."* But nowhere else in Homer does a speech begin in the middle of a verse.

856. *οἰκόνδε*: but in 275 and 662 *κλισίηνδε*.

857. Ancient and modern editors have wondered at this provision for what could hardly be anything else than an accident.

858. *ἦσσαν*: less skilful. — *δῆ*: of course. — This surprising reason can only be explained by assuming that the poet has in mind the actual outcome, when it was undoubtedly harder to strike the pigeon circling in the air (874), than to hit the cord tied to the mast. But Vergil manages the affair better (*Aen.* v. 485 ff.), in making the severing of the cord a surprise which gave opportunity for the more difficult feat.

859. *βίη . . . ἄνακτος*: as in N 758 (almost).

860. Cf. 528.

- κλήρους δ' ἐν κυνέῃ χαλκήρεϊ πάλλον ἐλόντες,
 Τεῦκρος δὲ πρῶτος κλήρῳ λάχεν. αὐτίκα δ' ἰὸν
 ἦκεν ἐπικρατέως, οὐδ' ἠπείλησεν ἄνακτι
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην·
 865 ὄρνιθος μὲν ἅμαρτε· μέγηρε γάρ οἱ τό γ' Ἀπόλλων·
 αὐτὰρ ὁ μήρινθον βάλε παρ πόδα, τῇ δέδερ' ὄρνις·
 ἀντικρὺς δ' ἀπὸ μήρινθον τάμε πικρὸς ὀιστός.
 ἡ μὲν ἔπειτ' ἦιξε πρὸς οὐρανόν, ἡ δὲ παρείθη
 μήρινθος ποτὶ γαῖαν· ἀτὰρ κελάδησαν Ἀχαιοί.
 870 σπερχόμενος δ' ἄρα Μηριόνης ἐξείρυσσε χειρὸς
 τόξον· ἀτὰρ δὴ ὀιστὸν ἔχεν πάλαι, ὥς ἴθυνεν.

861 = Γ 316, κ 206 (almost), a formula for casting lots. See on 352. The lot was here necessary, for if the first archer hit the bird, the second would have no chance. Contrast 839 and note.

862. πρῶτος . . . λάχεν : sc. ταξέειν. Cf. 356.

863. ἐπικρατέως : occurs elsewhere only in II 66 f. νέφος ἀμφιβέβηκεν νηυσὶν ἐπικρατέως, II 81 ἔμπεσ' ἐπικρατέως. — οὐδέ : but not, in contrast with ἐπικρατέως. — ἠπείλησεν : vowed, a meaning found only here and 872. — ἄνακτι : i.e. Apollo, as appears from 865, 872.

864 = 873, Δ 102, 120. The hecatomb of lambs seems to have been the regular offering for a successful shot. — πρωτογόνων : first-born, equiv. to πρόγονοι in ι 221. Cf. 'All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the Lord thy God' Deut. xv. 19.

865. ὄρνιθος κτλ. : lively asyndeton. The preceding clauses fix the attention upon the result, and so have the force of protases. — μέγηρε : grudged, i.e. de-

nied, not out of ill-will, but on account of the omission of the prayer and vow. — τό γε : i.e. τυχεῖν ὄρνιθος. — Cf. avem contingere ferro | non valuit; nodos et vincula linea rupit Verg. Aen. v. 509 f.

866. παρ πόδα : beside the foot of the pigeon. — τῇ δέδερ' ὄρνις : adds a more complete statement, there, where, etc.

867. ἀπὸ τάμε : severed.

868. ἦιξε : darted. — παρείθη (this compound here only) : (was let down at the side) sank down relaxed, while before it had been kept stretched upward by the fluttering bird. — Cf. illa notos atque atra volans in nubila fugit Verg. Aen. v. 512.

870. ἐξείρυσσε χειρός : snatched from the hand of Teucer, for both used the same bow.

871. ἔχεν πάλαι : had long been holding it ready. — ὥς ἴθυνεν : while he (Teucer) was still aiming. ὥς must be temporal here, and the change of subj. is not uncommon. See § 1 δ. — Cf. tum rapidus, iamdudum

αὐτίκα δ' ἠπείλυσεν ἐκηβόλῳ Ἀπόλλωνι
 ἄρνων πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην.
 ὕψι δ' ὑπὸ νεφέων εἶδε τρήρωνα πέλειαν·

- 875 τῇ ῥ' ὃ γε δινεύουσαν ὑπὸ πτέρυγος βάλε μέσσην,
 ἀντικρὺς δὲ διήλθε βέλος· τὸ μὲν αἶψ' ἐπὶ γαίῃ
 πρόσθεν Μηριόναο πάγῃ ποδός· αὐτὰρ ἡ ὄρνις
 ἰστῶ ἐφεζομένη νηὸς κυανοπρώροιο
 αὐχέν' ἀπεκρέμασεν, σὺν δὲ πτερὰ πυκνὰ λίαςθεν·
 880 ὥκυσ δ' ἐκ μελέων θυμὸς πτάτο, τῇλε δ' ἀπ' αὐτοῦ
 κάππεσε· λαοὶ δ' αὖ θηεῦντό τε θάμβησάν τε.
 ἂν δ' ἄρα Μηριόνης πελέκεας δέκα πάντας ἄειρεν,
 Τεύκρος δ' ἡμιπέλεκκα φέρειν κοίλας ἐπὶ νῆας.

arcu contenta parato | tela tenens, fratrem Eurytion in vota vocavit Verg. *Aen.* v. 513 f.

873 = 864.

874. ὑπὸ νεφύων: cf. ὕψι δ' ἄλλα | σκίδναθ' ὑπὸ νεφύων II 374 f.

875. τῇ (i.e. ὕψι ὑπὸ νεφύων): const. with δινεύουσαν. — ὑπὸ πτέρυγος: under the wing, though this does not agree well with μέσσην or with the character of the shot (876).

876. First half-verse as in τ 453 (almost). — ἐπὶ γαίῃ: const. with πάγῃ 877. For ἐπὶ we find elsewhere ἐν (X 276).

877. ποδός: i.e. the foot which Meriones had thrust forward in shooting. But in 853 the mast is spoken of as far away, so that it is difficult to see how the present shot could have been aimed directly upward, unless we admit the improbable supposition that the bird, on being set free, flew to a point directly above the archer's head, and then, after receiving the death wound, was able to reach and settle

upon the mast again (877 ff.) before expiring.

878. ἐφεζομένη: this partic. must be taken as conative, unless we accept the hypothesis suggested on 877, — *striving to alight upon*.

879. ἀπεκρέμασεν: here only. — σὺν δὲ . . . λίαςθεν: the wings drooped together. Cf. λιάσμαι, signifying sink, T 418. — πυκνὰ (attrib., not pred.): the ordinary epithet of plumage.

880. ὥκυσ: pred. as in 198. — θυμὸς πτάτο: cf. θυμὸν ἀπὸ μελέων δύναται κτλ. H 131, ὥκα δὲ θυμὸς ὥχετ' ἀπὸ μελέων N 871 f., ἀπὸ δ' ἔπτατο θυμὸς II 469. The expression is generally used of the ψυχή. — τῇλε δ' ἀπ' αὐτοῦ (as in II 117): in contrast with 877, where see note.

881 = 728.

883. It is noticeable that in this contest, as in the chariot and foot races, the victory is not won by the 'favorite.' Teucer was recognized as a famous archer, but the prize goes to Meriones as the reward of piety.

- αὐτὰρ Πηλεΐδης κατὰ μὲν δολιχόσκιον ἔγχος,
 885 καδὲ λέβητ' ἄπυρον, βοὺς ἄξιον, ἀνθεμόντα
 θῆκ' ἐς ἀγῶνα φέρων· καί ῥ' ἥμονες ἄνδρες ἀνέστην·
 ἂν μὲν ἄρ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων,
 ἂν δ' ἄρα Μηριόνης θεράπων εὖς Ἴδομενῆος.
 τοῖσι δὲ καὶ μετέειπε ποδάρκης δῖος Ἀχιλλεύς·
 890 "Ἀτρεΐδη· ἴδμεν γάρ, ὅσον προβέβηκας ἀπάντων
 ἦδ' ὅσον δυνάμει τε καὶ ἡμασιν ἐπλευ ἄριστος·
 ἀλλὰ σὺ μὲν τόδ' ἄεθλον ἔχων κοίλας ἐπὶ νῆας

884-897. *The contest in spear throwing, in which Agamemnon and Meriones propose to engage, is given up by order of Achilles, who awards the prize to Agamemnon without a trial.*

884 = 798. — To understand the following contest, we may assume that but one prize is offered, viz. the basin mentioned in 885, while the spear, which is first named, is only to serve as the instrument of the contest, just as Meriones and Teucer shoot with the same bow. See on 870, and cf. τὸδ' ἄεθλον 892, and περικαλλὲς ἄεθλον 897.

885. βοὺς ἄξιον: on this estimate of value, cf. 267 ff. with 750 f. and 702 f. — ἀνθεμόντα: covered with flowers, i.e. with ornamentation representing flowers. Cf. X 441, ἀνθεμόντι λέβητι γ 440, κρητῆρα ἀνθεμόντα ω 275.

886. First half-verse as in 799. — ἥμονες (here only): from ἦμι. Cf. ἡμασιν 891, and ἀφῆτωρ (archer) I 404.

887. Ἀγαμέμνων: though he too was suffering from a wound; cf. Δ 248 ff., T 52. See on 290.

888 = 860.

889. First half-verse as in Γ 455, where καὶ seems more appropriate than here.

890. ἴδμεν γάρ: (since we know) we know indeed. γάρ prepares the way for the exhortation (892) introduced by ἀλλὰ ("therefore"). — προβέβηκας ἀπάντων: as in Z 125; cf. δ τε κράτει προβεβήκη II 54. The thought is more fully expressed in the following verse.

891. δυνάμει: bodily strength, which is important in spear throwing. Cf. T 360. — ἡμασιν (here only, but cf. ἥμονες 886): the pl. like ἄλμασιν θ 103. — ἐπλευ ἄριστος (as in I 54): aor., have proved yourself.

892. τόδε: pointing to the λέβης. See on 884. Achilles honors Agamemnon (cf. the gift to Nestor, 616 ff.) by giving him the prize without his undertaking the contest, recognizing his well-trying and universally admitted skill in this exercise. Moreover, as Meriones, who would certainly have been defeated, receives the spear (893), Achilles believes that he may assume, without further discussion, that this decision would be acceptable to him.

ἔρχεν, ἀτὰρ δόρυ Μηριόνη ἦρωι πόρωμεν,
εἰ σύ γε σῶ θυμῷ ἐθέλεις · κέλομαι γὰρ ἐγώ γε."

895 ὧς ἔφατ', οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων.
δῶκε δὲ Μηριόνη δόρυ χάλκεον · αὐτὰρ ὃ γ' ἦρως
Ταλθυβίῳ κήρυκι δίδου περικαλλὲς ἄεθλον..

893. Continues the thought of the previous clause; "while Meriones takes" *etc.*

894. εἰ . . . ἐθέλεις: "unless you prefer to carry through the contest," a polite expression well motivated by the recent strained relations between Agamemnon and Achilles. The clause is a wish which has practically passed

into a condition. For the opt. in protasis with subjv. in apodosis (πόρωμεν), see GMT. 499.

895 = B 441.

896. δῶκε: sc. Ἀχιλλεύς. — ὃ γ' ἦρως: i.e. Agamemnon.

897. Ταλθυβίῳ: see on T 196. — δίδου: not as a present, but sc. κλισίηνδε φέρεσθαι.

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ Ω.

ὦ· Πριάμῳ νέκυν υἷα λαβὼν γέρα δάκνῃ Ἀχιλλεύς.

Ἑκτορος λύτρα.

λύτο δ' ἄγών, λαοὶ δὲ θοᾶς ἐπὶ νῆας ἕκαστοι
ἐσκίδναντ' ἰέναι. τοὶ μὲν δόρποιο μέδοντο
ὑπνου τε γλυκεροῦ ταρπήμεναι· αὐτὰρ Ἀχιλλεύς
κλαῖε φίλου ἐτάρου μεμνημένος, οὐδέ μιν ὕπνος

The 'Ransoming of Hector,' as the ancient and appropriate title of the book reads, gives a fitting and peaceful close to the whole poem. In the first part (1-467), which is introductory, the poet describes the difficulties which stood in the way of the ransom, and how these obstacles were to be overcome by the help of Zeus. The central episode of the book (468-676) is the meeting of Achilles and Priam, in which the former overcomes his passionate hate, and surrenders the body of Hector to the grief-stricken father. The close of the book (677-804) is occupied with the carrying home of the body to Troy, and the funeral rites for Hector. The action of the book begins with the evening of the twenty-ninth day of the *Iliad*, and extends to the fifty-first day.

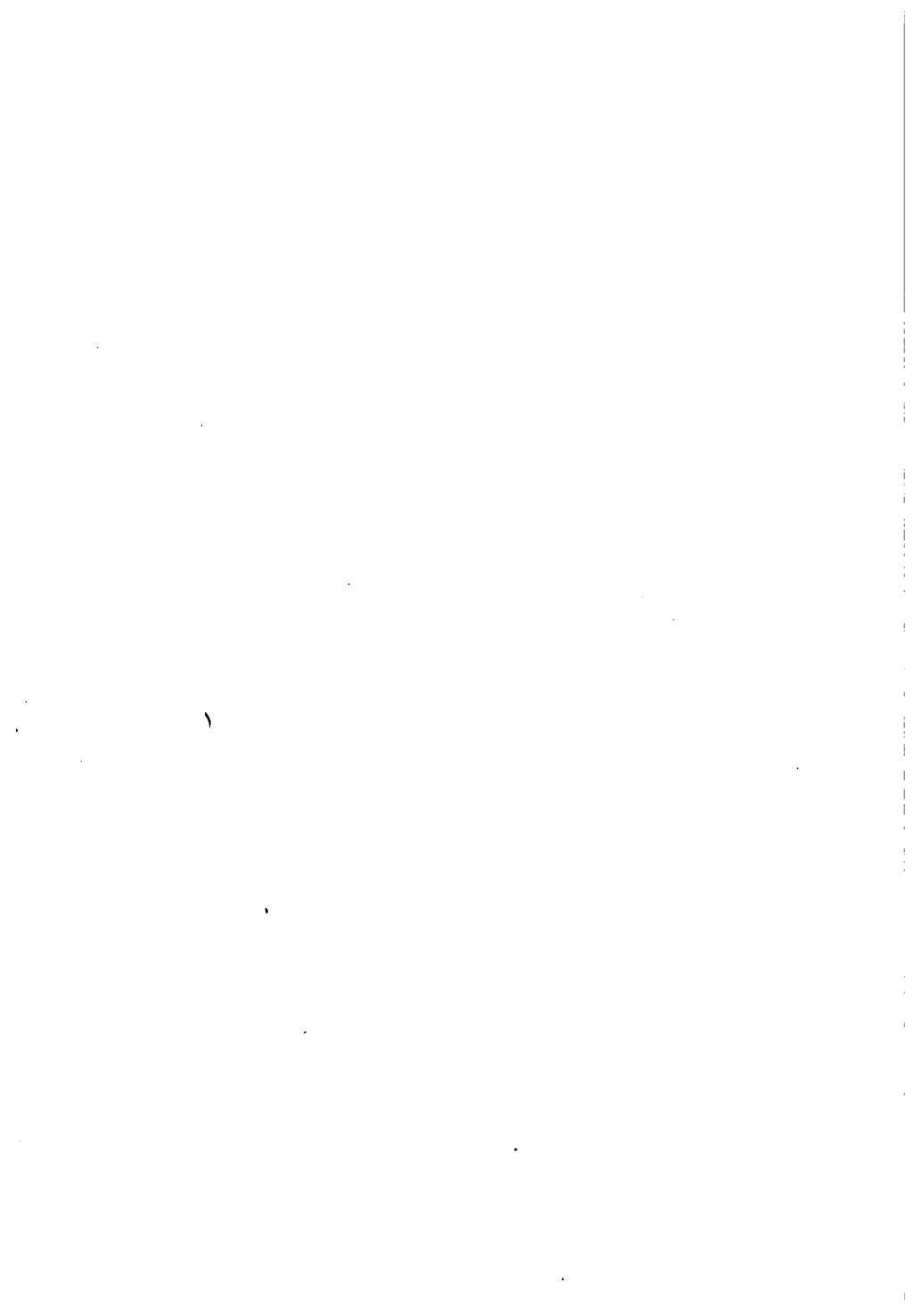
1-21. *The restless grief of Achilles, and his furious rage against the dead body of Hector.*

1. **λύτο**: with *ὑ* here only; cf. Ψ 513, and contrast Φ 80. See § 41 q. — **ἄγών**: *the assembly* at the games. See on Ψ 258. — **ἕκαστοι**: pl. of the several companies and messes.

2. **ἰέναι**: epexegetical inf. after *ἐσκίδναντο*. — **δόρποιο**, **ὑπνου** (3): const. with *μέδοντο*, and cf. *δόρποιο μέδεσθαι* Σ 245.

3. **ταρπήμεναι** (epexegetical inf.): *to enjoy themselves* therewith. — **Ἀχιλλεύς κλαῖε** (4): the games had lasted until evening (*ὑπνου*), but as soon as Achilles was alone his grief overwhelmed him again.

4 f. **οὐδέ . . . πανδαμάτωρ**: cf. *κάδ δέ μιν ὕπνος | ἤρει πανδαμάτωρ* ι 372 f. *πανδαμάτωρ* occurs only in these two passages; but cf. *Ἔγνε, ἀναξ πάντων τε*



- 5 ἥρει πανδαμάτωρ, ἀλλ' ἐστρέφετ' ἔνθα καὶ ἔνθα
 [Πατρόκλου ποθέων ἀνδροτῆτά τε καὶ μένος ἦν
 ἦδ' ὅποσα τολύπευσε σὺν αὐτῷ καὶ πάθεν ἄλγεα
 ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων·
 τῶν μιμνησκόμενος θαλερὸν κατὰ δάκρυον εἶβεν],
 10 ἄλλοτ' ἐπὶ πλευρὰς κατακείμενος, ἄλλοτε δ' αὖτε
 ὕπτιος, ἄλλοτε δὲ πρηγῆς· τοτὲ δ' ὀρθὸς ἀναστὰς
 δινεύεσκ' ἀλύων παρὰ θῖν' ἀλός. οὐδὲ μιν ἦώς
 φαινομένη λήθεσκεν ὑπείρ ἄλα τ' ἡϊόνας τε,
 ἀλλ' ὃ γ' ἐπεὶ ζεύξειεν ὑφ' ἄρμασιν ὠκέας ἵππους,

θεῶν πάντων τ' ἀνθρώπων Σ 233. It is used here, not as a conventional epithet, but in contrast with οὐδέ μιν . . . ἥρει, i.e. though it subdues all. — ἐστρέφετο: sc. upon his couch.

6. ἀνδροτῆτα: see on X 363.

7. ἦδ' ὅποσα κτλ.: this rel. clause, too, as well as the nouns in 6, depends on ποθέων, by a kind of zeugma. The painful longing carries with it the idea of recollection, and therefore the whole is resumed (in 9) with τῶν μιμνησκόμενος. For the quantity of α in ὅποσα, see on Φ 352. — τολύπευσε: usually takes πόλεμον as obj.; cf. τολουπέειν ἀργαλέους πολέμους Σ 86 f. Here the general idea of toil and danger is substituted. — ἄλγεα: with a rare synizesis.

8. A frequent verse in the *Odyssey* (cf. θ 183, ν 91, 264), and more appropriate to Odysseus than to Achilles. Here it must refer to the raids by sea undertaken by the latter during the nine years of the war. Cf. Ψ 828 f. and δώδεκα δὴ σὺν νηοὶ πόλεις ἀλάπαξ' ἀνθρώπων I 328. — πτολέμους: joined with πείρων by zeugma.

9. First half-verse as in 167; second, as in λ 391 (almost).

10. ἄλλοτε . . . ἄλλοτε δ' αὖτε: as in Σ 159.

11. τοτὲ (not τότε) δέ: and anon, i.e. at another time.

12. δινεύεσκε: the description of the restlessness of Achilles on the night following the games passes gradually, by means of the following iterative forms, into the account of his action during the whole period following. — οὐδέ . . . λήθεσκεν (13): the dawn found Achilles always awake, so that he began at once the activity described in 14 f. For this expression, cf. οὐδὲ σέ γ' ἡριγένεια παρ' Ὀκεανοῖο βοάων | λήσει ἐπερχομένη χ 197 f.

13. ὑπείρ [ὑπέρ] ἄλα τ' ἡϊόνας τε: const. with φαινομένη. See on Ψ 227. ὑπείρ ἄλα may be regarded as merely a conventional phrase here, and not held to strict accuracy. The dawn did not come 'over the sea' to Achilles on the Trojan shore.

14. Cf. καρπαλίμως δ' ἔρξαν ὑφ' ἄρμασιν ὠκέας ἵππους γ 478. — ἐπεὶ ζεύξειεν: ἐπεὶ with opt. in a 'past general' prot-

- 15 Ἔκτορα δ' ἔλκεσθαι δησάσκετο δίφρου ὀπισθεν,
 τρὶς δ' ἐρύσας περὶ σῆμα Μενoitιάδαο θανόντος
 αὐτὶς ἐνὶ κλισίῃ πανέσκετο, τὸν δέ τ' ἔασκεν
 ἐν κόνι ἑκτανύσας προπηρηνέα. τοῖο δ' Ἀπόλλων
 πᾶσαν ἀεικείην ἄπεχε χροῖ, φῶτ' ἐλαίρων
 20 καὶ τεθνηότα περ· περὶ δ' αἰγίδι πάντα κάλυπτεν
 χρυσεῖη, ἵνα μὴ μιν ἀποδρύφοι ἑλκυστάζων.
 • ὥς ὁ μὲν Ἔκτορα δῖον ἀείκιζεν μενεαίνων·
 τὸν δ' ἐλαίρεσκον μάκαρες θεοὶ εἰσορόωντες,
 κλέψαι δ' ὀτρύνεσκον εὐσκοπον ἀργεῖφόντην.

asis occurs elsewhere only Θ 269 f., β 105, τ 150, ω 140. See M. 309 c.

15. For the fact, cf. X 396 ff. — **ἔλκεσθαι**: passive, not middle. — **δίφρου**: const. with **ὀπισθεν**, which elsewhere stands before its genitive. — This verse begins the apodosis (with **δε**), as is shown by the change of mood.

16. **τρὶς**: cf. Ψ 13, where the Myrmidons march *thrice* in solemn procession around the corpse of Patroclus.

17. **πανέσκετο**: *rested* (each time). — **ἔασκεν**: *let lie*. Cf. T 456.

18. **κόνι**: for this form of the dat., cf. **μήτι** Ψ 315. — **τοῖο**: const. with **χροῖ** 19. — **Ἀπόλλων**: as representative of the gods friendly to Troy. — For the situation, cf. Ψ 25 f.

19. **ἀεικείην**: *disfigurement*. The word occurs elsewhere only in ν 308. The same service is rendered in Ψ 184–191 by Apollo and Aphrodite. — **χροῖ**: for the const. (**ἀπέχειν τινί τι**), cf. **κερτομίας δέ τοι . . . ἀφέξω** ν 263.

20. **καὶ τεθνηότα περ**: cf. 750. — **πάντα** (masc.): sc. **Ἔκτορα**,

21 = Ψ 187, except that the first word in the latter verse is *ἀμβροσίῳ*. Here alone is **χρόσεος** used as an attribute of the aegis.

22–76. *Council of the gods in regard to the ransoming of Hector. Zeus sends Iris to summon Thetis to Olympus.*

22. **ἀείκιζεν**: *maltreated*. See on 19 and 417 f. — **μενεαίνων**: *in his rage*. Cf. T 58. But the ordinary meaning of **μένος** is *spirit*, “eagerness to fight.”

23. **θεοί**: sc. with the exception of those mentioned in 25 f. — **εἰσορόωντες**: sc. each morning as they assembled in the hall of Zeus.

24. **κλέψαι**: i.e. to take it secretly away from Achilles, and convey it to a place where it should be safe from his rage. So in E 390 Hermes *ἐτέκλεψεν* Ἄρηα, who had been held prisoner by the Aloidae in a brazen jar. Such a theft would be no more unworthy of a god than the youthful exploits which later tradition ascribed to Hermes, or the action of Athena in inciting Pandarus to break the truce (Δ 93 ff.). — **εὐσκοπον**: in the *Iliad* here and 109 only.

- 25 ἔνθ' ἄλλοις μὲν πᾶσιν ἐήνδανεν, οὐδέ ποθ' Ἥρῃ
οὐδέ Ποσειδάων' οὐδέ γλαυκῶπιδι κούρῃ,
ἀλλ' ἔχον, ὥς σφιν πρῶτον ἀπήχθετο Ἴλιος ἱρή
καὶ Πρίαμος καὶ λαὸς Ἀλεξάνδρου ἕνεκ' αἵτης,
[ὃς νείκεσσε θεάς, ὅτε οἱ μέσσαυλον ἵκοντο,
30 τὴν δ' ἦνυσ', ἣ οἱ πόρε μαχλοσύνην ἀλεγεινὴν].
ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένετ' ἡώς,
καὶ τότε ἄρ' ἀθανάτοισι μετηύδα Φοῖβος Ἀπόλλων·
"σχέτλιοί ἐστε, θεοί, δηλήμονες· οὐ νύ ποθ' ὑμῖν

25. For the first half-verse, *cf.* ἐνθ' ἄλλοι μὲν πάντες A 22, ἐνθ' ἄλλους μὲν πάντας θ 93. — οὐδέ ποτε : *but never*, as often as it was proposed. — Ἥρῃ κτλ. : Hera, Poseidon, and Athena are mentioned as the chief enemies of the Trojans in T 112 ff., 291 ff. *Cf.* A 399 f., where the same gods entered into a conspiracy to imprison Zeus.

26. γλαυκῶπιδι κούρῃ : as in β 433, ω 518.

27. ἔχον : (*held fast*) *persisted* in the feeling described in the following clause. For this intransitive use, *cf.* νωλεμέως ἐχέμεν E 492. — ὥς πρῶτον : *as once for all*. *Cf.* ἀλλ' ἔχεν, ἣ τὰ πρῶτα πύλας καὶ τεῖχος ἐσάλο N 679. — ἀπήχθετο . . . λαός (28) : as in θ 551 f.

28. Second half-verse as in Z 356, where, however, the words refer to the abduction of Helen, but here (29 f.) to the judgment of Paris. — αἵτης : *blind folly*. *Cf.* T 88.

29. νείκεσσε : seems to mean "put to shame" (in contrast with ἦνυσε in 30), by setting Aphrodite above them. *Cf.* manet alta mente repostum | iudicium Paridis spretaeque iniuria formae Verg. *Aen.* i. 26 f.

It is noticeable that the poet ignores the ground of Poseidon's wrath, as given Φ 441 ff. — θεάς : *i.e.* Hera and Athena, although in ἵκοντο Aphrodite is included. — ὅτε . . . ἵκοντο : as in κ 435. — μέσσαυλον : *i.e.* to the *sheep-fold* of Paris on Mt. Ida.

30. τὴν : *i.e.* Aphrodite. — πόρε : *granted* indulgence to, at first by her promise to win him Helen. — μαχλοσύνην : here only. — ἀλεγεινὴν : since his amour with Helen was for him, as well as for his whole nation, a source of woe. — This is the only distinct mention, in Homer, of the judgment of Paris, which was afterward narrated in detail in the *Cyprian Epic*, ascribed to Stasinus.

31 = A 493. — ἐκ τοῖο : this phrase refers, not to the beginning of the maltreatment of Hector's body (the natural interpretation), but to the day of Hector's death (the twenty-seventh of the *Iliad*). Three days were spent in the funeral of Patroclus, and nine more in the disputes in Olympus. See 107, and *cf.* 413. The present day is therefore the thirty-ninth of the action of the *Iliad*.

33. δηλήμονες : *baneful ones*, intent

- Ἐκτωρ μηρί' ἔκκε βοῶν αἰγῶν τε τελείων;
 35 τὸν νῦν οὐκ ἔτλητε νέκυν περ ἔοντα σαῶσαι,
 ἦ τ' ἀλόχῳ ἰδέειν καὶ μητέρι καὶ τέκεϊ ᾧ
 καὶ πατέρι Πριάμφ λαοῖσί τε, τοί κέ μιν ὦκα
 ἐν πυρὶ κήαιεν καὶ ἐπὶ κτέρεα κτερίσαιεν.
 ἀλλ' ὀλοῶ Ἀχιλῇ, θεοί, βούλεσθ' ἐπαρήγειν,
 40 ᾧ οὐτ' ἄρ φρένες εἰσὶν ἐναίσιμοι οὔτε νόημα
 γναμπτὸν ἐνὶ στήθεσσι, λέων δ' ὥς ἄγρια οἶδεν,

only on injury and destruction, — a vehement reproof against the gods in general, but applying especially to Poseidon, Hera, and Athena. This word occurs nowhere else in the *Iliad*. — οὐ νύ ποτε: *never, forsooth*, the negative standing first for emphasis. Cf. 239, 683; and for the whole verse, cf. *σκέτληοί ἐστε, θεοί, ζηλήμονες ἔξοχον ἄλ-λων* ε 118.

34. αἰγῶν τε τελείων: as in A 66. — τελείων (const. with both nouns): *unblemished*. Animals for sacrifice must be perfect in every respect. Cf. 'and whosoever offereth a sacrifice . . . in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein' *Leviticus* xxii. 21. But the meaning *full grown*, frequent in inscriptions, is perhaps to be preferred here. — For Hector's piety, cf. X 170 ff.

35. οὐκ ἔτλητε: *did not have the heart*. — νέκυν περ ἔοντα: *even when dead*, for it ought to satisfy you to vent your wrath upon the living.

36. ἀλόχῳ ἰδέειν: for the const., cf. X 305. — The polysyndeton (τέ, καί, καί, καί, τέ) calls into prominence the great number of persons who long for the return of Hector's body.

37. τοί κε . . . κήαιεν (38): "so

that they could burn him." The rel. clause with the potential opt., after the neg. principal clause, states the result. — ὦκα: cf. *πυρὸς μείλισσέμεν (appease)* ὦκα H 410.

38. ἐπὶ κτέρεα κτερίσαιεν: i.e. *burn (over) with him the possessions belonging to him* (justa solve). For the 'cognate acc. of kindred signification,' see HA. 715 a; G. 1051 f. Cf. 657, Ψ 646. — The opt. ending *-αιεν* occurs nowhere in Homer outside of this verse. In γ 285, where the second half of this verse is repeated, we find *κτερίσειεν*.

39. ὀλοῶ: as epithet of a man here and Ψ 439 only; elsewhere of gods, of μοῖρα, of πῦρ. Here it is used like *δολοφῶν* (*baleful*). Cf. Ἀχιλλῆος δολὸν κῆρ Ξ 139, and λέων δολοφῶν O 630. — θεοί: his emotion prompts him to repeat the address, to make the rebuke more effective. — βούλεσθε: *prefer*. — ἐπαρήγειν: of partisan support. Cf. Ψ 574.

40. ἄρ: *as you see*. — ἐναίσιμοι: *righteous*. Cf. οὐκέτι τοι φρένες εἰσὶν ἐναίσιμοι οὐδὲ νόημα σ 220.

41. ἄγρια οἶδεν: *has a savage heart*, since what a man *knows* is in a sense indicative of his character. Cf. *ἄκοσμα ᾗδῃ* B 213, *ἀθεμίστια ᾗδῃ* ι 189. *ἄγριος*

- ὅς τ' ἐπεὶ ἄρ' μεγάλη τε βίη καὶ ἀγήνορι θυμῷ
 εἷξας εἶσ' ἐπὶ μῆλα βροτῶν, ἵνα δαῖτα λάβῃσιν·
 ὥς Ἀχιλεὺς ἔλεον μὲν ἀπώλεσεν, οὐδέ οἱ αἰδῶς
 45 [γίγνεται, ἧ τ' ἀνδρας μέγα σίνεται ἧδ' ὀνίνησιν].
 μέλλει μὲν πού τις καὶ φίλτερον ἄλλον ὀλέσσαι,
 ἧὲ κασίγνητον ὁμογάστριον ἧὲ καὶ υἱόν·
 ἀλλ' ἦ τοι κλαύσας καὶ ὀδυράμενος μεθέηκεν·
 τλητὸν γὰρ μοῖραι θυμὸν θέσαν ἀνθρώποισιν.
 50 αὐτὰρ ὁ γ' Ἑκτορα δῖον, ἐπεὶ φίλον ἦτορ ἀπηύρα,
 ἵππων ἑξάπτων περὶ σῆμ' ἐτάριοιο φίλοιο

is used of the highest pitch of cruelty, under the influence of which a man loses the tenderer movements of human feeling, such as compassion and respect for moral law. Cf. *ἀγριον ἐν στήθεσσι θέτο μεγαλήτορα θυμὸν* I 629.

42. We should expect *ἐπεὶ* . . . *εἷξῃ*, or *εἷξας* alone. As it stands, *εἷσι* (43) belongs with *ὅς*, while *ἐπεὶ* has no finite verb. In P 658 *ὅς τ' ἐπεὶ ἄρ' κε κάμῃσι*, we find the opposite irregularity, the subjv. depending on *ἐπεὶ*, while *ὅς* has no verb.

43. *εἷξας*: cf. *εἷξας ᾧ θυμῷ* I 598. — *βροτῶν*: an unusual addition, after *μῆλα*, but not unnatural from the mouth of a god. — *δαῖτα*: of the food of animals only here and A 5.

44. *ἔλεον*: here only. For the thought, cf. Φ 100 ff.

45. *σίνεται*: here only in the *Iliad*; four times in the *Odyssey*.

46. *μέλλει* . . . *ὀλέσσαι*: i.e. *may have lost*. Cf. *καὶ μὲν δὴ πού τις μέλλει . . . τελέσσαι* Σ 362. See on T 451. — For the form of the thought, cf. *καὶ μὲν τις τε κασιγνήτοιο φονῆος | ποιήν . . . ἐδέξατο . . . σοὶ δ' ἄλληκτόν τε*

κακὸν τε | θυμὸν ἐνὶ στήθεσσι θεοὶ θέσαν εἵνεκα κούρης | οἷης I 632-638. The reasoning is a *fortiori*. "Most men, on losing even a brother or a son, mourn for him and have done. How much more, then, should Achilles show moderation in his grief for one who was only a friend!" — *καὶ φίλτερον*: not merely a friend like Patroclus, but even the nearest relative.

47. *ὁμογάστριον*: "of the same mother." Cf. Φ 95.

48. *κλαύσας, ὀδυράμενος*: actions antecedent to *μεθέηκεν*. "After he has honored the dead with due lamentation." With *μεθέηκεν* the corresponding infinitives (or participles) may be supplied. Cf. Ψ 434. For the thought, cf. *αἰψήρως δὲ κῆρος κρυεροῖο γόοιο* δ 103.

49. *τλητὸν* (*able to endure*): the only occurrence of this adj.; elsewhere *τλήμων*. — *μοῖραι*: here only in plural. Cf. κλῶθες η 197.

50. Second half-verse as in Φ 201. — The death of his hated enemy should have satisfied Achilles.

51. *ἑξάπτων*: iterative, like *ἐλκει* 52. Cf. 15, X 398.

ἔλκει· οὐ μὴν οἱ τό γε κάλλιον οὐδέ τ' ἄμεινον·
μῆ ἀγαθῶ περ ἔοντι νεμεσσηθείομεν ἡμεῖς·
κωφὴν γὰρ δὴ γαῖαν ἀεικίζει μενεαίνων.”

- 55 τὸν δὲ χολωσαμένη προσέφη λευκώλενος Ἥρη·
“εἴη κεν καὶ τοῦτο τεδὸν ἔπος, ἀργυρότοξε,
εἰ δὴ ὁμῆν Ἀχιλῆϊ καὶ Ἑκτορι θήσετε τιμῆν.
Ἑκτωρ μὲν θνητός τε γυναικά τε θήσατο μαζόν·
αὐτὰρ Ἀχιλλεύς ἐστι θεᾶς γόνος, ἦν ἐγὼ αὐτῇ
60 θρέψα τε καὶ ἀτίτηλα καὶ ἀνδρὶ πόρον παράκοιτιν

52. οὐ μὴν: *not at all, in truth*; the opposite of *ἡ μὲν*, and placed first for emphasis. — κάλλιον (*more creditable*), ἄμεινον (*more advantageous*): see on Φ 437.

53. ἀγαθῶ περ ἔοντι: *brave though he is*, recognizing the heroic nature of Achilles in spite of what is said in 39 ff. Cf. μὴ δὴ οὕτως, ἀγαθὸς περ ἔων, θεοί κε! Ἀχιλλεῦ, | κλέπτε νόψ A 131 f. — ἡμεῖς: *we gods*, placed with emphasis at the close of the sentence, since νέμεσις, even ἐξ ἀνθρώπων, was feared by the Homeric man. Cf. νέμεσις δέ μοι ἐξ ἀνθρώπων | ἔσσεται β 136 f.

54. For now, in his fury, he maltreats even the senseless clay, i.e. the dead body of Hector (cf. 50 f.), which is now but dust and earth. This idea of the dead body is found nowhere else in Homer, but cf. ἀλλ' ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε H 99.

55. First half-verse as in Ψ 482; second, as in Θ 484.

56. εἴη κεν καὶ τοῦτο (as in ο 435) τεδὸν ἔπος: *this thing you say might be done*, i.e. your proposition to steal the body of Hector might be accomplished.

57. εἰ δὴ . . . θήσετε (see on Φ 463):

“if you really intend to give.” By using the 2d pers. pl. Hera includes with Apollo the other gods also, since they by their silence seem to agree with him. For the form of expression, cf. ὁμοίῃ ἐνθεο τιμῇ Δ 410.

58. Ἑκτωρ μὲν: *adversative asyndeton*. — θνητός τε: this is, of course, equally true of Achilles, but it is placed before the important thought (γυναικά τε θήσατο μαζόν) as a general form of the same idea. — μαζόν: in partitive apposition with γυναικά. See on Ψ 782.

59. αὐτή: *myself*, the eldest daughter of Cronus, and sister and wife of Zeus. Cf. καὶ με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης, | ἀμφοτέρων, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις | κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις Δ 59 ff.

60. ἀτίτηλα: the *Iliad* nowhere else mentions any such special care of Hera for Thetis,—an interest which later tradition ascribed to gratitude for the latter's rejection of the suit of Zeus. — πόρον παράκοιτιν: the marriage of Thetis to Peleus was due to the agency of the gods in general, according to Σ 85, or of Zeus himself, according to Σ 432 ff.

Πηλεί, ὃς περὶ κῆρι φίλος γένητ' ἀθανάτοισιν.
πάντες δ' ἀντιάσθε, θεοί, γάμου· ἐν δὲ σὺ τοῖσιν
δαίνυ' ἔχων φόρμιγγα, κακῶν ἔταρ', αἰὲν ἀπιστε."

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·

- 65 "Ἥρη, μὴ δὴ πάμπαν ἀποσκύδμαινε θεοῖσιν·
οὐ μὲν γὰρ τιμὴ γε μί' ἔσσεται· ἀλλὰ καὶ Ἕκτωρ
φίλτατος ἔσκε θεοῖσι βροτῶν, οἳ ἐν Ἰλίῳ εἰσίν;
ὥς γὰρ ἐμοί γ', ἐπεὶ οὐ τι φίλων ἡμάρτανε δώρων.
οὐ γάρ μοι ποτε βωμὸς ἐδεύετο δαιτὸς εἴσης,
70 λοιβῆς τε κνίσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.

61. περὶ κῆρι (adv. and loc. dat.): *exceedingly in heart*. See on Φ 65, X 70.

62. ἀντιάσθε: the mid. occurs here only. — ἐν δὲ σὺ τοῖσιν: a favorite collocation (cf. N 829, χ 217), σὺ being inserted between the prep. and its case.

63. δαίνυο ἔχων φόρμιγγα: *feasted (holding) with the lute*. The same expression occurs ψ 133; cf. φόρμιγγος περικαλλέος, ἦν ἔχ' Ἀπόλλων A 603. — After Peleus and Thetis had been honored in this unusual way at their marriage, their son might have been expected to enjoy the special favor of all the gods (cf. πάντες 62), and especially of Apollo. See on Φ 162, ψ 277. But the latter went over to the side of the Trojans, the enemies of Achilles, hence κακῶν ἔταρε, referring particularly to Paris, and αἰὲν ἀπιστε (*never to be trusted*).

65. μὴ δὴ: *do not indeed*. Cf. A 131 (cited on 53), T 155, T 200. — ἀποσκύδμαινε (this compound here only, but cf. 592): *turn away in wrath*. "You have no reason to put yourself in angry opposition to the rest of the

gods, as though they differed with you about the honor due Achilles." See on 57.

66. τιμὴ: emphasized by γέ, with reference to 57. — μία: equiv. to ὁμήν 57; cf. T 293. — μί' ἔσσεται: sc. Ἀχιλῆι καὶ Ἕκτορι. — καὶ Ἕκτωρ: sc. as well as Peleus and Achilles. "Hector, too, was dear to the gods, the dearest, indeed, of all the Trojans."

68. ὥς γὰρ ἐμοί γε: *for so indeed (he was) to me*. ὥς stands for the preceding predicate φίλτατος. — ἡμάρτανε δώρων: *failed in his gifts*.

69 f. = Δ 48 f., where the words refer to Priam. Here we must assume an altar of Zeus ἐρκεῖος in the αὐλή of the palace, where Hector brought offerings. Cf. Διὸς μεγάλου ποτὶ βωμὸν ἐρκεῖου χ 334 f. — δαιτὸς εἴσης: an expression transferred from human beings to gods. Cf. οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης A 468. See also on ψ 56. — λοιβῆς τε κνίσης τε: *drink offerings and burnt offerings*, a closer definition of δαιτὸς. — τό: *this*, the obj. being assimilated in gender to the pred. γέρας. — ἡμεῖς (emphatic): *we gods*. Cf. 53.

- ἀλλ' ἢ τοι κλέψαι μὲν ἐάσομεν — οὐδέ πῃ ἔστιν
 λάθρῃ Ἀχιλλῆος — θρασὺν Ἑκτορα· ἢ γάρ οἱ αἰεὶ
 μήτηρ παρμέμβλωκεν ὁμῶς νύκτας τε καὶ ἡμαρ.
 ἀλλ' εἴ τις καλέσειε θεῶν Θέτιν ἄσπον ἐμεῖο,
 75 ὄφρα τί οἱ εἴπω πυκινὸν ἔπος, ὥς κεν Ἀχιλλεὺς
 δώρων ἐκ Πριάμοιο λάχῃ ἀπὸ θ' Ἑκτορα λύσῃ."
 ὥς ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα,
 μεσσηγὺς δὲ Σάμου τε καὶ Ἴμβρου παιπαλοέσσης
 ἔνθορε μείλανι πόντῳ· ἐπεστονάχησε δὲ λίμνῃ.
 80 ἢ δὲ μολυβδαίνῃ ἱκέλῃ ἐς βυσσὸν ὄρουσεν,

71. *ἐάσομεν* (subjv.): *let us forbear*. This meaning is found here only. — *οὐδέ πῃ ἔστιν*: *it is in no way possible*, as in Z 267.

72. *θρασὺν Ἑκτορα* (cf. 786): the epithet may seem strangely used of the dead hero, but cf. *πολλὰς δ' ἰφθίμους ψυχὰς . . . ἡρώων* A 3 f.

73. *παρμέμβλωκεν*: *is at his side*, as in Δ 11. — *ὁμῶς . . . ἡμαρ*: *alike by night and day*, so that the change of day and night made no difference (i.e. uninterruptedly). The expression is hyperbolical, for in 83 Iris finds Thetis in her grotto in the sea. Cf. *ἐν δὲ γυνὴ ταμὴν νύκτας τε καὶ ἡμαρ | ἔσκε* β 345 f.

74. *εἴ τις . . . καλέσειε*: clause of wish as mild imperative. Cf. *ἀλλ' εἴ τις καὶ τοῦσδε . . . καλέσειεν* K 111, and see M. 312.

75. *εἴπω*: subjv. with *ὄφρα* after the opt. of wish. Cf. *αἱ γάρ, . . . μήτε τις . . . φύγοι . . . ὄφρα . . . λύωμεν* Π 97-100.

76. *λάχῃ*: followed by the gen. here and ε 311 only.

77-119. *Iris summons Thetis to Olympus, where Zeus commissions*

her to induce Achilles to surrender the body of Hector.

77 = 159, Θ 409. — *ὦρτο δὲ Ἴρις*: as the customary messenger of the gods, Iris takes to herself at once, as was intended, the request of Zeus in 74 ff. So Calchas in A 74 responds to the call for a seer, though his name had not been mentioned.

78. *Σάμου* (sc. *Θρηκίης*): *Samothrace*, an island on the Thracian coast, opposite the mouth of the Hebrus. It rises steep and majestic from the sea, and is visible from all parts of the Trojan plain. Cf. *ἐπ' ἀκροτάτης κορυφῆς Σάμου ὕληέσσης* | *Θρηκίης* N 12 f., and for the whole verse, cf. *μεσσηγὺς Τενέδιοι καὶ Ἴμβρου παιπαλοέσσης* N 33.

79. *μέλανι*: with -ει- here only. The sea itself is not elsewhere described as *μέλας*, but cf. *μελάνει* (*grows black*) *πόντος* H 64, *μέλαν κύμα* ε 353, *μελαινὰν φρίκα* Φ 126. See on Φ 252. — *ἐπεστονάχησε*: this compound here only. — *λίμνῃ*: *gulf* of the sea, as in N 21. The distance between Samothrace and Imbros is about twenty miles.

80. *μολυβδαίνῃ ἱκέλῃ*: the point of

- ἥ τε κατ' ἀγραύλοιο βοὸς κέρας ἐμβεβαυῖα
 ἔρχεται ὠμηστῆσιν ἐπ' ἰχθύσι κῆρα φέρουσα.
 εὔρε δ' ἐνὶ σπῆι γλαφυρῷ Θέτιν, ἀμφὶ δέ τ' ἄλλαι
 εἶαθ' ὀμηγερέες ἄλλαι θεαί· ἥ δ' ἐνὶ μέσσησ
 85 κλαῖε μόρον οὐ παιδὸς ἀμύμονος, ὃς οἱ ἔμελλεν
 φθίσεσθ' ἐν Τροίῃ ἐριβώλακι, τηλόθι πάτρης.
 ἀγχού δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις·
 "ὄρσο, Θέτι· καλέει Ζεὺς ἀφθιτα μῆδεα εἰδώς."
 τὴν δ' ἡμείβετ' ἔπειτα θεά, Θέτις ἀργυρόπεζα·
 90 "τίπτε με κείνος ἄνωγε μέγας θεός; αἰδέομαι δέ
 μίσγεσθ' ἀθανάτοισιν, ἔχω δ' ἄχ' ἄκριτα θυμῷ.
 εἰμι μὲν, οὐδ' ἄλιον ἔπος ἔσσεται, ὅττι κεν εἴπη."

comparison is the swiftness of her descent into the deep. — *μολυβδαίνη* (cf. *μόλυβδος*), *βυσσόν*: occur here only.

81. *ἀγραύλοιο*: of the farmyard. — *βοὸς κέρας*: a tube of horn, through which the fish line was passed, just above the hook, to prevent the fish from biting off the line. A lump of lead (*μολυβδαίνη*) was fastened to this tube (*ἐμβεβαυῖα*, *riding upon*) as a sinker.

82. *ὠμηστῆσιν*: elsewhere epithet of dogs, birds of prey, etc., but appropriate to fishes from their habit of devouring one another. — *κῆρα*: death (usually of men). — *κῆρα φέρουσα*: here only const. with *ἐπὶ*, — usually with dat. alone. In so far as the lead causes the hook to sink, it may be said to do what is really the work of the hook.

83. *εὔρε δ' ἐνὶ σπῆι*: Thetis is ever near her son. Peléus, on the other hand, *γῆραϊ λυγρῷ* | *κεῖται ἐνὶ μεγάροις ἀρημένος* Σ 434 f.

84. First half-verse as in 99. — *ὀμηγερέες ἄλλαι θεαί*: cf. *θεαὶ δέ μιν* (Thetis) *ἀμφαφέροντο*, | *παῖσαι, ὄσαι κατὰ βένθος ἀλός* *Νηρηίδες ἦσαν* Σ 37 f.

85. *κλαῖε μόρον*: *κλαίω* governs an acc. of the thing here and ψ 351 f. (*ἐμὸν πολυκηδέα νόστον* | *κλαίονσα*) only; elsewhere an acc. of the person lamented. — *οἱ*: i.e. the sympathizing mother.

86 = II 461 (*φθίσειν*).

87 = B 790, Γ 129, A 199.

88. *Θέτι*: for the quantity of the final syllable, see on T 216, and cf. *μήτῃ* Ψ 315. — *ἄφθιτα*: *unchangeable*; with *μῆδεα* here only.

89 = Σ 127, T 28.

90. *ἄνωγε*: sc. *ἐλθεῖν*, which is implied in *καλέει*.

91. Second half-verse as in Γ 412.

— *ἄκριτα*: *endless*.

92. Cf. 224, and *εἰμι μὲν, οὐδ' ἄλλῃ ὁδῷ ἔσσεται* β 318. — *εἰμι μὲν*: *yet I will go* (adversative asyndeton). *μὲν* hints at *ἀκούσα δὲ εἰμι*.

- ὥς ἄρα φωνήσασα κάλυμμ' ἔλε δῖα θεάων
 κυάνεον, τοῦ δ' οὐ τι μελάντερον ἔπλετο ἔσθος.
- 95 βῆ δ' ἰέναι, πρόσθεν δὲ ποδὴν νημος ὠκέα Ἴρις
 ἡγείτ'· ἀμφὶ δ' ἄρα σφι λιάζετο κῦμα θαλάσσης.
 ἀκτὴν δ' ἐξαναβάσαι ἐς οὐρανὸν αἰχθήτην,
 εὖρον δ' εὐρύοπα Κρονίδην, περὶ δ' ἄλλοι ἅπαντες
 εἶαθ' ὁμηγερέες μάκαρες θεοὶ αἰὲν ἔοντες.
- 100 ἦ δ' ἄρα παρ Διὶ πατρὶ καθέζετο, εἶξε δ' Ἀθήνη.
 Ἥρη δὲ χρύσειον καλὸν δέπας ἐν χειρὶ θήκεν
 καὶ ῥ' εὐφρην' ἐπέεσσι· Θέτις δ' ὠρεξε πιούσα.
 τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·
 “ἦλυθες Οὐλυμπόνδε, θεὰ Θέτι, κηδομένη περ,
 105 πένθος ἄλαστον ἔχουσα μετὰ φρεσίν· οἶδα καὶ αὐτός·
 ἀλλὰ καὶ ὥς ἐρέω, τοῦ σ' εἵνεκα δεῦρο κάλεσσα.

93. **κάλυμμα** : occurs here only ; elsewhere **καλύπτρη** = *κρήδεμνον*. See on X 406.

94. **κυάνεον** : sc. as garb of mourning. — **ἔσθος** (*εἶμα*, *ἐννυμι*) : a rare word, occurring only here, and once in the *Homeric Hymns*.

96. **ἀμφί** : on both sides. — **λιάζετο** (impf.) : parted continually. — For the second half-verse, cf. *γηθοσύνη δὲ θάλασσα δίστατο* N 29, *περὶ δὲ σφισι κῦμα θαλάσσης | ῥήγγυτο* Σ 66 f.

97. **ἐξαναβάσαι** : this compound here only. Its const. with simple acc. of limit of motion is unusual, but cf. *ἀκτὴν εἰσανέβαινον* Σ 68. — **ἐς οὐρανόν** : equiv. to *Οὐλυμπόνδε* 104.

98. First half-verse as in A 498, O 152.

99. Second half-verse as in ε 7, and elsewhere in the *Odyssey*. Cf. Ω 23.

100. **παρ Διὶ** : i.e. on his right, where the favorite daughter of Zeus

was accustomed to sit, while Hera sat upon his left. In E 869, Ares, on returning from the battle, *παρ δὲ Διὶ Κρονίῳ καθέζετο*. — **εἶξε** : i.e. made room for her. So when Telemachus entered the Ithacan assembly *ἔξετο δ' ἐν πατρὸς θώκῳ, εἶξαν δὲ γέροντες* β 14.

102. **εὐφρην' ἐπέεσσι** : cheered her with friendly words. — **ὠρεξε** : “handed back.”

103 = X 167, a 28.

104. **ἦλυθες** (excl.) : the verb stands first, in recognition of the fact that in spite of her grief she has obeyed his command. Cf. *ἦλυθες ἐκ πολέμου· ὥς ὠφέλες κτλ.* Γ 428, *ἦλθες Τηλέμαχε, γλυκερὸν φάος* π 23.

105. **ἄλαστον** : ceaseless. See on X 261. — **οἶδα καὶ αὐτός** (as in ε 215, κ 457) : a concessive formula, preparing the way for the following contrast with ἀλλὰ 106.

106. First half-verse as in τ 171.

- ἐννήμαρ δὴ νείκος ἐν ἀθανάτοισιν ὄρωρεν
 Ἕκτορος ἀμφὶ νέκυι καὶ Ἀχιλλῇ πτολιπόρθῳ·
 κλέψαι δ' ὀτρύνουσιν εὐσκοπον ἀργεῖφόντην·
 110 αὐτὰρ ἐγὼ τόδε κῦδος Ἀχιλλῇ προτιάπτω,
 αἰδῶ καὶ φιλότητα τεῖν μετόπισθε φυλάσσων.
 αἴψα μάλ' ἐς στρατὸν ἔλθῃ καὶ νιεί σῶ ἐπίτειλον·
 σκύζεσθαι οἱ εἰπὲ θεοὺς, ἐμέ δ' ἔξοχα πάντων
 ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένησιν
 115 Ἕκτορ' ἔχει παρὰ νηυσὶ κορωνίσιν οὐδ' ἀπέλυσεν,
 αἶ κέν πως ἐμέ τε δείσῃ ἀπὸ θ' Ἕκτορα λύσῃ.

— ἀλλὰ καὶ ὥς: “although I know that you are deeply troubled, and not in a mood for coming hither.” — τοῦ: relative.

107. ἐννήμαρ: the strife began on the morning after the funeral games in honor of Patroclus, when Achilles for the first time dragged the corpse of Hector around the funeral mound, and was renewed every morning as the outrage was repeated, until the present day, which began with verse 31. As the strife comes to an end on this day, through the decision of Zeus, it is not counted among the nine. See on 31. — ὄρωρεν: “has been going on.”

108. Ἕκτορος . . . νέκυι: an unusual construction. Elsewhere νέκυσ stands in appos. with the name. — πτολιπόρθῳ: usually an epithet of Odysseus, but cf. Φ 550 and note.

109 = 24, with the change from ὀτρύνεσκον to ὀτρύνουσιν, since the strife was not fully ended till the ransoming of Hector. — ἀργεῖφόντην: see on 339.

110. τόδε κῦδος: i.e. that of voluntarily giving back the corpse. — προτιάπτω (here only): assign.

111. αἰδῶ καὶ φιλότητα: respect and friendship. The same combination occurs ξ 505; cf. αἰδοίη τε φίλη τε Σ 425. — τεῖν (subjective): on your part. — μετόπισθε φυλάσσων (conative): seeking to retain for the future. — We are reminded of the occasion when Thetis saved Zeus from imprisonment by calling Briareüs to his rescue A 401-406.

112. First half-verse as in Δ 70. — ἐπίτειλον: i.e. convey my command.

113. σκύζεσθαι: for the (rare) inf. in indir. disc. after εἶπον, cf. ξειπεν . . . λείψειν Σ 9 ff. — Second half-verse as in Ξ 257. ἔξοχα πάντων is a frequent verse-close.

114. φρεσὶ μαινομένησιν: cf. 12.

115. ἔχει: holds back. — οὐδ' ἀπέλυσεν: Achilles had not indeed been asked to do so, except by Hector himself in X 259, but if his state of mind had been different he might have proposed a ransom to Priam.

116. αἶ κέν πως (see on Φ 298): on the chance that perhaps, a most courteous way of giving his command. — δείσῃ: he may be struck with (aor.) fear.

αὐτὰρ ἐγὼ Πριάμφῳ μεγαλήτορι Ἴριν ἐφήσω
λύσασθαι φίλον υἱὸν ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
δῶρα δ' Ἀχιλλῇ φερέμεν, τά κε θυμὸν ἰήνη."

- 120 ὧς ἔφατ', οὐδ' ἀπίθησε θεά, Θέτις ἀργυρόπεζα,
βῆ δὲ κατ' Οὐλύμπιοι καρήνων αἶξασα.
ἶξεν δ' ἐς κλισίην οὗ υἱέος· ἔνθ' ἄρα τὸν γε
εὖρ' ἀδινὰ στενάχοντα· φίλοι δ' ἄμφ' αὐτὸν ἑταῖροι
ἔσσυμένως ἐπένοντο καὶ ἐντύνοντ' ἄριστον·
- 125 τοῖσι δ' οἷς λάσιος μέγας ἐν κλισίῃ ἰέρευτο.
ἡ δὲ μάλ' ἄγχ' αὐτοῖο καθέζετο πότνια μήτηρ,
χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"τέκνον ἐμόν, τέο μέχρ' ὀδυρόμενος καὶ ἀχεύων
σὴν ἔδαι κραδίην, μεμνημένος οὔτε τι σίτου

117. ἐφήσω (ἐφήμι; cf. Ψ 82): as Iris is the messenger of divine commands, the substance of the command follows at once in the infinitives, as if ἐφήσω meant *will send with the command that*.

118=146. — λύσασθαι: ransom for himself. Contrast λύσῃ 116, *give up for ransom*. Cf. λυσόμενος A 13 with λύσω A 29. See on X 50. — Second half-verse as in O 116. — ἰόντα: in spite of the dat. in 117; cf. οἶον in 148, after the same expression. But possibly ἰόντι. Cf. Ποσειδάων' (i) Ψ 26.

119. For the second half-verse, cf. T 174.

120-142. *Thetis makes known to her son the command of Zeus*.

120. Cf. ὧς ἔφατ', οὐδ' ἀπίθησε θεά, γλαυκῶπις Ἀθήνη B 166.

121=B 167, ω 488; first half-verse as in A 44. — βῆ (aor.): *started*. — Οὐλύμπιοι: see on T 114. — αἶξασα: i.e. *with rapid flight*.

122. ἐνθα: *there*.

123. Cf. 510, Ψ 225, 695.

124. ἐπένοντο: *were occupied*. — ἄριστον (*breakfast*): it was still morning. ἄριστον occurs elsewhere only π 2.

125. ἰέρευτο: *lay slaughtered*. This plpf. form is strange, since the ἴ shows that neither augment nor reduplication is present.

126. So of Thetis in A 380 καὶ βα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος.

127=A 361, and elsewhere. — ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν: *uttered a word and spoke it out*.

128. τέο [τίνος] μέχρ' (quousque tandem): instead of this combination we find elsewhere ἐς τί, as in E 465. — Second half-verse as in I 612, β 23, δ 100, ξ 40.

129. ἔδαι κραδίην: so of Bellero-phon δν θυμὸν κατέδων Z 202. Cf. θυμὸν ἔδων, βρώμης δ' οὐχ ἄπτεαι οὐδὲ ποτήτος κ 379, where a contrast follows, as here. Achilles, however, had already partaken of a meal (Ψ 55 f.; cf. Ψ 48), and in Ω 124 preparations for a

- 130 οὐτ' εὐνῆς; ἀγαθὸν δὲ γυναικί περ ἐν φιλότῃτι
 μίσγεσθ'. οὐ γάρ μοι δηρὸν βέη, ἀλλὰ τοι ἤδη
 ἄγχι παρέστηκεν θάνατος καὶ μοῖρα κραταῖη.
 ἀλλ' ἐμέθεν ξύνες ὦκα, Διὸς δέ τοι ἄγγελός εἰμι.
 σκύζεσθαι σοὶ φησι θεούς, ἐέ δ' ἔξοχα πάντων
 135 ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένησιν
 Ἔκτορ' ἔχεις παρὰ νηυσὶ κορωνίσιν οὐδ' ἀπέλυσας.
 ἀλλ' ἄγε δὴ λῦσον, νεκροῖο δὲ δέξαι ἄποινα."
 τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 "τῇδ' εἶη· ὅς ἄποινα φέροι, καὶ νεκρὸν ἄγοιτο,
 140 εἰ δὴ πρόφρονι θυμῷ Ὀλύμπιος αὐτὸς ἀνώγει."
 ὧς οἱ γ' ἐν νηῶν ἀγύρει μήτηρ τε καὶ νιὸς
 πολλὰ πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον.

meal are going on in Achilles's tent, perhaps only for the *ἐταῖροι*.

130. ἐν φιλότῃτι μίσγεσθαι (131): so in B 232.

131. Cf. the words of the dying Patroclus to Hector οὐ θνη οὐδ' αὐτὸς δηρὸν βέη, ἀλλὰ τοι ἤδη II 852 (where the next verse = 132). — βέη (cf. βέομαι: O 194): this form is a pres. with future meaning. See on X 431. Cf. *κείω*, *δήω*.

133. ἐμέθεν . . . εἰμι: as in B 26, 63. — ξύνες: *hear, apprehend*. — δέ (parataxis): "for." — τοί (ethical dat.): *you must know*.

134-136 = 113-115 (nearly). — ἔε: occurs only here and T 171. Here it is accented and emphatic, corresponding to ἐμέ in 113.

137. δέξαι: *accept*, i.e. reject not the ransom which will, as a matter of course, be offered. See on Φ 99.

139. τῇδε: so. — φέροι: opt. in a rel. clause, equivalent to εἰ τις φέροι. M. 305. — ἄγοιτο (see on T 321): *he*

may bear away. This opt., strictly of wish, is practically concessive. So εἴη.

140. εἰ δέη: *if really*. — πρόφρονι θυμῷ: *with serious intent*. Cf. οὐ νότι θυμῷ πρόφρονι μυθέομαι: Θ 39 f. — αὐτός: i.e. the supreme god *himself*; cf. αὐτή 59. The deciding motive in the mind of Achilles is the will of Zeus. But the ransom is also taken into account, not only as a condition which custom requires, but also as affording Achilles a further opportunity to show his devotion to the memory of Patroclus, as appears from his apology in 592 ff.

141. ἐν νηῶν ἀγύρει: elsewhere *νέων ἐν ἀγῶνι*. See on T 42.

142. πρὸς . . . ἀγόρευον: as in Γ 155, ν 165. — This intimation that the mother and son had many subjects to talk of, takes the place of the customary notice of the departure of one of the speakers, which, however, is omitted in T 39, as well as here.

- Ἴριν δ' ὤτρυνε Κρονίδης εἰς Ἴλιον ἱρήν.
 “βάσκ' ἴθι, Ἴρι ταχεία· λιποῦς' ἔδος Οὐλύμποιο
 145 ἄγγελιον Πριάμφ μεγαλήτορι Ἴλιον εἶσω
 λύσασθαι φίλον υἷον ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
 δῶρα δ' Ἀχιλλῇ φερέμεν, τά κε θυμὸν ἰήνηρ,
 οἶον, μηδὲ τις ἄλλος ἅμα Τρώων ἴτω ἀνήρ.
 κῆρύξ τις οἱ ἔποιτο γεραίτερος, ὅς κ' ἰθύνει
 150 ἡμιόνους καὶ ἄμαξαν ἐύτροχον, ἥδ' ἐκ αἶψας
 νεκρὸν ἄγοι προτὶ ἄστυ, τὸν ἔκτανε δῖος Ἀχιλλεύς.
 [μηδὲ τί οἱ θάνατος μελέτω φρεσὶ μηδὲ τι τάρβος·

143-187. Zeus sends Iris to command Priam to proceed to the camp of the Greeks and ransom Hector.

143. First half-verse as in Θ 398. — ὤτρυνε: followed by εἰς, as in 289 by ἐπὶ. Cf. νῆσον ἐς Ἰγυγίην ὀτρύνουεν α 85, ἐς πόλιν ὀτρύναι ο 37. In all these cases the verb means *roused to go, sent*.

144. First half-verse as in Θ 399, Α 186, Ο 158. — βάσκ' ἴθι: *arise and go*. In this formula βάσκε indicates the start and ἴθι the movement toward the goal. Cf. vade age Verg. *Aen.* iii. 462. But βάσκε has practically become an interjection. The words are addressed by Zeus to his various messengers, as to Iris here, to Hermes in 336, to Δνεῖρος in Β 8. — ἔδος Οὐλύμποιο: cf. Θήβης ἔδος Δ 406, Ἰθάκης ἔδος ν 344.

145. Ἴλιον εἶσω: const. with ἀγγεῖλον, as in ἀπαγγεῖλῃσι καὶ εἶσω δ 775. These two words form a frequent verse-close, since εἶσω regularly follows its acc. after verbs of motion.

146 f. = 118 f.

148. μηδὲ ἴτω: change to dir. dis-

course. — ἄλλος Τρώων: i.e. no one of the Trojan counsellors (δημογέροντες), as in Γ 262 Antenor went with him.

149. κῆρύξ τις: this exception to the previous command is introduced with adversative asyndeton (*but*). An old herald was the fit companion for this journey into the hostile camp, since the herald was the ordinary attendant of the king, and on account of his experience and discretion. — ὅς κ' ἰθύνει: potential opt. in a rel. clause of purpose after the opt. of wish. See on Φ 336.

150. First half-verse as in 179, § 37, 260. — ἄμαξαν: a four-wheeled wagon drawn by mules (324), and intended to convey the *σπείρα* to the camp, and bring back Hector's body. Priam himself rode on a two-wheeled *δίφρος* 322.

151. τὸν ἔκτανε: i.e. of him *whom he slew*. But grammatically τὸν refers to νεκρὸν.

152. μελέτω: i.e. trouble him. Cf. μηδὲ τί τοι θάνατος καταθύμιος ἔστω Κ 383. — τάρβος (here only): *object of terror*, parallel with θάνατος.

τοῖον γάρ οἱ πομπὸν ὁπάσσομεν ἀργεῖφόντην,
ὃς ἄξει, εἰὼς κεν ἄγων Ἀχιλλῇ πελάσση.

- 155 αὐτὰρ ἐπὴν ἀγάγησιν ἔσω κλισίην Ἀχιλλῆος,
οὐτ' αὐτὸς κτενέει ἀπὸ τ' ἄλλους πάντας ἐρύξει·
οὔτε γάρ ἐστ' ἄφρων οὐτ' ἄσκοπος οὐτ' ἀλιτήμων,
ἀλλὰ μάλ' ἐνδυκέως ἰκέτεω πεφιδήσεται ἀνδρός.]”

ὧς ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελέουσα.

- 160 ἶξεν δ' ἐς Πριάμοιο, κίχεν δ' ἐνοσπὴν τε γόον τε·
παῖδες μὲν πατέρ' ἀμφὶ καθήμενοι ἐνδοθεν αὐλῆς
δάκρυσιν εἴματ' ἔφυρον, ὃ δ' ἐν μέσσοισι γεραῖος
ἐντυπὰς ἐν χλαίνῃ κεκαλυμμένος· ἀμφὶ δὲ πολλή

153. For the first half-verse, cf. *τοῖη γάρ οἱ πομπὸς ἄμ' ἔρχεται* δ 826. — *ἀργεῖφόντην*: in appos. with *πομπόν*. *τοῖον* points back to the preceding sentence (cf. Φ 289), and is explained by the following rel. clause. Cf. *τοῖος γάρ τοι ἐταῖρος ἐγὼ πατρώϊός εἰμι* β 286.

154. *ὃς*: see on X 236. — *ἄγων πελάσση*: cf. *ἐπέλασσε φέρων* γ 300. — *Ἀχιλλῇ*: i.e. the tent of Achilles. Cf. 155.

155. *ἔσω*: see on 145. *ἔσω* stands before its noun also in 184, 199, Φ 125.

156. Cf. *αὐτὸς τε κτενέω τοὺς τ' ἄλλους πάντας ἀνώξω* π 404. — *οὔτε, τέ* (here only): neque, et. Cf. *μήτε . . . τέ* N 230.

157 = 186. — *ἄφρων*: foolish. — *ἄσκοπος*: inconsiderate. This word and *ἀλιτήμων* (cf. *ἀλιτήμενος* δ 807, *ἀλιτρός* Ψ 595) occur here only. — The three adjectives cover three frequent causes of wrong-doing, — stupidity, thoughtlessness, and malice.

158. *ἐνδυκέως* (as in Ψ 90): carefully, with the care due to the *ἰκέτης*.

159 = 77, Θ 409.

160. *ἐνοσπὴν*: elsewhere of the outcry of battle; here of the cry of grief (more closely defined by *γόον τε*).

161. *παῖδες μὲν*: explanatory asyndeton. — *παῖδες* κτλ.: the sons and daughters of Priam had their *θάλαμοι* on the two sides of the court. Cf. *αὐτὰρ ἐν αὐτῷ* (the house of Priam) | *πεντήκοντ' ἔνεσαν θάλαμοι . . . ἐνθα δὲ παῖδες* | *κοιμῶντο . . . κουράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς* | *διώδεκ' ἔσαν τέγχοι θάλαμοι* Z 243–248.

162. *ὃ δέ*: sc. *ἦν*. — The poet in 161–166 shows great skill in describing the different ways in which the various characters display their grief. Cf. the scene in the tent of Achilles when the news arrives that Patroclus is slain: Achilles pours dust on his head and casts himself upon the ground, tearing his hair; the women scream and beat their breasts; Antilochus mourns and weeps; while Thetis, in the depths of the sea, shrieks aloud Σ 22–37.

163. *ἐντυπὰς* (adv.): close wrapped.

- κόπρος ἔην κεφαλῇ τε καὶ αὐχένι τοῖο γέροντος,
 165 τὴν ῥα κυλινδόμενος καταμήσατο χερσὶν ἑῇσιν.
 θυγατέρες δ' ἀνὰ δώματ' ἰδὲ νυοὶ ὠδύροντο,
 τῶν μμνησκόμεναι, οἳ δὴ πολέες τε καὶ ἐσθλοὶ
 χερσὶν ὑπ' Ἀργείων κέατο ψυχὰς ὀλέσαντες.
 στῇ δὲ παρὰ Πρίαμον Διὸς ἄγγελος, ἡδὲ προσηύδα
 170 τυτθὸν φθεγξαμένη· τὸν δὲ τρόμος ἔλλαβε γυῖα·
 “θάρσει, Δαρδανίδη Πρίαμε, φρεσὶ, μηδὲ τι τάρβει·
 οὐ μὲν γάρ τοι ἐγὼ κακὸν ὀσσομένη τὸδ' ἰκάνω,
 ἀλλ' ἀγαθὰ φρονέουσα· Διὸς δέ τοι ἄγγελός εἰμι,

— ἐν *χλαίῃ* *κεκαλυμμένος*: the ends of the mantle were drawn over the head from behind so as to cover the face, and so seclude the mourner from the outer world in his grief. Cf. *φᾶρος ἔλων* . . . *κάλυψε δὲ καλὰ πρόσωπα* (of Odysseus) θ 84 f. — *ἀμφί* (adv.): *round about*.

164. *κόπρος*: *dust*. Cf. 640, X 414. — *κεφαλῇ τε καὶ αὐχένι*: dat. of place, defining *ἀμφί*. Cf. *ἀμφί* . . . | *πρυμνοῖσιν κέρασσι* N 704 f. — *τοῖο γέροντος*: *that old king*, with a tone of compassion. Cf. 577, I 469, A 620, where the same words close the verse.

165. *καταμήσατο*: here only, but cf. *ἐπαμήσατο* (*heaped up leaves*) ε 482. *κατὰ* is here used in the sense of *κατὰ κεφαλῆς*. Cf. *ἀμφοτέρῃσι δὲ χερσὶν ἔλων κόνιν αἰθαλόεσσαν* | *χεύατο κακ κεφαλῆς* ω 316 f.

167. First half-verse as in θ. — *πολέες τε καὶ ἐσθλοὶ* (as in Z 452, ζ 284, χ 204): attracted into the rel. clause.

168 = N 763. — *χερσὶν ὑπό*: with *ὀλέσαντες*. This order of prep. and noun is common in this phrase.

170. *τυτθόν*: *softly*, the only occurrence of this meaning. But cf. *μικρὸν* (*softly*), *μέγα* (*loudly*) Φ 328. Iris speaks softly, partly because she is visible to Priam alone, and partly in order not to terrify him. He is, nevertheless, greatly alarmed, as is but natural, considering his shattered nerves and consequent loss of self-control. Cf. T 131. — *φθεγξαμένη* (aor.): *raising her voice*. — *τρόμος ἔλλαβε γυῖα*: as in Γ 34, Ξ 506, σ 88. — *γυῖα*: *limbs*.

171. *θάρσει*: followed by *μηδὲ τι* with second *imv.*, as in Δ 184 *θάρσει, μηδὲ τί πω δεῖδισσο*, K 383 *θάρσει, μηδὲ τί τοι θάνατος καταθύμιος ἔστω*.

172. *κακὸν ὀσσομένη*: *foreboding evil*. Cf. the same expression in a different sense A 105 *Κάλχαντα πρότιστα κάκ' ὀσσομένης προσέειπε*. — *τόδε*: *here*, lit. *this coming*, a cognate acc. with *ἰκάνω*. Cf. *τόδ' ἰκάνει* α 409.

173. *ἀγαθὰ φρονέουσα*: *with kindly intent*. So in Z 162, α 43. — Second half-verse as in B 26. — *τοί* (ethical dat.; cf. 133): *you must know*.

- ὅς σευ ἄνευθεν ἐὼν μέγα κήδεται ἡδ' ἐλεαίρει.
 175 λύσασθαί σ' ἐκέλευσεν Ὀλύμπιος Ἴκτορα δῖον,
 δῶρα δ' Ἀχιλλῇι φερέμεν, τά κε θυμὸν ἱήνη,
 οἶον, μηδέ τις ἄλλος ἅμα Τρώων ἴτω ἀνῆρ.
 κῆρὺς τίς τοι ἔποιτο γεραίτερος, ὅς κ' ἰθύνου
 ἡμιόνους καὶ ἅμαξαν ἐύτροχον, ἡδὲ καὶ αὐτίς
 180 νεκρὸν ἄγοι προτὶ ἄστυ, τὸν ἔκτανε δῖος Ἀχιλλεύς.
 [μηδέ τί τοι θάνατος μελέτω φρεσὶ μηδέ τι τάρβος·
 τοῖος γάρ τοι πομπὸς ἅμ' ἔσται ἀργεῖφόντης,
 ὅς σ' ἄξει, εἰὼς κεν ἄγων Ἀχιλλῇι πελάσση.
 αὐτὰρ ἐπὴν ἀγάγησιν ἔσω κλισίην Ἀχιλλῆος,
 185 οὐτ' αὐτὸς κτενέει ἀπὸ τ' ἄλλους πάντας ἐρύξει·
 οὐτε γάρ ἐστ' ἄφρων οὐτ' ἄσκοπος οὐτ' ἀλιτήμων,
 ἀλλὰ μάλ' ἐνδυκέως ἰκέτεω πεφιδήσεται ἀνδρός.]”
 ἡ μὲν ἄρ' ὧς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις,
 αὐτὰρ ὃ γ' υἱας ἅμαξαν ἐύτροχον ἡμιονεῖην
 190 ὀπλίσαι ἠνώγει, πείρινθα δὲ δῆσαι ἐπ' αὐτῆς.
 αὐτὸς δ' ἐς θάλαμον κατεβήσετο κηῶντα
 κέδρινον ὑψόροφον, ὃς γλήνεα πολλὰ κεχάνδειν.

174 = B 27. — σεῦ: depends on κήδεται, while σέ must be supplied with ἐλεαίρει.

175-187 = 146-158, with slight verbal changes.

188-237. *Hecabe vainly attempts to dissuade Priam from his journey into the hostile camp. The latter chooses from his treasure chamber the gifts with which to ransom Hector.*

188 = Θ 425, Λ 210, Σ 202.

189. ἅμαξαν . . . ἡμιονεῖην: as in ζ 72; cf. Ω 148 f.

190. πείρινθα: a square or round box, of basket work of willow or reeds, which was fastened upon the

ἄμαξα or ἀπήνη, when needed, to hold the load. Cf. the scirpea, or sirpea, of the ancient Roman peasants. Here it must have been of considerable size to hold all the articles mentioned in 229-234. The word occurs in ο 131 as the receptacle on the chariot of Pisistratus in which the gifts of Menelaus to Telemachus were placed.

191 = ο 99. — θάλαμον: storeroom, perhaps on the ground floor, in the rear of the women's apartments; so apparently in ο 99, 109, φ 8 ff.

192. κέδρινον: “wainscoted with cedar.” — γλήνεα: treasures to please the eye. Cf. γλήνη, pupil of the eye.

- ἐς δ' ἄλοχον Ἑκάβην ἐκαλέσσατο φώνησέν τε.
 “δαιμονίη, Διόθεν μοι Ὀλύμπιος ἄγγελος ἦλθεν
 195 λύσασθαι φίλον υἱὸν ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
 δῶρα δ' Ἀχλλλῆι φερέμεν, τά κε θυμὸν ἰήνη.
 ἀλλ' ἄγε μοι τόδε εἰπέ, τί τοι φρεσὶν εἶδεται εἶναι;
 αἰνῶς γάρ μ' αὐτόν γε μένος καὶ θυμὸς ἄνωγεν
 κεῖσ' ἵεναι ἐπὶ νῆας ἔσω στρατὸν εὐρὺν Ἀχαιῶν.”
- 200 ὧς φάτο, κώκυσεν δὲ γυνὴ καὶ ἀμείβετο μύθῳ.
 “ὦ μοι, πῇ δὴ τοι φρένες οἴχονθ', ἧς τὸ πάρος περ
 ἔκλε' ἐπ' ἀνθρώπους ξείνους ἦδ' οἷσιν ἀνάσσεις;
 πῶς ἐθέλεις ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,
 ἀνδρὸς ἐς ὀφθαλμούς, ὅς τοι πολέας τε καὶ ἐσθλοὺς

The word occurs here only. — *κεχάν-
δεν*: cf. Ψ 268.

193. *ἐκαλέσσατο* (mid.): *called* to come to him.

194. *δαιμονίη*: *dear one, my poor wife*. The same address is used by Hector to Andromache at parting, Z 486. — Ὀλύμπιος ἄγγελος: i.e. a personal messenger from Olympus, and so quite different from *ἄσσα* . . . Διὸς ἄγγελος B 93 f., and from the ἄγγελος in 292, 296 below.

195 f. = 118 f., 146 f. — *λύσασθαι*: inf. following the command implied in ἄγγελος ἦλθεν, as in 118 after Ἴριν ἐφήσω. Cf. ἄγγελος ἦλθε . . . θωρήσασθαι A 715.

197. First half-verse as in A 819 and elsewhere. — τί . . . εἶναι: “what does it seem to you to be?” “What do you think of it, and what do you advise?” Cf. τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται εἶναι: 11.

198. Cf. X 346.

199. *κεῖσε*: defined by ἐπὶ νῆας, and still further by ἔσω . . . Ἀχαιῶν, the

latter making prominent the danger of the journey. For this second half-verse, see on X 52, and Ω 155.

200. First half-verse as in β 361; second, as in ο 434, 439, — a frequent verse-close, especially in the *Odyssey*.

201. πῇ δὴ . . . οἴχονται: *whither, pray, have gone?* See on T 83, 84. — τοί: ethical dative.

202. *ἔκλεο*: syncopated from *ἐκλέο*, with retraction of the accent. Cf. ἀποαίρεο A 275. — ἐπ' ἀνθρώπους: a common expression, with or without πάντας, to express wide extent. Cf. κλέος εἴη | πάντας ἐπ' ἀνθρώπους K 212 f., κλέος ἔλλαβε . . . πάντας ἐπ' ἀνθρώπους α 298 f. — οἷσιν ἀνάσσεις: takes the place of a subst. or adj. in the acc. corresponding to ξένους.

203. πῶς ἐθέλεις: “how can you desire?” Cf. 519, and πῶς ἐθέλεις ἄλιον θείναι πόνον Δ 26, πῇ δ' ἐθέλεις ἵεναι πολλὰν ἐπὶ γαῖαν β 364.

204. πολέας τε καὶ ἐσθλοὺς: as in Δ 298, ω 427. The *Iliad* relates the slaying, by Achilles, of Lycaon, Poly-

- 205 *υἱέας ἔξενάριξε; σιδήρειόν νύ τοι ἦτορ.*
εἰ γάρ σ' αἰρήσει καὶ ἐσόψεται ὀφθαλμοῖσιν
ὠμῆστῆς καὶ ἄπιστος ἀνὴρ ὃ γε, οὐ σ' ἐλεήσει
οὐδέ τί σ' αἰδέσεται. νῦν δὲ κλαίωμεν ἀνευθεν
ἦμενοι ἐν μεγάρῳ· τῷ δ' ὥς ποθὶ μοῖρα κραταιή
- 210 *γαινομένῳ ἐπένησε λίνῳ, ὅτε μιν τέκον αὐτή,*
ἀργίποδας κύνας ἄσαι, ἔων ἀπάνευθε τοκῶν,
ἀνδρὶ πάρα κρατερῷ, τοῦ ἐγὼ μέσον ἦπαρ ἔχοιμι
ἐσθέμεναι προσφύσα· τότ' ἄντιτα ἔργα γένοιτο
παιδὸς ἐμοῦ· ἐπεὶ οὐ ἐκακίζόμενόν γε κατέκτα,

dorus, and Hector, besides several illegitimate sons of Priam, and the capture of Isus and Antiphus A 112.

205. *σιδήρειόν νύ τοι ἦτορ*: cf. X 357, and *κραδίη σιδηρή* δ 293; also illi robur et aes triplex | circa pectus erat Hor. *Carm.* i. 3. 9 f.

206. *αἰρήσει, ἐσόψεται*: 'prothysteron.' — *ἐσόψεται ὀφθαλμοῖσιν*: shall behold you with his eyes. Cf. *ἐσθφομαι ὀφθαλμοῖσιν* E 212.

207. *ὠμῆστῆς*: see on 82. Here of Achilles to indicate his passionate thirst for vengeance. Cf. the expression in 41, and wishes like that in X 346 f. — *ἄπιστος*: untrustworthy, faithless. — *ὃ γε . . . αἰδέσεται* (208): as in X 123 f. — For the thought, cf. 44, and X 419, according to which it appears that a chief motive for the *αἰδέσεται* is the age of the suppliant.

208. *νῦν δέ*: nay, rather, in contrast with the above-mentioned purpose of Priam to go to Achilles, and the fears that resulted from it. — *κλαίωμεν* (pres. subjv.): let us continue to weep. — *ἀνευθεν*: sc. *νεκροῦ*, and cf. X 86 ff., 352, 508.

209. *ἦμενοι ἐν μεγάρῳ* (as in τ 322,

φ 100): a closer definition of *ἀνευθεν*, and in contrast with Priam's purpose.

— *ἄσαι*: thus, explained by *ἄσαι* 211, as in 525 by *ζῶειν*. — *ποθί*: πού. — *μοῖρα κραταιή*: see on T 477.

210 = T 128 (nearly), where see note. — *αὐτή*: cf. X 87.

211. *ἀργίποδας*: here only. — For the thought, cf. *ὥς ἀρ' ἐμέλλετε τῇλε φίλων καὶ πατρίδος αἴης | ἔσειν ἐν Τροίῃ ταχέας κύνας ἀργέτι δημῷ* A 817 f.

212. *κρατερῷ*: violent (where censure is implied). — *μέσον* (pred.): to its center. — *ἔχοιμι*: would that I could. See X 346 f., with notes.

213. *προσφύσα*: "biting into it." Cf. *ὁδὰς ἐν χεῖλεσι φόντες* α 381. — *ἄντιτα ἔργα*: acts of retribution. Cf. *παλιν-τιτα ἔργα γενέσθαι* α 379, *ἄντιτα ἔργα τελέσση* ρ 51. — *γένοντο*: potential opt. without *ἄν*. See on T 321. This const. is rare after a clause of wish.

214. *παιδὸς*: obj. gen. with *ἄντιτα ἔργα*. — *ἐπεὶ κτλ.*: explains and excuses this outbreak of passionate hatred. — *κακίζόμενον* (here only): had Hector met death like a coward, Hecabe could more easily have par-

- 215 ἀλλὰ πρὸ Τρώων καὶ Τρωιάδων βαθυκόλπων
 ἐστεῶτ', οὔτε φόβου μεμνημένον οὔτ' ἀλεωρῆς."
 τὴν δ' αἶτε προσέειπε γέρων Πρίαμος θεοειδής·
 "μή μ' ἐθέλοντ' ἰέναι κατερύκανε, μηδέ μοι αὐτὴ
 ὄρνις ἐνὶ μεγάροισι κακὸς πέλεν· οὐδέ με πείσεις.
 220 εἰ μὲν γάρ τίς μ' ἄλλος ἐπιχθονίων ἐκέλευεν,
 ἣ οἱ μάντιές εἰσι θυοσκόοι ἢ ἱερῆες,
 ψεῦδός κεν φαίμεν καὶ νοσφιζοίμεθα μᾶλλον·

doned Achilles for slaying him and maltreating his body.

215. **πρό**: in defence of. Cf. *πρό* τε παίδων καὶ πρὸ γυναικῶν Θ 57. — **βαθυκόλπων**: deep bosomed. Cf. *Δαρδανίδων βαθυκόλπων* Σ 122 (339).

216. **ἐστεῶτα** (with synizesis): *holding his ground*, in a 'pregnant' sense, contrasted with *κακιζόμενον*, and explained by the following participial clause. Cf. *οὔτε γὰρ ἐξοπίσω φυγέειν δύνατ' οὔτ' ἀλέασθαι* N 436. — **ἀλεωρῆς**: *retreat*, but in M 57 and O 533 *protection*.

218. **ἐθέλοντα**: *who am decided*, adversative to *κατερύκανε* (which occurs here only). — **αὐτή**: *yourself*, by your ill-boding words, when no other unfavorable omen exists. It is clear that Priam was from the first decided to go, but by making him ask the advice of Hecabe (197) the poet finds an admirable opportunity to display her concern for her husband and her furious hatred for Achilles.

219. **ὄρνις** (here only with ἢ) **κακός**: *an ill omen*, the only instance in Homer of this metaphorical sense of *ὄρνις*. But cf. *εἰς οἰωνὸς ἀριστος, ἀμυνεσθαι περὶ πάτρης* M 243. — **ἐνὶ μεγάροισι**: closely connected with *ὄρνις*, in contrast with ordinary omens,

which usually appeared in the open air, and might be expected at the outset of a journey. — **οὐδέ με πείσεις**: *for you will not persuade me*. The same verse-close in Z 360.

220. **ἄλλος ἐπιχθονίων**: *a mortal, on the other hand* (see HA. 705; G. 966, 2), in contrast with *θεοῦ* 223. But the continuation in 221 shows that he has in mind only such mortals as announce the will of the gods by virtue of their office. *ἐπιχθόνιος* is a subst. nowhere else in the *Iliad*. Cf. *ἐπιχθονίων τευ ἀκούσαι* ρ 115. — **ἐκέλευεν**: see on T 273. — For the thought, cf. *εἰ μὲν τις τὸν δνειρον Ἀχαιῶν ἄλλος ἐνισπεν | ψεῦδος κεν φαίμεν* B 80 f.

221. **θυοσκόοι**: (apparently) *seers*, who ascertain the will of the gods from the manner in which the offerings upon the altar burn. It is here added as a closer definition (appos.) to the general expression *μάντιες*. Cf. *Λειώδης . . . ὁ σφι θυοσκόος ἔσκε* φ 144 f. — **ἱερῆες**: *priests of a special divinity*, who prophesy from the victims. Cf. *ἀλλ' ἄγε δὴ τίνα μάντιν ἐρέομεν ἢ ἱερῆα* A 62.

222. *We should say that it was a deception, and turn away from it the rather*. — **ψεῦδος**: sc. on the part

- νῦν δ' αὐτὸς γὰρ ἄκουσα θεοῦ καὶ ἐσέδρακον ἄντην,
 εἶμι, καὶ οὐχ ἄλιον ἔπος ἔσσεται. εἰ δέ μοι αἶσα
 225 τεθνάμεναι παρὰ νηυσὶν Ἀχαιῶν χαλκοχιτώνων,
 βούλομαι· αὐτίκα γάρ με κατακτείνειεν Ἀχιλλεὺς
 ἀγκὰς ἐλόντ' ἐμὸν υἱόν, ἐπὴν γόου ἐξ ἔρον εἶην."
 ἥ καὶ φωριαμῶν ἐπιθήματα κάλ' ἀνέωγεν·
 ἔνθεν δώδεκα μὲν περικαλλέας ἔξελε πέπλους,
 230 δώδεκα δ' ἀπλοῖδας χλαίνας, τόσσους δὲ τάπητας,

of the seer or priest. — κέν φαίμεν (*sc. εἶναι*): see on Ψ 274.

223. νῦν δέ: *but now* (as facts are); with γάρ (*since*) to introduce the opposite of the supposition in 220, and prepare for the resolution in 224 (εἶμι). Cf. νῦν δ' ἔμπης γὰρ κῆρες ἐφυστᾶσιν M 326. — αὐτός: in distinction from hearing by the mediation of a seer or priest ("with my own ears"). — ἄντην: *face to face*. Cf. ipse deum manifesto in lumine vidi | intrantem muros, vocemque his auribus hausit Verg. *Aen.* iv. 358 f.

224. See on 92. — οὐχ ἄλιον (to be taken together): *fulfilled*. — ἔπος: *i.e. εἶμι*.

225. τεθνάμεναι: *to lie a corpse*, perf. of a continuing state. See on X 95, and cf. πεφάσθαι 254. This expression is more forcible than ἀποθανεῖν, and is effectively contrasted with βούλομαι (226) of the apodosis. Cf. βουλομένην κ' ἐν ἐμοῖσι κατακτάμενος μεγάροισιν | τεθνάμεν ἦ τάδε . . . ἔργ' ὀράσθαι π 106 f.

226. βούλομαι: *I prefer*, the same thought being supplied as in 227, — "rather than to mourn at a distance from my son"; cf. 208 f. So in π 106 f. (quoted on 225). — κατακτε-

νειν: opt. of concession. Cf. αὐτίκα τεθναίνην Σ 98.

227. ἀγκὰς ἐλόντα: cf. ἀγκὰς ἐλὼν η 252. The partic. contains the condition which must be fulfilled before κατακτείνειεν holds good. Cf. ἰδόντα με καὶ λίποι αἰὼν η 224. For the partic. limiting αὐτίκα, cf. αὐτίκ' ὀσθεις I 453, αὐτίκ' ἄρα στρεφθέντος II 308. — ἐπὴν . . . εἶην: for the opt., see on T 208. — ἐξ ἔρον εἶην (ζημι): cf. the frequent ἐξ ἔρον ἔντο at the close of the description of a meal (A 469); also Ψ 14, 108, 153.

228. φωριαμῶν: elsewhere ο 104 only. — ἐπιθήματα (τίθημι): here only.

229. First half-verse as in χ 144. — ἔνθεν: demonstrative. — ἔξελε: *took out*. See 275 f. — πέπλους: (probably) *coverlets*, as in 796, and ἀμφὶ δὲ πέπλοι πέπτανται E 194 f. The garments are apparently not mentioned till 231.

230 = ω 276. — ἀπλοῖδας χλαίνας: *single mantles*, which were wrapped a single time about the body, in distinction from δίπτυχον ν 224, or χλαῖναν . . . διπλὴν τ 225 f. (See on δίπλακα X 441.) — τάπητας: *worked coverlets* or *rugs* of woolen, which were spread over the ῥήγεα (*cushions*) to make the bed softer. Cf. 644 ff.

- τόσσα δὲ φάρεα καλά, τόσους δ' ἐπὶ τοῖσι χιτῶνας,
 [χρυσοῦ δὲ στήσας ἔφερεν δέκα πάντα τάλαντα,]
 ἐκ δὲ δὺ' αἰθῶνας τρίποδας, πίσυρας δὲ λέβητας,
 ἐκ δὲ δέπας περικαλλές, ὃ οἱ Θρήκες πόρον ἄνδρες
 235 ἐξεσίην ἐλθόντι, μέγα κτέρας· οὐδέ νυ τοῦ περ
 φείσατ' ἐνὶ μεγάροις ὁ γέρων, περὶ δ' ἤθελε θυμῷ
 λύσασθαι φίλον υἱόν. ὁ δὲ Τρῶας μὲν ἅπαντας
 αἰθούσης ἀπέεργεν ἔπεισ' αἰσχροῖσιν ἐνίσσων·
 “ἔρρετε, λωβητῆρες ἐλεγχέες· οὐ νυ καὶ ὑμῖν
 240 οἴκοι ἔνεστι γόος, ὅτι μ' ἤλθετε κηδήσונτες;

231 = ω 277. — **φάρεα**: large cloaks, probably of linen. Cf. μαλακὸν δ' ἔνδυε χιτῶνα | . . . περὶ δὲ μέγα βάλλετο φᾶρος B 42 f., ἀμφὶ δέ μιν φᾶρος καλὸν βάλεν ἡδὲ χιτῶνα γ 467. — **ἐπί**: *besides*.

232 = T 247 (almost), where see note.

233. Cf. **ἐπ'** ἀπύρους τρίποδας . . . | αἰθῶνας δὲ λέβητας εἰέκοσι I 122 f. The larger number of λέβητας, both here and in I, and the statements in Ψ 264, 268, suggest the conjecture that they were smaller and of less value than the tripods. But cf. Ψ 885.

234. First half-verse as in A 632 (nearly). — **Θρήκες**: allied with the Trojans. Cf. αὐτὰρ Θρήκας ἦγ' Ἀκάμας καὶ Πειροὺς ἦρωες, in the catalogue of Trojan forces, B 844.

235. **ἐξεσίην** (cf. **ἐξίημι**): on an embassy; cognate acc. with ἐλθόντι. Cf. **ἐξεσίην** . . . ἦλθεν Ὀδυσσεύς φ 20. — **οὐδέ νυ τοῦ περ**: *not even this indeed*.

236. **φείσατο**: cf. the periphrasis X 243 f., and φειδῶ . . . γίνεται H 409 f. — **ἐνὶ μεγάροις**: the treasures stored up in the palace are thought of. — **περὶ** . . . **θυμῷ**: as in φ 65, where see note.

237–280. Priam drives out the Trojans assembled in the outer hall, and with violent reproaches urges his sons to execute his command and harness the mules at once. They obey him.

237 f. It is tacitly assumed that Priam has gone back again from the **θάλαμος** (191), through the front part of the palace into the court. He wishes to see (248 ff.) whether his sons have obeyed the command given in 189, and so passes through the court into the pillared hall which extended on both sides of the gate of the court, in front of which the chariot was usually harnessed. He finds here a number of Trojans obstructing the hall, whom he drives out, and then calls to his indolent sons (248 ff.). — **αἰσχροῖσιν**: *abusive*. The old king is almost beside himself with grief.

239. **ἔρρετε**: cf. X 498. — **λωβητῆρες ἐλεγχέες**: *wretched scoundrels*. Cf. B 276, where Thersites is called λωβητῆρα. — **οὐ νυ καὶ ὑμῖν**: see on 33.

240. **ὅτι**: *that*, giving the reason for asking the question. See on φ 411. — **μὲ κηδήσונτες**: *to vex me by your annoying presence*.

ἡ ὀνόσασθ', ὅτι μοι Κρονίδης Ζεὺς ἄλγε' ἔδωκεν,
 παῖδ' ὀλέσαι τὸν ἄριστον; ἀτὰρ γνώσεσθε καὶ ὕμμες·
 ῥήϊτεροι γὰρ μᾶλλον Ἀχαιοῖσιν δὴ ἔσεσθε
 κείνου τεθνηῶτος ἐναιρέμεν. αὐτὰρ ἐγώ γε,

245 πρὶν ἀλαπαζομένην τε πόλιν κεραϊζομένην τε
 ὀφθαλμοῖσιν ἰδεῖν, βαίην δόμον Ἄιδος εἶσω."

ἡ καὶ σκηπανίῳ διέπ' ἀνέρας· οἱ δ' ἴσαν ἔξω
 σπερχομένοιο γέροντος. ὁ δ' υἷάσιν οἷσιν ὁμόκλα,
 νεικεῖων Ἑλενὸν τε Πάριν τ' Ἀγαθῶνά τε δῖον

250 Πάμμονά τ' Ἀντίφονόν τε βοὴν ἀγαθόν τε Πολίτην
 Δηϊφობόν τε καὶ Ἴππόθοον καὶ Δῖον ἀγανὺν·

ἐννέα τοῖς ὁ γεραῖος ὁμοκλήσας ἐκέλευεν·

"σπεύσατέ μοι, κακὰ τέκνα, κατηφόνες· αἴθ' ἅμα πάντες

241. ἡ ὀνόσασθε: *did you, pray, count it little, and so have come to trouble me still more?* Cf. ἡ ὀνοσαι, *ὅτι τοι βίωτον κατέδουσιν* ρ 378. The aor. refers to the moment when they decided to come to the palace. — Second half-verse as in B 375, Σ 431.

242. ὀλέσαι: *in that I have lost*, inf. epexegetical of ἀλγεα 241. — γνώσεσθε: *will (come to know) learn* by the most painful experience what you too have lost in Hector (τὸν ἄριστον).

243. ῥήϊτεροι: for the personal const., see on T 265. — μᾶλλον: *the more* (with ῥήϊτεροι). Cf. ἐχθιστος . . . μάλιστα B 220. — δῆ: *now*, i.e. hereafter.

244. αὐτὰρ ἐγώ γε: *but as for me indeed*.

246. βαίην (opt. of wish): *let me go*. — For the second half-verse, cf. ἐβη δόμον Ἄιδος εἶσω λ 150, κατέβην δόμον Ἄιδος εἶσω ψ 252.

247. First half-verse as in N 59. σκηπανίῳ occurs in these two places

only. — διέπαι: *moved through*. Cf. κοιρανέων διέπαι στρατόν B 207.

248. σπερχομένοιο: cf. the use of 'hasty' in English.

249. Of the living sons of Priam here mentioned, only the names of Helenus, Paris, Polites, and Deiphobus occur elsewhere. See on 204.

250. βοὴν ἀγαθόν τε: *τέ* is placed third because the two previous words form a single idea. Cf. θεῶν χαμαὶ (on the ground) ἐρχομένων τ' ἀνθρώπων E 442.

251. Ἴππόθοον: a Pelasgic leader of this name is mentioned B 840.

252. ἐννέα τοῖς: apparently all that survived of the fifty sons of Priam mentioned in Z 244 (quoted on 161). — ὁμοκλήσας: *with loud cry*. See on T 365, and cf. Ψ 452.

253. σπεύσατε: refers to the command given in 189 f., but not yet carried out. It is repeated in 263 f. — κατηφόνες (here only): *shameful men*. Cf. X 293, and κατηφείη P 556.

- Ἕκτορος ὠφέλετ' ἀντὶ θοῆς ἐπὶ νηυσὶ πεφάσθαι.
 255 ὦ μοι ἐγὼ πανάποτμος, ἐπεὶ τέκον υἱας ἀρίστους
 Τροίην ἐν εὐρείῃ, τῶν δ' οὐ τινὰ φημι λελεῖφθαι,
 Μῆστορά τ' ἀντίθεον καὶ Τρώϊλον ἵππιοχάρμην
 Ἕκτορά θ', ὃς θεὸς ἔσκε μετ' ἀνδράσιν, οὐδὲ ἔφκειν
 ἀνδρός γε θνητοῦ πάϊς ἔμμεναι, ἀλλὰ θεοῖο.
 260 τοὺς μὲν ἀπώλεσ' Ἄρης, τὰ δ' ἐλέγχεα πάντα λέλειπται,
 ψεύσται τ' ὀρχησταί τε, χοροῖτυπῆσιν ἄριστοι,

254. Ἕκτορος: placed before (and separated from) its prep. (ἀντὶ) for pathetic emphasis in contrast with πάντες. Cf. τὰ σε προτὶ φασιν Ἀχιλλῆος δεδιδάχθαι A 831, where προτὶ must be const. with Ἀχιλλῆος. — πεφάσθαι: lie dead. Perf. as in 225, where see note. Cf. τρεῖς ἐνὸς ἀντὶ πεφάσθαι N 447, Προθόητος ἀντὶ πεφάσθαι Ξ 471.

255 = 493 (nearly). — πανάποτμος: occurs in these two places only. For similar formations, cf. 540, X 490. — For the second half-verse, cf. ἦ τ' ἐπεὶ ἄρ τέκον υἱὸν ἀμύμονά τε κρατερὸν τε Σ 55.

256 = 494. — Τροίην ἐν εὐρείῃ (as in α 62, and elsewhere in the *Odyssey*): const. with ἀρίστους. — τῶν δέ: beginning of the apodosis. — φημί: the force of this verb varies with the context. It may be threatening (*I warn you*), joyful (*I boast*), or, as here, regretful (*alas! I must say it*).

257. Μῆστορα, Τρώϊον: not mentioned elsewhere in Homer. The fate of Troilus is beautifully described by Vergil (*Aen.* i. 474-478), and he is a favorite character in later myths. Cf. Shakspeare's *Troilus and Cressida*.

258. θεὸς ἔσκε: cf. of Moses 'he (i.e. Aaron) shall be to thee (i.e. Moses) instead of a mouth, and thou shalt be

to him instead of God' *Exodus* iv. 16. — οὐδὲ ἔφκειν: nor did he seem, i.e. he performed such deeds that one would not have thought, etc. Cf. X 394, and the words of Agamemnon οὐ γὰρ πω ἰδόμεν . . . | ἀνδρ' ἕνα τοσσάδε μέγμερα (terrible deeds) . . . | μητίσασθαι, | ὅσσ' Ἕκτωρ ἔρρεξε . . . | αὐτῶς (i.e. though a mere mortal), οὔτε θεὰς υἱὸς φίλος οὔτε θεοῖο K 47-50.

260. τοὺς . . . Ἄρης: these words resume the thought of 256, preparing for the contrast following. Cf. Ψ 181 f. — τὰ: spoken with a gesture. — ἐλέγχεα: towards, opprobria. Cf. the taunt of Thersites ὦ πέποιτες, κακ' ἐλέγχεα B 235. — πάντα: in contrast with οὐ τινα 256.

261. ψεύσται (here only): this, as well as the following predicates, is true especially of Paris, but in the passion of the moment is applied to all the sons. Cf. ἐπεὶ οἱ παῖδες ὑπερφύλοισι καὶ ἀπιστοῖ Γ 106. — ὀρχησταί: in contrast with brave warriors. Cf. φαῖης . . . χορόνδε ἔρχεσθαι (of Paris) Γ 392 ff., οὐ μὲν ἔς γε χορὸν κέλετ' εἰσέμεν, ἀλλὰ μάχεσθαι O 508. — χοροῖτυπῆσιν (here only) ἄριστοι: heroes in the dance, "carpet-knights," a strengthened repetition of ὀρχησταί. See on

ἀρνῶν ἥδ' ἐρίφων ἐπιδήμιοι ἀρπακτῆρες.
οὐκ ἂν δὴ μοι ἄμαξαν ἐφοπλίσσαιτε τάχιστα,
ταῦτά τε πάντ' ἐπιθεῖτε, ἵνα πρήσσωμεν ὁδοῖο; ”

265 ὥς ἔφαθ', οἱ δ' ἄρα πατρὸς ὑποδείσαντες ὁμοκλήν
ἐκ μὲν ἄμαξαν ἄειραν ἐύτροχον ἡμιονεῖν
καλὴν πρωτοπαγῇ, πείρινθα δὲ δῆσαν ἐπ' αὐτῆς,
καδ δ' ἀπὸ πασσαλόφι ζυγὸν ἦρεον ἡμιόνειον,
πύξινον ὁμφαλόεν, ἐὺ οἰήκεσσιν ἀρηρός,

X 52. For χοροί, see on Φ 190, and cf. ὀδοιπόρον 375, Πυλογενέας Ψ 303.

262. First half-verse as in ι 220, ρ 242, τ 398. — ἐπιδήμιοι: emphatic, since robbers usually ἀλῶνται . . . κακὸν ἀλλοδαποῖσι φέροντες γ 73 f. Cf. δημοβόρος βασιλεὺς A 281. The expression *robbing your own countrymen of lambs and kids* indicates their wanton and petty life. Cf. the rich man in Nathan's parable, who 'spared to take of his own flock . . . but took the poor man's lamb' 2 Sam. xii. 4. — ἀρπακτῆρες: here only.

263. οὐκ ἂν . . . ἐφοπλίσσαιτε: a question may have the force of an urgent command. A gentler tone is in Nausicaa's request to her father οὐκ ἂν δὴ μοι ἐφοπλίσσεις ἀπήνην; ζ 57. — τάχιστα: this word betrays the old king's impatience at the indifference of his sons.

264. ταῦτα: the gifts for Achilles, though the dem. is unexpected, since the gifts are still in the θάλαμος. Cf. 275. — Second half-verse as in ο 219; cf. ἵνα πρήσσωμεν ὁδοῖο γ 476. — ὁδοῖο: see on X 23.

265. Cf. Ψ 417, 446, and ὥς ἔφαθ', οἱ δὲ ἀνακτος ὑποδείσαντες ὁμοκλήν M 413.

266. ἐκ ἄειραν: *lifted out*, sc. from

the stand on which the wagon was kept when not in use. Cf. ἄρματα δ' ἄμ βωμοῖσι (stand) τίθει Θ 441. The sons had therefore made no move as yet to obey the command of 189 f. — Second half-verse as in 189, ζ 72.

267. For the first half-verse, cf. διφροί | καλοὶ πρωτοπαγεῖς E 193 f. — πρωτοπαγῇ: *put together for the first time*. — πείρινθα: see on 190. — See on T 393.

268. For the first half-verse, cf. καδ δ' ἐκ πασσαλόφι κράμασεν φόρμιγγα θ 67. — ζυγόν: *the yoke*, which was fastened to the pole before the horses were attached to it.

269. πύξινον (here only): *of box-wood*, which grew luxuriantly in the mountains of Pontus and was early prized on account of its density and lasting qualities. The yoke, as well as the mule team, may have been the gift of the Mysians (278), who lived near the region where the box trees grew. The Mysians, in turn, were almost next neighbors of the Ἐνετοί (in Paphlagonia), where was the home of mules. Cf. ἐξ Ἐνετῶν, θθεν ἡμιόνων γένος B 852. — ὁμφαλόεν: *with a knob* in the middle of the upper side of the yoke, which served to hold the yoke

- 270 ἐκ δ' ἔφερον ζυγόδεσμον ἅμα ζυγῷ ἐννεάπηχυ.
καὶ τὸ μὲν εὖ κατέθηκαν ἐυξέστω ἐπὶ ῥυμῷ,
πέζῃ ἐπὶ πρώτῃ, ἐπὶ δὲ κρίκον ἔστορι βάλλον,
τρίς δ' ἐκάτερθεν ἔδησαν ἐπ' ὀμφαλόν, αὐτὰρ ἔπειτα
ἐξείης κατέδησαν, ὑπὸ γλωχίνα δ' ἔκαμψαν.
- 275 ἐκ θαλάμου δὲ φέροντες ἐυξέστης ἐπ' ἀπήνης
νῆον Ἐκτορέης κεφαλῆς ἀπερείσι' ἄποινα,
ζεύξαν δ' ἡμιόνους κρατερώνυχας ἐντεσιεργούς,

strap in place. See on 273 f. — οἱ ἑκαστῶν : rings (or hooks) on the upper side of the yoke, through which the reins ran.

270. ζυγόδεσμον : the yoke strap, by means of which the yoke was made fast to the pole.

271. τὸ μὲν : i.e. the yoke. — εὖ : carefully.

272. πέζῃ ἐπὶ πρώτῃ : at the forward end of the pole, which was mounted with metal. — κρίκον (circus) : yoke ring, under and opposite the ὀμφαλός 269, i.e. at the middle of the lower side of the yoke, and probably movable. This was pushed (ἐπιβάλλειν) over the πέζα and the nail or peg (ἔστωρ) thrust through a perpendicular hole in the πέζα, in such a way that the upper half of the ring lay behind the point of the ἔστωρ and the lower half in front of it.

273 f. τρίς δ' ἐκάτερθεν ἔδησαν : sc. as obj. ζυγόδεσμον, which was brought in 270, along with the yoke (the periodic structure, which began in 271 with τὸ μὲν, and which would require τὸ δὲ here, is abandoned). This yoke strap was laid with its middle point on the lower side of the πέζα, in front of the κρίκος. The two ends were then brought over crosswise, to right and

left respectively (ἐκάτερθεν), to the knob (ἐπ' ὀμφαλόν), then wound around the knob and drawn down again to the pole, and wound around it in turn (κατέδησαν). — ἐξείης [έξῆς] : in order, — corresponding to ἐκάτερθεν. After this process had been three times repeated the unused ends of the strap were twisted under the point (γλωχίνα) of the ἔστωρ, which was probably provided with a sort of hook, and in some way fastened to it. Cf. the 'Gordian knot,' which Alexander unfastened by simply removing the peg. The object of this whole arrangement was to prevent the pin from flying out, and the yoke from moving to right or left with the tugging of the mules.

275. Cf. ἐκ θαλάμοιο φέρων . . . | καὶ τὴν μὲν κατέθηκεν ἐυξέστω ἐπ' ἀπήνης § 74 f. — φέροντες : pres. partic. of continued action.

276 = 579 (almost). — Ἐκτορέης κεφαλῆς : a periphrasis, here for the dead Hector. See on Φ 336, Ψ 260. — ἀπερείσι' ἄποινα : boundless ransom, a common verse-close. Cf. φέρων τ' ἀπερείσι' ἄποινα A 13.

277. Cf. ζεύξαν δ' ἡμιόνους κρατερώνυχας § 253. — ἐντεσιεργούς (here only) : working in harness, i.e. drawing. For the form of this word, see M. 124 f.

- τούς ρά ποτε Πριάμῳ Μυσοὶ δόσαν ἀγλαὰ δῶρα.
 ἵππους δὲ Πριάμῳ ὑπαγον ζυγόν, οὓς ὁ γεραίος
 280 αὐτὸς ἔχων ἀτίταλλεν ἐυξέστη ἐπὶ φάτῃ.
 τὼ μὲν ζευγνύσθην ἐν δώμασιν ὑψηλοῖσιν
 κῆρυξ καὶ Πριάμος, πυκινὰ φρεσὶ μῆδ' ἔχοντες·
 ἀγχίμολον δέ σφ' ἦλθ' Ἑκάβη τετιηότι θυμῷ
 οἶνον ἔχουσ' ἐν χειρὶ μελίφρονα δεξιτερῇφιν
 285 χρυσέῳ ἐν δέπαϊ, ὄφρα λείψαντε κιοίτην.
 στή δ' ἵππων προπάροιθεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 "τῇ, σπείσον Διὶ πατρί, καὶ εὖχεο οἴκαδ' ἰκέσθαι

278. *Μυσοί*: see on 269. They lived south of the Propontis, and eastward from the Aesepus, toward Bithynia. — *δόσαν ἀγλαὰ δῶρα*: a common verse-close. Cf. 534, II 381, 867, Σ 84.

279. Cf. Ψ 291. — *ἵππους*: here *steeds* (not *chariot*), as appears from the following clause.

280. Cf. τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτῃ E 271. — *αὐτός*: for himself, for his own use. — *ἔχων*: keeping, in contrast with *δόσαν* 278. For this meaning, cf. E 271 just cited, and ἵππους δ' αὐτὸς ἔχε φ 30.

281-328. *At Hecabe's request Priam pours a libation before setting out and prays Zeus to send his eagle as a token of success for the journey. Assured by the appearance of the eagle Priam departs with the herald.*

281. *ζευγνύσθην*: were busy with the harnessing of both vehicles. — *ἐν δώμασιν ὑψηλοῖσιν* (as in φ 33): i.e. in the court, before the gateway. Cf. 323.

282=674. — *κῆρυξ*: for his name, see 325, and cf. *κῆρυξ Ἰδαῖος* Γ 248. Idaeus was apparently the most es-

teemed of the heralds of Priam, being the only one of these who is mentioned by name, and stood near his person. — Second half-verse as in τ 353 (almost).

283. First half-verse as in ο 57, and elsewhere in the *Odyssey*, a common verse-beginning. — *τετιηότι θυμῷ*: as in Λ 555, P 664.

284 f. = ο 148 f. (with slight difference).

284. *μελίφρονα*: (having a heart of honey) *honey-sweet*, mellitum animi habentem.

285. *δέπαϊ*: see on X 314. — *λείψαντε*: contains the leading idea. See on Ψ 109. The dual includes the herald also as a participant in the journey, though Priam performs the libation (287, 306). *λείψαντε* (like *σπένδειν*) is used of a libation before a journey or on retiring to sleep.

286. Cf. Ψ 582, and στή δ' αὐτῆς προπάροιθεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν Ε 297.

287. For the first half-verse, cf. ὡς σπελσῃς Διὶ πατρί Z 259. — *τῇ*: see on Ψ 618. — *ἰκέσθαι*: the subj. is to be taken from *εὖχεο*. Cf. *εὐχομένω* . . . πεπιθεῖν I 183 f.

- ἀψ ἐκ δυσμενέων ἀνδρῶν, ἐπεὶ ἄρ σέ γε θυμὸς
 ὀτρύνει ἐπὶ νῆας, ἐμεῖο μὲν οὐκ ἐθελούσης.
 290 ἀλλ' εὖχεν σύ γ' ἔπειτα κελαινεφέι Κρονίῳ
 Ἰδαίῳ, ὃς τε Τροίην κατὰ πᾶσαν ὁράται,
 αἵτει δ' οἰωνόν, ταχὺν ἄγγελον, ὃς τέ οἱ αὐτῷ
 φίλτατος οἰωνῶν καὶ εὐκράτος ἐστὶ μέγιστον,
 δεξιόν, ὅφρα μιν αὐτὸς ἐν ὀφθαλμοῖσι νοήσας
 295 τῷ πίσυνος ἐπὶ νῆας ἵης Δαναῶν ταχυπάλων.
 εἰ δέ τοι οὐ δώσει ἐδὼν ἄγγελον εὐρύοπα Ζεὺς,
 οὐκ ἂν ἐγὼ γέ σ' ἔπειτα ἐποτρύνουσα κελοίμην

288. ἐκ: *from the midst of*, as in 397. — ἄρ: *as it seems*. — γέ: *emphasizes σέ in contrast with ἐμεῖο* 289.

289. ὀτρύνει ἐπὶ νῆας: without infinitive. See on 143. — μὲν (see on X 13): *certainly*.

290. εὖχεν: placed before the pronoun for emphasis. Cf. ἀλλὰ σύ γ' εὖχεο i 412. — σύ γ' ἔπειτα: refers back to 288. — Second half-verse as in A 397, Z 267.

291. Ἰδαίῳ: according to Θ 48, Zeus had a grove and altar on Mt. Ida, and in II 604 a priest of Idaean Zeus is mentioned. Cf. 308. For Κρονίῳ | Ἰδαίῳ, see on T 358. — Τροίην: city and region. — κατὰ . . . ὁράται: with the secondary idea of protection. Cf. ἐφ' ἱπποπόλων Θρηκῶν καθορώμενος αἶαν N 4.

292. ταχὺν ἄγγελον: cf. κίρκος, Ἀπόλλωνος ταχὺς ἄγγελος o 526.

293. φάλατος: the eagle was thought the favorite bird of Zeus because it circles about the lonely mountain tops, where, in the earliest times, Zeus was supposed to have his home. Pindar (*Pyth.* i. 6) represents the eagle as reposing upon the scepter of Zeus.

— εὖ: change from δς 292 to the pers. pron., as in A 78 f. δς μέγα πάντων | Ἀργείων κρατέει καὶ οἱ πέλονται Ἀχαιοί. See § 1 d; HA. 1005; G. 1040. — κράτος ἐστὶ μέγιστον: as in B 118 and elsewhere. Cf. *rerum cui prima potestas Verg. Aen. x. 100*.

294. δεξιόν (pred. to οἰωνόν 292): *on the right*. The Greeks turned toward the north when observing the flight of birds, as the direction of Olympus, the seat of the gods. Hence appearances on the right came from the east, the home of the sunrise and so of good fortune (not so the Romans). — αὐτός: i.e. with your own eyes; cf. 223. — ἐν ὀφθαλμοῖσι: *before your eyes*, of that which happens in the sight of any one. Const. with νοήσας, as in ἐνόησεν . . . ὀφθαλμοῖσιν O 422.

295. τῷ: the dem. not merely resumes μιν 294, but sums up the content of the whole clause μιν . . . νοήσας, — “this bird of omen which you have seen.” — πίσυνος: for the long ultima, cf. χωόμενος, ἐπεὶ Ψ 603.

296. οὐ δώσει: see on T 129.

297. Cf. οὐκ ἂν ἐγὼ γέ σε μῆνιν ἀπορρίψαντα κελοίμην I 517.

νήας ἐπ' Ἀργείων ἵεναι, μάλα περ μεμαῶτα."

τὴν δ' ἀπαμειβόμενος προσέφη Πρίαμος θεοειδής·

300 "ὦ γύναι, οὐ μὲν τοι τόδ' ἐφιεμένη ἀπιθήσω·

ἐσθλὸν γὰρ Διὶ χεῖρας ἀνασχέμεν, αἶ κ' ἐλέησῃ."

ἦ ῥα καὶ ἀμφίπολον ταμῖν ὄτρυν' ὁ γεραῖος
χερσὶν ὕδωρ ἐπιχεῦαι ἀκήρατον· ἡ δὲ παρέσθη
χέρνιβον ἀμφίπολος πρόχοόν θ' ἄμα χερσὶν ἔχουσα.

305 νυψάμενος δὲ κύπελλον ἐδέξατο ἧς ἀλόχοιο·

εὐχετ' ἔπειτα σταῖς μέσῳ ἔρκει, λείβε δὲ οἶνον

οὐρανὸν εἰσανιδῶν, καὶ φωνήσας ἔπος ἦνδ' α·

"Ζεῦ πάτερ, Ἰδθθεν μεδέων, κύδιστε μέγιστε,

δός μ' ἐς Ἀχιλλῆος φίλον ἐλθεῖν ἦδ' ἐλεεινόν,

310 πέμψον δ' οἰωνόν, ταχὺν ἄγγελον, ὅς τε σοὶ αὐτῷ

φίλτατος οἰωνῶν καὶ εὐκράτος ἐστὶ μέγιστον,

298. Second half-verse as in Ξ 375, P 181.

300. τοὶ τόδ' ἐφιεμένη: cf. Ψ 82.

301. ἐσθλόν: it is good. — Διὶ χεῖρας ἀνασχέμεν: see on T 254. Cf. εὐχετο χεῖρας ἀνασχών A 450, Διὶ χεῖρας ἀνασχέειν Z 257. — αἶ κ' ἐλέησῃ (as in Z 94, I 172): in the hope that he may take pity. See on T 71.

302. First half-verse as in ζ 198. — ἀμφίπολον ταμῖν: the same expression in π 152.

303. For the first half-verse, cf. χερσὶ δ' ἀνίπτοιαι Διὶ λείβειν αἰθρα οἶον | ἄζομαι Z 268 f. — ἀκήρατον (here only): pure, apparently the same word as ἀκρητον, i.e. unmixed.

304. χέρνιβον: basin, elsewhere λέβης.

305. ἀλόχοιο: gen. of separation with ἐδέξατο. See HA. 750; G. 1130, 1; and cf. παιδὸς ἐδέξατο χερὶ κύπελλον A 596.

306 = Π 231. — ἔρκει: here, too, the poet implies that an altar of Zeus ἐρκεῖος stood in the middle of the court. Cf. Διὸς μεγάλου ποτὶ βωμῶν ἐρκεῖον χ 334 f., πῖονα μῆρι' ἔκαε . . . αὐλῆς ἐν χόρτῳ A 773 f.; also aedibus in mediis nudoque sub aetheris axe | ingens ara fuit Verg. Aen. ii. 512 f. The poet does not state that Priam had gone thither from the gateway (281, 286) nor below (322), that he returned to the gate. See on 237 f.

307. First half-verse as in Π 232.

308 = Γ 276, 320, H 202. — Ἰδθθεν: Zeus was worshipped on Mt. Ida as a national divinity. Pious minds sought the divinity in the nearest surroundings, and especially on mountain tops. See on 291 and X 171.

309 = ζ 327 (almost). — φῶλον: predicate.

310-313 = 292-295, with slight changes.

δεξιόν, ὄφρα μιν αὐτὸς ἐν ὀφθαλμοῖσι νοήσας
τῷ πίσυνος ἐπὶ νῆας ἰὼ Δαναῶν ταχυπώλων."

ὧς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε μητίετα Ζεὺς.

- 315 αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν,
μόρφονν θηρητῆρ', ὃν καὶ περκνὸν καλέουσιν.
ὄσση δ' ὑπορόφοιο θύρῃ θαλάμοιο τέτυκται
ἀνέρος ἀφνειοῖο, ἐν κληῖσ' ἀραρυῖα,
τόσσ' ἄρα τοῦ ἐκάτερθεν ἔσαν πτερὰ· εἷσατο δέ σφιν
320 δεξιὸς αἰξας ὑπὲρ ἄστεος. οἱ δὲ ἰδόντες
γῆθησαν, καὶ πᾶσιν ἐνὶ φρεσὶ θυμὸς ἰάνθη.
σπερχόμενος δ' ὁ γέρων ξεστοῦ ἐπεβήσето δίφρου,
ἐκ δ' ἔλασε προθύροιο καὶ αἰθούσης ἐριδούπου.

314 = Π 249, v 102. — ἔφατ' εὐχόμενος: analyzes the action according to its form and its substance.

315 = Θ 247. — τελειότατον: *bringing surest fulfilment*, i.e. most trustworthy, because its appearance gives the surest pledge of the fulfilment of a wish. But see on 34.

316. μόρφονν (cf. ὀρφνός, *darky*): the *dark* one, a special kind of eagle, with the appos. θηρητῆρα as in Φ 252, where see note. — περκνόν: *dark spotted* (cf. ὑποπερκαίνειν, *to turn dark*, η 126), another name for the same variety of eagle. Cf. ἄρκτον θ', ἦν καὶ ἄμαξαν ἐπὶ κλησὶν καλέουσιν Σ 487.

317. θύρῃ (sing.): *door* with a single wing. — θαλάμοιο: *treasure chamber*, with ὑπορόφοιο as in 192, β 337.

318. ἀνέρος ἀφνειοῖο (as in ξ 200): added merely to make the poet's picture more distinct. — ἐν κληῖσ' ἀραρυῖα: *well furnished with bolts*. For the pl. κληῖσι, cf. ὀχῆας Φ 537. Usually but one κληῖς is mentioned. — Comparisons

of living things with lifeless objects are rare in Homer, but this one seems the more natural when we recollect the use of ἀετός to denote the *pediment* of a temple, a space of the form of an eagle with outstretched wings.

319. τοῦ: const. with πτερὰ. — εἷσατο (ὁράω; cf. εἶδον): with a partic. (αἰξας 320) as in εἴσατο γάρ οἱ | πόρτον ἐπιπλώων ε 283 f.

320. δεξιὸς (see on 294): pred. with αἰξας, as in δεξιὸς ἦξαν β 154, δεξιὸς ἦξε ο 164. — οἱ δέ: refers to the same persons as σφιν in 319. — οἱ δὲ . . . ἰάνθη (321): as in ο 164 f.

321. ἰάνθη: *was cheered* (*warmed*), the opposite of ῥίγησεν or ἐπρίγει.

322. Second half-verse as in Θ 44, Ν 26. — For the two vehicles, cf. 277–281.

323 = γ 493, ο 146, 191 (almost). — προθύροιο: here the gateway from the street into the court. Cf. Τ 212, Χ 71. — αἰθούσης: the *pillared portico* of the αὐλή, which extended on both sides of the gateway. The αἶθουσα

- πρόσθε μὲν ἡμίονοι ἔλκον τετράκυκλον ἀπήνην,
 325 τὰς Ἰδαίους ἔλανε δαΐφρων, αὐτὰρ ὅπισθεν
 ἵπποι, τοὺς ὁ γέρων ἐφέπων μάστιγι κέλευεν
 καρπαλίμως κατὰ ἄστν· φίλοι δ' ἅμα πάντες ἔποντο
 πόλλ' ὀλοφυρόμενοι ὥς εἰ θανατόνδε κίοντα.
 οἱ δ' ἐπεὶ οὖν πόλιος κατέβαν, πεδῖον δ' ἀφίκοντο,
 330 οἱ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο,
 παῖδες καὶ γαμβροί, τῷ δ' οὐ λάθον εὐρύσπα Ζῆν
 ἐς πεδῖον προφανέντε· ἰδὼν δ' ἐλέησε γέροντα.

δύματος, on the other hand, was opposite, in front of the entrance to the men's apartments. Cf. T 11. — ἐριδούπων: loud resounding.

324. τετράκυκλον: only here and 242 (τετράκυκλοι).

325. Ἰδαῖος: see on 282. — δαΐφρων: this word usually means warlike in the Iliad (cf. T 267, Ψ 405); here prudent, which seems to be the regular meaning in the Odyssey. Cf. Ἰδαῖος, πεπνυμένα μῆδεα εἰδώς H 278.

326. ἵπποι: sc. a verb of motion from ἔλκον 324. — ἐφέπων (see on T 357): driving after, behind the mule cart. Cf. Πατρόκλῳ ἔφεπε . . . ἵππους II 724, 732. — μάστιγι κέλευεν: as in Ψ 642.

327. κατὰ ἄστν (see on Φ 607): down through the city, from the Acropolis to the Scaean gate. Cf. 329, and ἐνκτιμέναις κατ' ἀγνιάς Z 391. — φίλοι: more closely defined in 331. — ἅμα πάντες ἔποντο: as in A 424.

328. πόλλ' ὀλοφυρόμενοι (as in ν 221): with many lamentations. — ὥς εἰ: with a partic., to show that the action compared is only hypothetical. GMT. 475, 869. Cf. ὥς εἰ θ' ἐὼν υἱὸν ἐόντα II 192. See on T 17,

X 150. — κίοντα: pred. with the obj. of ὀλοφυρόμενοι.

329-439. *Hermes is sent by Zeus to escort Priam. In the guise of a noble Achaean youth he meets him and wins his confidence by friendly words, announcing himself to be a companion of Achilles. Priam inquires of him about the corpse of his son, and begs him to escort him into the presence of Achilles.*

329. Cf. οἱ δ' ἐπεὶ ἐκ πόλιος κατέβαν ω 205. — κατέβαν: κατὰ with reference to the elevated situation of the city; usually with ἐκ πόλιος, but cf. καταβήσσο διφρῶν E 109. — The dactylic rhythm in this verse is expressive, though not necessarily intentional.

330 = Γ 313 (almost). See on Φ 456. — οἱ μὲν: the φῖλοι of 327, and explained in 331. — ἀπονέοντο: frequent at close of verse, with lengthened initial syllable. § 41 g.

331. Ζῆν [Δία]: acc. from Ζῆς (which is to Ζεύς as Achilles to Ἀχιλλεύς), as in Θ 206, Ξ 265, each time at close of verse. See on T 362.

332. For the first half-verse, cf. ἐς πόλεμον προφανέντε P 487, προφανέντε ἀνὰ πτολέμοιο γεφύρας Θ 378,

- αἶψα δ' ἄρ' Ἑρμείαν υἱὸν φίλον ἀντίον ἦδα·
 “Ἑρμεία, σοὶ γάρ τε μάλιστα γὰρ φίλτατόν ἐστιν
 335 ἀνδρὶ ἐταιρίσσαι, καὶ τ' ἔκλυες, ᾧ κ' ἐθέλῃσθα·
 βάσκ' ἴθι, καὶ Πρίαμον κοίλας ἐπὶ νῆας Ἀχαιῶν
 ὡς ἄγαγ', ὡς μήτ' ἄρ τις ἴδῃ μήτ' ἄρ τε νοήσῃ
 τῶν ἄλλων Δαναῶν πρὶν Πηλεΐωνάδ' ἰκέσθαι.”
 ὧς ἔφατ', οὐδ' ἀπίθησε διάκτορος ἀργεῖφόντης·
 340 αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα

333 = ε 28 (almost). — ἀντίον ἦδα: addressed, with a proper name as obj., as in Θ 200 and ε 28. Elsewhere of the answer to an address, and always with τόν or τήν. — The usual messenger of Zeus, in the *Iliad*, is Iris, but she seems to be employed when nothing is required but the mere delivery of a message, though she shows good judgment in persuading Poseidon to follow the behest of Zeus, in O 200 ff. Hermes, on the contrary, here, and usually in the *Odyssey*, is sent in cases where prudence and address are needed, and where the form of a *man* is to be taken.

334. γάρ τε: since indeed, preparing the way for the command in 336. See on Ψ 156. — μάλιστα: especially, in comparison with the other divinities. To be connected closely with σοί. For μάλιστα with a second superlative (φίλτατον), cf. μάλιστα . . . ἀγχιστα B 57 f. Cf. also μάλιστα μέγα βρέμεται Ξ 399. See on 243.

335. ἐταιρίσσαι: intrans. here only. Cf. τινά που Τρώων ἐταρίσσαιτο N 456. Here the function of Hermes as διάκτορος (see on 339) is referred to; in the following, his character as ἐριούσιος (*helper*), or ἀκάκητα (*deliverer*). — ἔκλυες: gnomic aor. and hence

with the subjv. in the rel. clause depending on it. — φ': sc. κλύειν. Const. like ἀκούειν ἀνέρι κηδομένῳ II 515 f. See HA. 767; G. 1165.

336. βάσκ' ἴθι: see on 144, and cf. βάσκ' ἴθι, οὐλε δνειρε B 8. — καί: Priam also, with reference to the general ἀνδρὶ 335. — κοίλας . . . Ἀχαιῶν: as in Θ 98, X 465.

337. μήτ' ἄρ, μήτ' ἄρ τε: cf. οὐτ' ἄρ τε, οὐτ' ἄρα E 89, οὐτ' ἄρ νῦν, οὐτ' ἄρ' ὀπίσσω Z 352. — τῷ νοήσῃ: cf. τῶν νῦν οὐ τιν' ἐγὼ ἰδέειν δύναμι' οὐδὲ νοῆσαι E 475.

338. First half-verse as in B 674, P 280, and in the *Odyssey*. — Πηλεΐωνάδε: the only instance of the suffix -δε attached to the acc. of a proper name, but cf. εἰς Ἀγαμέμνονα in the same sense, Ψ 36. We might expect Πηλεϊωνόσδε (cf. 309), with -δε really belonging to the omitted accusative.

339-345 = ε 43-49.

339. οὐδ' ἀπίθησε ('litotes'): i.e. obeyed. — διάκτορος (διάγειν): conductor, who leads successfully through to the desired goal. — ἀργεῖφόντης: a word of uncertain etymology and meaning; probably an epithet which has become a proper name.

340-342 = α 96-98 (almost).

340. Cf. ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα B 44.

ἀμβρόσια χρύσεια, τά μιν φέρον ἡμὲν ἐφ' ὑγρὴν
 ἡδ' ἐπ' ἀπείρονα γαίαν ἅμα πνοιῆς ἀνέμοιο·
 εἴλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα θέλγει,
 ὣν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει·

345 τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς ἀργεῖφόντης.
 αἶψα δ' ἄρα Τροίην τε καὶ Ἑλλήσποντον ἵκανεν,
 βῆ δ' ἰέναι κούρω αἰσυμνητῇρι ἐοικώς,
 πρῶτον ὑπηνήτη, τοῦ περ χαριεστάτη ἦβη.

οἱ δ' ἐπεὶ οὖν μέγα σῆμα παρέξ Ἴλιου ἔλασσαν,
 350 στῆσαν ἄρ' ἡμιόνους τε καὶ ἵππους, ὄφρα πίοιεν,

341. ἀμβρόσια: *divine, immortal*.
 — χρύσεια: a divine possession and hence of the most precious material.
 — φέρον: *were accustomed to bear him*.
 — ὑγρὴν: (*the moist*) the sea. Fem. adj. as substantive.

342. ἅμα: *along with*, as if in rivalry with. See on X 114. The winds themselves are often spoken of as flying. Cf. 'yea, he did fly upon the wings of the wind' Psalm xviii. 10.

343. δέ: lengthened by 'position' (*ῥάβδον*). — ῥάβδον: his *staff*, or magic wand, from which he is called *χρυσόραπτις*. — θέλγει: *charms*, i.e. closes. Cf. 445. — τῇ τ' ἀνδρῶν . . . ἐγείρει (344): as in ω 3 f.

344. τοὺς δέ: *but others*.

345. πέτετο: this is perhaps the germ of the later myth that the *πένιλα* of Hermes were winged.

346. Cf. ψ 2.

347. αἰσυμνητῇρι (here only, but cf. αἰσυμνήται θ 258, *judges*): a princely youth. So Athena, in ν 223, assumes the form of a youth *παναπάλω, οἷοί τε ἀνάκτων παῖδες ἔασιν*. The dat. is in appos. with κούρω.

348 = κ 279 (also of Hermes). — πρῶτον ὑπηνήτη: *whose beard is just starting to grow*. This disguise suits the youthful god of later times, e.g. the Hermes of Praxiteles, rather than the bearded Hermes of archaic art. Cf. *χαριεστάτην ἦβην εἶναι τοῦ ὑπηνήτου, ἣν οὖν Ἀλκιβιάδης ἔχει* Plato *Protag.* 309 A. — On this whole mission of Hermes (339–348), cf. the imitation Verg. *Aen.* iv. 238–244 — *dixerat. Ille patris magni parere parabat | imperio; et primum pedibus talaria nectit, | aurea, quae sublimem alis sive aequora supra | seu terram rapido pariter cum flamine portant; | tum virgam caput; hac animas ille evocat Orco | pallentis, alias sub Tartara tristia mittit, | dat somnos adimitque, et lumina morte resignat.*

349. σῆμα Ἴλιου: this was in the midst of the plain between the ships and Troy, and near the *θρωσμός πεδίοιο* of τ 3. Cf. *Ἐκτωρ μὲν μετὰ τοῖσιν, ὅσοι βουλὴφόροι εἰσὶν, | βουλὰς βουλευέει θεῖον παρὰ σήματι Ἴλου* K 414 f.

ἐν ποταμῷ· δὴ γὰρ καὶ ἐπὶ κνέφας ἦλυθε γαῖαν.

τὸν δ' ἐξ ἀγχιμόλοιο ἰδὼν ἐφράσσατο κῆρυνξ

Ἑρμείαν, ποτὶ δὲ Πριάμον φάτο φώνησέν τε·

“φράζεο, Δαρδανίδη· φραδέος νόου ἔργα τέτυκται.

355 ἄνδρ' ὁρόω, τάχα δ' ἄμμε διαρραίσεσθαι οἶω.

ἀλλ' ἄγε δὴ φεύγωμεν ἐφ' ἵππων, ἣ μιν ἔπειτα

γούνων αἰψάμενοι λιτανεύσομεν, αἶ κ' ἐλεήσῃ.”

ὧς φάτο, σὺν δὲ γέροντι νόος χύτο, δεῖδιε δ' αἰνῶς,

ὀρθαὶ δὲ τρίχες ἔσταν ἐνὶ γναμπτοῖσι μέλεσσιν,

360 στή δὲ ταφών. αὐτὸς δ' ἐριούνιος ἐγγύθεν ἐλθών,

351. ποταμῷ: i.e. the Scamander, which they crossed at the ford. — δὴ γὰρ καὶ κτλ.: the coming on of darkness is not mentioned in order to account for their stopping at the ford, as we might infer from γάρ, but to explain how they dared to pass the ford at all, for in so doing they reached the Greek side, which was unsafe and perilous for them (364 f.). Here only had they need of escort, and hence Hermes appears as soon as they cross the ford, and withdraws again when Priam has reached the river on his return (692 ff.). — ἐπὶ κνέφας ἦλυθε: here only with γαῖαν dependent upon it.

352. ἐξ ἀγχιμόλοιο: with ἰδών. Elsewhere the adv. ἀγχιμόλον alone is used. — ἰδὼν ἐφράσσατο: the herald notices Hermes first because he is in front with the mule wagon (324 f.), and because Priam is too deeply absorbed in his own grief to notice anything about him.

353. φάτο φώνησέν τε: as in δ 370, where ἔπος precedes φάτο.

354. φράζεο: take heed. — φραδέος: careful, the only occurrence of the simple adjective. — ἔργα τέτυκται:

there is need (there are deeds for us to do).

355. τάχα: soon. — διαρραίσεσθαι (pass.): be torn to pieces. A strong expression, under the influence of terror.

356. ἐφ' ἵππων: on the chariot, leaving the mule wagon and the treasures to their fate. Cf. ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων E 249. — ἔπειτα: if we do not flee, then. See on T 120, and cf. ἡ κεν ἐνὶ νηεσσι . . . πέσωμεν, . . . ἡ κεν ἔπειτα | πὰρ νηῶν ἐλθωμεν ἀπήμονες N 742 ff.

357. γούνων αἰψάμενοι: cf. Φ 65.

358. σὺν . . . χύτο [συνεχύθη, χέω]: cf. μή μοι σύγχει θυμὸν I 612, ἀλλ' οὐ σύγχει θυμὸν N 808. — δεῖδιε δ' αἰνῶς: the same verse-close in N 481, ζ 168, σ 80.

359. ὀρθαὶ ἔσταν: stood erect. Cf. obstupui, steteruntque comae Verg. Aen. iii. 48, arrectaeque horrore comae ib. iv. 280. — ἐνὶ γναμπτοῖσι μέλεσσιν: on his supple limbs, i.e. on his whole body. Cf. οὐ γὰρ ἐμὴ ἴς | ἔσθ', οἷη πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσιν A 668 f., and in the Odyssey.

360. στή δὲ ταφών: as in A 546, II 806. — στή: storped. — αὐτός: him-

- χείρα γέροντος ἑλὼν ἐξείρετο καὶ προσέειπεν·
 “ᾗ, πάτερ, ὦδ’ ἵππους τε καὶ ἡμιόνους ἰθύνεις
 νύκτα δι’ ἀμβροσίην, ὅτε θ’ εὐδονσι βροτοὶ ἄλλοι;
 οὐδὲ σύ γ’ ἔδειςας μένεα πνεύοντας Ἀχαιοῦς,
 365 οἳ τοι δυσμενέες καὶ ἀνάρσιοι ἐγγὺς ἔασιν;
 τῶν εἰ τίς σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν
 τοσσάδ’ ὀνειάτ’ ἄγοντα, τίς ἂν δῆ τοι νόος εἴη;
 οὐτ’ αὐτὸς νέος ἐσσί, γέρων δέ τοι οὗτος ὀπηδεῖ,
 ἄνδρ’ ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνῃ.
 370 ἀλλ’ ἐγὼ οὐδέν σε ῥέξω κακά, καὶ δέ κεν ἄλλον
 σεῦ ἀπαλεξήσαιμι· φίλῳ δέ σε πατρὶ ἔισκω.”
 τὸν δ’ ἡμίβητ’ ἔπειτα γέρων Πρίαμος θεοειδής·

self, i.e. of his own accord, without waiting to be addressed by Priam. — *ἐριούνος*: see on 335, and T 34. This word occurs as a subst. only here and 440.

361. Second half-verse as in E 756.

363 = K 83, 386 (with *ὀφθαλμῶν* for *ἀμβροσίην*). — *ὅτε τε*: at the time when. The customary order of things is put in contrast with the present exception. Hence *εὐδονσι* (are wont to sleep) is placed first with emphasis.

364. *οὐδὲ σύ γ’ ἔδειςας*: a question expressing surprise. Cf. *οὐδὲ σύ γ’ ἔγνω* v 299. — *μένεα πνεύοντας* (as in B 536, Γ 8, Λ 508): *inspired with (breathing) might*. Cf. *spirare Martem, amorem*.

365. *δυσμενέες καὶ ἀνάρσιοι* (as in ξ 85): two synonyms to strengthen the idea. *ἀνάρσιος* occurs nowhere else in the *Iliad*. The adjectives are attracted into the rel. clause.

366 = 653; second half-verse as in K 394, 408. — *θοήν, μέλαιναν*: this combination of attributes is based on

a single idea, for it is precisely the *blackness* of night which *swiftly* over-spreads the earth at evening.

367. *τοσσάδε*: with a gesture. — *ὀνειάτα*: *treasures*, — though elsewhere the pl. of this word refers to food and drink. — *τίς ἂν δῆ τοι νόος εἴη*: “how would you feel then?” Cf. *quis tibi tum, Dido, cernenti talia sensus?* Verg. *Aen.* iv. 408.

368. *οὔτε, δέ*: cf. *οὔτ’ ἄρ’ ἦν πῶς ἦν*, *ἔτι δέ . . . νύξ* H 433, and Ω 185, 430. — *γέρων*: pred. with *οὗτος*. — *οὗτος*: see on *κείνος* T 344.

369 = π 72, φ 133; cf. T 183. — *ἀπαμύνασθαι*: inf. with *νέος ἐσσι*. See HA. 952; G. 1526. — *τίς*: repeats *ἀνδρα*. — *χαλεπήνῃ* (aor. subjv.): (*becomes hostile*) “begins hostilities.”

370. *οὐδέν* (adv.): *in no way*. — *καὶ δέ*: *nay, even*.

371. *ἀπαλεξήσαιμι*: const. with *τινός τινα*, as in X 348. — *φίλῳ*: *my dear*. The explanation of this follows in 398.

372 = 386, 405, 552, 659.

- “οὐτω πη τάδε γ’ ἐστί, φίλον τέκος, ὡς ἀγορεύεις.
 ἀλλ’ ἔτι τις καὶ ἐμῷ θεῶν ὑπὲρ ἔσχεθε χεῖρα,
 375 ὃς μοι τοιόνδ’ ἦκεν ὁδοιπόρον ἀντιβολῆσαι,
 αἴσιον, οἷος δὴ σὺ δέμας καὶ εἶδος ἀγῆτος,
 πέπνυσάι τε νόψ, μακάρων δ’ ἔξεσσι τοκῶν.”
 τὸν δ’ αὖτε προσέειπε διάκτορος ἀργεῖφόντης·
 “ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
 380 ἀλλ’ ἄγε μοι τόδε εἶπε καὶ ἀτρεκέως κατάλεξον,

373. οὐτω πη : so in a way. — τάδε : refers to the mention of his defenceless state (366 ff.).

374. ἔτι τις καὶ ἐμῷ : although after all the misfortunes which Priam has experienced he could scarcely hope that heaven was protecting him. — ὑπὲρ ἔσχεθε χεῖρα : figurative for protect. Cf. αἰ κ’ ὕμνιν ὑπὲρ στήθεσσι χεῖρα Κρονίων Δ 249. The verb ἔχω carries with it the idea of continuance, but in a past tense on account of ἦκεν 375. “I see that even I, in all my misery, am not yet deserted by the gods, since they have sent you to meet me.”

375. τοιόνδε (with deictic ending -δε) : “such a one as you are.” — ὁδοιπόρον : here only, but cf. ὁδοιπόριον ο 506, in both cases with locative ending in the first part of the word. See on φ 190. — ἀντιβολῆσαι : inf. of purpose. Cf. ἐμοὶ πνοιὴν Ζεφύρου προέηκεν ἀῆναι κ 25.

376. αἴσιον (acc. masc.) : “sent by kind fate.” The simple adj. occurs here only. It is perhaps nearly equivalent to ἐναλίσμιος. Cf. ἦλθον ἐναλίσμιον (I came opportunely) Z 519. — οἷος δὴ σύ (sc. ἐσσι) : the meaning of οἷος is explained first by δέμας καὶ εἶδος

ἀγῆτος (as in ξ 177), which is added exegetically as in οἷος ἐκέλευς, δεινὸς ἀνὴρ Λ 653 f. The further definition in 377 then follows, with a change to the finite construction.

377. πέπνυσαι (cf. Ψ 440) : here only joined with νόψ, which is suggested by the desire for a contrast with εἶδος. For the thought, cf. the combination εἶδος καὶ πινυτήν υ 71, and εἶδος ἀκιδνότερος (more insignificant) . . . ἀλλὰ θεὸς μορφὴν ἔπεισι στέφει θ 169 f. — μακάρων δ’ ἔξεσσι τοκῶν : a paratactical clause of result. “Happy are your parents in having such a son.” Cf. the words of Odysseus to Nausicaa τρὶς μάκαρες μὲν σοὶ γε πατήρ καὶ πότνια μήτηρ, | τρὶς μάκαρες δὲ κασιγνήτοιι ζ 154 f. — Priam responds in five verses to Hermes’s ten. Cf. the speeches of Scamander and Achilles (8 and 4) φ 214–226, and of Tlepolemus and Sarpedon (14 and 7) E 633–654.

378 = 389, 410, 432, ε 145.

379 = A 286, and elsewhere. — ναὶ δὴ : verily. — ταῦτά γε : refers to 374 f., — not, of course, to 376 f.

380 = K 384, 405, Ω 656, and in the *Odyssey*; first half-verse as in Ω 197.

- ἤε πη ἐκπέμπεις κειμήλια πολλὰ καὶ ἐσθλὰ
 ἄνδρας ἐς ἄλλοδαπούς, ἵνα περ τάδε τοι σόα μίμνη,
 ἣ ἤδη πάντες καταλείπετε Ἴλιον ἱρὴν
 δειδυίotes· τοίους γὰρ ἀνὴρ ὤριστος ὄλωλεν,
 385 σὸς παῖς· οὐ μὲν γάρ τι μάχης ἐπεδεύετ' Ἀχαιῶν."
 τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
 "τίς δὲ σύ ἐσσι, φέριστε, τέων δ' ἔξεσσι τοκήων;
 ὥς μοι καλὰ τὸν οἶτον ἀπότμου παιδὸς ἔνισπες."
 τὸν δ' αὖτε προσέειπε διάκτορος ἀργεῖφόντης·

381. πῇ: *somewhere*, more closely defined in 382. — ἐκπέμπεις: *you are carrying forth* out of the city for safe keeping. — Second half-verse as in I 330, o 159. — The hint here given is seized by Vergil, — hunc Polydorum auri quondam cum pondere magno | infelix Priamus furtim mandarāt alendum | Threicio regi *Aen.* iii. 49 ff.

382. First half-verse as in ξ 231, ν 220; second, as in ν 364. — ἵνα περ: *where indeed*, with the subjv. in a fut. sense, so that the rel. clause expresses purpose. This illustrates the manner in which ἵνα (originally local) became a 'final' particle.

383. καταλείπετε: *you are forsaking*. Cf. X 383 f. The emigration of the Phocaeans in order to avoid submission to Harpagus is an historical illustration (*Hdt.* i. 164 ff.).

384. τοίους γὰρ κτλ.: "such a protector of the city has perished, in the death of your bravest man, that his loss might well cause you to decide to give up the city." — Second half-verse as in II 521.

385. σὸς παῖς: *Hermes* has now calmed the fears of the old man, and so ventures to break through Priam's mask of reticence as to his identity. And since the Trojan king had only a few days before (Γ 146 ff.) been in plain sight of the Greek army, it was natural enough that he should be recognized. — μάχης ἐπεδεύετ' Ἀχαιῶν: *i.e. he was not behindhand in combat with the Achaeans*. Ἀχαιῶν depends on μάχης. Cf. Ψ 484, 670.

387. First half-verse as in Z 123, O 247. — τίς δέ: *who, pray?* a question of joyful surprise, called out by the admiring recognition of the prowess of Hector from the lips of an enemy (384 f.). Priam makes no answer to the question in 380 ff., his thoughts being turned into another channel by the mention of Hector.

388. ὥς (the accent is borrowed from *ωολ*): *how*, an exclamation giving the reason for the question preceding. — καλὰ (adv.): *well*, since, though an enemy, he recognizes and extols the greatness of Hector (384). — τόν: see on Ψ 75. — ἀπότμου: here only in the *Iliad*. Cf. *ἄμμορον* 773.

- 390 “πειρᾶ ἐμεῖο, γεραιέ, καὶ εἶραι Ἔκτορα δῖον·
τὸν μὲν ἐγὼ μάλα πολλὰ μάχῃ ἐνι κυδιανείρῃ
ὀφθαλμοῖσιν ὅπωπα, καὶ εὖτ’ ἐπὶ νηυσὶν ἐλάσσας
Ἄργείους κτείνεσκε δαΐζων ὀξεί χαλκῶ,
ἡμεῖς δ’ ἐσταότες θαυμάζομεν· οὐ γὰρ Ἀχιλλεὺς
395 εἶα μάρνασθαι, κεχολωμένους Ἀτρεΐωνι·
τοῦ γὰρ ἐγὼ θεράπων, μία δ’ ἤγαγε νηὺς ἐνεργής·
Μυρμιδόνων δ’ ἔξειμι, πατὴρ δέ μοι ἐστι Πολύκτωρ.
ἀφνειὸς μὲν ὃ γ’ ἐστί, γέρων δὲ δὴ ὡς σύ περ ὦδε,
ἐξ δέ οἱ υἱες ἔασιν, ἐγὼ δέ οἱ ἑβδομός εἰμι·
400 τῶν μετὰ παλλόμενος κλήρῳ λάχον ἐνθάδ’ ἔπεσθαι.

390. Cf. 433. — *πειρᾶ ἐμεῖο*: you are trying me with your question (387), since the wonder which prompts your inquiry shows a doubt whether I know the details about your son. — *καὶ εἶραι*: introduces a more exact explanation of *πειρᾶ*, in the sense “and you inquire concerning your son.” But at the same time, by the introduction of the name Ἔκτορα δῖον Hermes anticipates a part of his answer. *εἶραι* is const. with an acc. of person, as in *εἰρόμεναι παῖδας* Z 239, *φυλακὰς δ’ ἄς εἶραι* K 416.

391. Cf. Diomed to Glaucus οὐ μὲν γὰρ ποτ’ ὅπωπα μάχῃ ἐνι κυδιανείρῃ Z 124. — *μὲν*: verily.

392. *ὀφθαλμοῖσιν*: emphasizes *ὅπωπα*, in contrast with mere hearsay. — *καὶ εὖτε κτλ.*: and also when, corresponding to the preceding *μάλα πολλὰ*. — *ἐπὶ νηυσὶν ἐλάσσας*: cf. *νηυσὶν ἐπι γλαφυρῇσιν ἐλαυνόμεν ὠκέας ἵππους* O 259.

394. *ἡμεῖς . . . θαυμάζομεν* (as in B 320): a paratactical clause defining *εὖτε . . . κτείνεσκε*. It stands in contrast with *μάχῃ ἐνι κυδιανείρῃ* 391,

and marks the Myrmidons as idle spectators, since *ἐσταότες θαυμάζομεν* here involves the idea of inactivity.

396. *μία* (as in 66): the same. — *νηὺς ἐνεργής*: the same expression occurs μ 166, π 322. — The whole verse is intended to prove the close relation claimed in *θεράπων*.

397. Cf. *ἐξ Ἰθάκης γένος εἰμί, πατὴρ δέ μοι ἐστὶν Ὀδυσσεύς* ο 267. — *Πολύκτωρ*: the second part of this word contains the stem of *κτέαρ*, *κτῆμα* (possession), from *κτάομαι*.

398. *ὦδε* (dem.): “like you who stand before me.” Cf. *εἰ κ’ ἔτι σ’ ἀφραίνοντα κιχῆσθαι, ὥς νύ περ ὦδε* B 258. — This remark, too, is designed to win the confidence of Priam. Cf. 371, 486 f.

399. *ἔασιν*: are still at home. So of the four sons of Aegyptius (β 17 ff.) only one had sailed to Troy. Cf. also Ψ 297.

400. *μέτα*: see on Φ 458. — *λάχον*: this implies that every family was expected to furnish a soldier for the king’s army, so that in case a man

νῦν δ' ἦλθον πεδίονδ' ἀπὸ νηῶν· ἥωθεν γὰρ
θήσονται περὶ ἄστυ μάχην ἐλίκωπες Ἀχαιοί.
ἀσχαλώωσι γὰρ οἶδε καθήμενοι, οὐδὲ δύνανται
ἴσχειν ἐσσυμένους πολέμου βασιλῆες Ἀχαιῶν."

- 405 τὸν δ' ἡμείβεται ἔπειτα γέρων Πρίαμος θεοειδής·
"εἰ μὲν δὴ θεράπων Πηληιάδew Ἀχιλλῆος
εἷς, ἄγε δὴ μοι πᾶσαν ἀληθείην κατὰλεξον,
ἣ ἔτι παρ νήεσσιν ἐμὸς παῖς, ἥέ μιν ἤδη
ῆσι κυσὶν μελείσσι ταμῶν προὔθηκεν Ἀχιλλεύς."

- 410 τὸν δ' αὖτε προσέειπε διάκτορος ἀργεῖφόντης·
"ὦ γέρον, οὗ πω τόν γε κύνες φάγον οὐδ' οἰωνοί,
ἀλλ' ἔτι κείνος κείται Ἀχιλλῆος παρὰ νηὶ
αὐτῶς ἐν κλισίῃσι· δυωδεκάτῃ δέ οἱ ἥως
κειμένῳ, οὐδέ τί οἱ χρώς σήπεται, οὐδέ μιν εὐλαὶ

had several sons the decision between them might be made by lot.

401. νῦν δ' ἦλθον (as in α 194): from what follows it would seem to be assumed that he was sent out as a scout.

402. θήσονται μάχην: will set the battle in array. Cf. πόνον καὶ δῆριν ἔθετο P 158, where, however, a dat. follows (ἀνδράσι δυσμετέσσι), while here the local designation περὶ ἄστυ (round about the city) appears instead. — ἐλίκωπες: bright-eyed. Cf. δόμεναι ἐλικώπιδα κούρην A 98.

403. οἶδε: here, with καθήμενοι in the sense lying inactive.

404. ἐσσυμένους: in their eagerness. To be const. closely with ἴσχειν. Cf. οὐκ εἰδὼς ἐθέλοντα Ἰλιον ἐκπέρσαι B 132 f. — πολέμου: gen. of separation with ἴσχειν.

406. εἰ μὲν δὴ: if really.

407. εἷς [εἷς] seems weak in this position, but cf. ἐν πλοῖσι δῆμῳ | εἷς ἢ ἐνὶ Τροίῃ II 514 f. — ἄγε δὴ: introduces the

apodosis after εἰ μὲν δὴ κτλ. Cf. εἰ μὲν δὴ θεὸς ἔσσι . . . εἰ δ' ἄγε μοι κτλ. δ 831 f. — πᾶσαν . . . κατὰλεξον: as in ρ 122. Cf. πᾶσαν ἀληθείην μυθήσομαι ι 507.

408. ἦ, ἦε: cf. 381 ff.

409. μελείσσι ταμῶν: once in the *Odyssey* in the form διὰ μελείσσι ταμῶν, and once with τάμῃσι. Cf. ι 291.

412. κείνος: see on T 344.

413. αὐτῶς: (as before) unchanged. Cf. αὐτῶς ἦσται (of Penelope) ν 336 f., οὗ πῶ μιν (i.e. Laertes) φασιν φαγόμεν π 143. — ἐν κλισίῃσι: in the region of the tents, i.e. in the camp. Cf. 18. — δυωδεκάτῃ δέ οἱ ἥως (sc. ἔσσι): cf. φ 80 f., and for the designation of time, see on Ω 31 and 107. — οἷ: with κειμένῳ 414, to fix the time (see on Ψ 109), as in ἡμῖν δ' εἰνατος . . . ἐνιαυτὸς ἐνθάδε μμνόντεσσι B 295 f., τῷ δ' ἤδη δεκάτῃ . . . πέλεν ἥως οἰχομένῳ τ 192 f.

414. οὐδέ τι: and yet not at all. — For 414 f., cf. T 25 ff., X 509. These

- 415 ἔσθονοι, αἶ ῥά τε φῶτας ἀρηιφάτους κατέδουσιν.
 ἦ μὲν μιν περὶ σῆμα εὐὸ ἐτάριοιο φίλοιο
 ἔλκει ἀκηδέστως, ἥως ὅτε διὰ φανήη,
 οὐδέ μιν αἰσχύνει· θηοῖό κεν αὐτὸς ἐπελθών,
 οἶον ἐερσῆεις κείται, περὶ δ' αἷμα νένιπται,
 420 οὐδέ ποθι μιάρός· σὺν δ' ἔλκεα πάντα μέμκεν,
 ὅσσ' ἐτύπη· πολέες γὰρ ἐν αὐτῷ χαλκὸν ἔλασαν.
 ὥς τοι κῆδονται μάκαρες θεοὶ νῖος ἔῃος
 καὶ νέκυσ περ ἑόντος, ἐπεὶ σφι φίλος περὶ κῆρι."
 ὥς φάτο, γήθησεν δ' ὁ γέρον καὶ ἀμείβετο μύθῳ·
 425 "ὦ τέκος, ἦ ῥ' ἀγαθὸν καὶ ἐναίσιμα δῶρα διδοῦναι

verses are said to have been wittily applied by Goethe to Homer himself, wounded and mangled by his critics.

415. αἶ . . . κατέδουσιν: as in T 31.

416. Cf. 16.

417. First half-verse as in X 465 (almost). — ἀκηδέστως: see on Φ 123. — ἥως: placed before the conj. for emphasis. — ὅτε: with the subjv. in a general sense (cf. 12-18), i.e. each morning.

418. οὐδέ μιν αἰσχύνει: this states the fact which resulted from the intervention of Apollo (19), and not the intention of Achilles. — θηοῖό κεν: you would behold with astonishment. — αὐτὸς ἐπελθών: coming in person to the place referred to. This is a frequent verse-close in the *Odyssey*. Cf. 'Οδυσσεὺς Ἰθακήσιος αὐτὸς ἐπελθὼν β 246.

419. οἶον ἐερσῆεις: how wonderfully (dewy) fresh, referring to quality, not degree. Cf. Ψ 188 ff. — αἷμα (acc.): const. with περὶ . . . νένιπται. See on Φ 123, and cf. μιν . . . ἀπονίψατε

τ 317 with ἀπονίψαντες . . . βρότον ω 189. This, too, is by the intervention of Apollo.

420. μιάρός: here only, but cf. μάνθην αἵματι Δ 146. — μέμκεν: another miracle, since wounds upon a corpse do not usually close.

421. ὅσσα: cognate acc. retained with the passive (HA. 725 c; G. 1239). For the corresponding active const., cf. ἔλκος . . . τό μιν βάλε Πάνδαρος E 795. — πολέες γὰρ κτλ.: cf. X 371. — ἐν: const. with ἔλασαν. — αὐτῷ: i.e. his body. See on T 284.

422. ἔῃος: your valiant. Cf. T 342 and note.

423. φῶλος: sc. ἦν.

425. ἦ ῥ' ἀγαθόν: verily then it is good, a conclusion drawn from what Priam has just heard. Cf. ἀγαθὸν καὶ νυκτὶ πιθέσθαι H 282, ὡς ἀγαθὸν καὶ παῖδα . . . λιπέσθαι γ 196. — καὶ (with δῶρα): sc. besides other things which are due them. — διδοῦναι: here only, for διδόναι. Cf. ζευγνύμεν II 145, τιθήμεναι (with note) Ψ 83. The pres. inf. of verbs in -μι is rare in Homer.

- ἀθανάτοις, ἐπεὶ οὐ ποτ' ἐμὸς πάις, εἴ ποτ' ἦν γε,
 λήθετ' ἐνὶ μεγάροισι θεῶν, οἳ Ὀλυμπον ἔχουσιν·
 τῷ οἱ ἀπεμνήσαντο καὶ ἐν θανάτοιο περ αἴσῃ.
 ἀλλ' ἄγε δὴ τόδε δέξαι ἐμεῦ πάρα καλὸν ἄλειςον,
 430 αὐτόν τε ῥῦσαι, πέμψον δέ με σὺν γε θεοῖσιν,
 ὄφρα κεν ἐς κλισίην Πηληιάδew ἀφίκωμαι."
 τὸν δ' αὖτε προσέειπε διάκτορος ἀργεῖφόντης·
 "πείρᾳ ἐμεῖο, γεραῖέ, νεωτέρου, οὐδέ με πείσεις,
 ὃς με κέλει σέο δῶρα παρὲξ Ἀχιλλῆα δέχεσθαι.
 435 τὸν μὲν ἐγὼ δειδούκα καὶ αἰδέομαι περὶ κῆρι
 συλεύειν, μή μοί τι κακὸν μετόπισθε γένηται.
 σοὶ δ' ἂν ἐγὼ πομπὸς καὶ κε κλυτὸν Ἄργος ἰκοίμην,

426. εἴ ποτ' ἦν γε: *if ever indeed he was* (my son), a frequent expression of painful recollection of a happiness which has passed away. The past good fortune of the speaker, as he is affected by the sorrowful feeling of the moment, appears like a dream, and he almost doubts its reality. So Helen of her deserted husband (Γ 180), and Telemachus of his absent father (ο 268).

427. λήθετ' ἐνὶ μεγάροισι θεῶν: especially at meal time, as Eumæus οὐδὲ συμβῶτης λήθετ' ἄρ' ἀθανάτων ξ 420 f., but also at other times; cf. X 170 f., with note.

428. ἀπεμνήσαντο (here only): ἀπό involves the notion of recompense. — θανάτοιο: const. with αἴσῃ, and cf. μοῖρα θανάτοιο β 100. — Second half-verse as in 750.

430. αὐτόν: (me) *myself*. — πέμψον δέ: epexegetical of ῥῦσαι. — σὺν γε θεοῖσιν: a pious formula as in αὖ κε θεοὶ γ' ἐθέλωσι ε 169.

433. Cf. 390. — νεωτέρου: hence

likely to act unwisely. — οὐδέ με πείσεις (see on 219): parenthetical here, as in ξ 363. Elsewhere this expression concludes the thought. Cf. μῆ... κλέπτε νόψ, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις A 131 f.

434. κέλει (with synizesis): coincident with πείρα. — σέο: gen. of source with δέχεσθαι. — παρὲξ Ἀχιλλῆα: *passing by Achilles*, "behind Achilles's back." Cf. Γ 133.

435. τόν: const. with συλεύειν 436. — δειδούκα καὶ αἰδέομαι: cf. αἰδέομαι καὶ δειδία ρ 188, αἰδοῖς τε δεινός τε Γ 172, αἰδῶς καὶ δέος O 657 f.

436. συλεύειν (here and E 48 only): *rob*, "defraud." — μετόπισθε: here of time, as in Γ 308, where see note.

437. ἔν: with ἰκοίμην. — κέ: with the supposition contained in καὶ... κλυτὸν Ἄργος, "even if it should be necessary to go to Argos." Cf. ἔλλον μὲν κεν ἐγὼ... βρεία κατευνησάμην, καὶ ἂν ποταμοῖο ῥέεθρα Ξ 244 f. But see GMT. 225 b; M. 362 ad fin. — Ἄργος: i.e. the Pelasgian Argos, the

- ἐνδυκέως ἐν νηὶ θοῇ ἢ πεζὸς ὁμαρτέων·
οὐκ ἂν τίς τοι πομπὸν ὀνοσσάμενος μαχέσαιο.”
- 440 ἦ καὶ ἀναΐξας ἐριούνιος ἄρμα καὶ ἵππους
καρπαλίμως μάστιγα καὶ ἡνία λάζετο χερσίν,
ἐν δ' ἔπνευσ' ἵπποισι καὶ ἡμιόνους μένος ἧ.
ἀλλ' ὅτε δὴ πύργους τε νεῶν καὶ τάφρον ἴκοντο,
οἱ δὲ νέον περὶ δόρπα φυλακτῆρες πονέοντο·
- 445 τοῖσι δ' ἔφ' ὕπνον ἔχευε διάκτορος ἀργεῖφόντης
πᾶσιν, ἄφαρ δ' ὦιξε πύλας καὶ ἀπῶσεν ὄχῃας,
ἐς δ' ἄγαγε Πριάμόν τε καὶ ἀγλαὰ δῶρ' ἐπ' ἀπήνης.
ἀλλ' ὅτε δὴ κλισίην Πηληιάδew ἀφίκοντο

home of Achilles, as would be expected in the mouth of a Myrmidon.

438. ἐνδυκέως: see on 158. — ὁμαρτέων: with synizesis.

439. οὐκ ἂν . . . μαχέσαιο: a paratactical apod. to the supposition involved in 437 f. Cf. ἦ ῥά νύ μοι τι πῖθω . . . τ' αἰὲς κεν κτλ. Δ 93 f. — οὐκ ἂν: corresponds to σοὶ δ' ἂν 437, and is placed first in its clause for emphasis. — πομπόν: i.e. μέ. — ὀνοσσάμενος (cf. 241): despising. — μαχέσαιο (aor.): would begin the battle.

440-467. *Hermes opens all doors and brings Priam to the tent of Achilles. At his departure he reveals himself as a god.*

440. ἀναΐξας: elsewhere used 'absolutely,' but here with an acc. (ἄρμα καὶ ἵππους) depending on ἀνά. — ἐριούνιος: cf. 360.

441 = P 482.

442. Cf. ὡς εἰπὼν ἵπποισιν ἐνέπνευσεν μένος ἧ P 456.

443. πύργους: fortifications, i.e. the wall and towers (cf. πύργους ὑψηλοῦς, εἰλαρ νηῶν τε καὶ αὐτῶν H 338),

which had apparently been restored, after their breach by the Trojans in M. — πύργους . . . καὶ τάφρον: though they reached the trench first, yet the wall would be the first to strike the eye as they approached.

444. οἱ δέ (beginning of the apodosis): defined by φυλακτῆρες, who are supposed to be on the inner side of the wall, at the closed (446) gate, and not as in the *Πρεσβεῖα* (I 67, 87), between the wall and ditch. — πονέοντο: with περί, as in περί δειπνον . . . πένοντο δ 624.

445. Cf. 343. So Athena μνηστῆρσιν ἐπὶ γλυκὺν ὕπνον ἔχευεν β 395.

446. καὶ ἀπῶσεν ὄχῃας: expands and explains ὦιξε. Hermes thrust back the two bolts, which overlapped in the middle, into the sockets in the wall beside the gates. Cf. Φ 537, and μακρὸν ὄχημα M 121.

447. Πριάμον: still upon his chariot.

448. Cf. οἱ δ' ὅτε δὴ κλισίην Νηληιάδew ἀφίκοντο Λ 618. — ὅτε: the expected apodosis appears in 457, with δὴ ῥα τότε, as often.

- ὑψηλήν, τὴν Μυρμιδόνες ποίησαν ἄνακτι
 450 δοῦρ' ἐλάτης κέρσαντες· ἀτὰρ καθύπερθεν ἔρεψαν
 λαχνήεντ' ὄροφον λειμωνόθεν ἀμήσαντες·
 ἀμφὶ δέ οἱ μεγάλην αὐλήν ποίησαν ἄνακτι
 σταυροῖσιν πυκνοῖσι· θύρην δ' ἔχε μῦνος ἐπιβλήs
 εἰλάτινος, τὸν τρεῖς μὲν ἐπιρρήσσεσκον Ἀχαιοί,
 455 τρεῖς δ' ἀναοίγεσκον μεγάλην κληῖδα θυράων,
 τῶν ἄλλων· Ἀχιλεὺς δ' ἄρ' ἐπιρρήσσεσκε καὶ οἶος·
 δῆ ῥα τόθ' Ἑρμείας ἐριούνιος ᾤξε γέροντι,
 ἐς δ' ἄγαγε κλυτὰ δῶρα ποδώκεϊ Πηλεΐωνι,

449. ποίησαν: a plpf. would be used in English. HA. 837; cf. G. 1261. The short ultima shows a neglect of the digamma of ἀνακτι, as in T 67.

450. ἀτὰρ κτλ.: here the rel. const. is dropped, and an independent clause begins. — ἔρεψαν: sc. as obj. κλισίην. — This is the first time the poet gives any description of a κλισίη. He seems to have in mind a much finer building than elsewhere in the *Iliad*, but Achilles would naturally have better quarters than most of the chieftains, and the Achaeans had been before Troy nearly ten years. — Cf. οἶκον 471, δόμον 673.

451. ὄροφον (here only): a kind of reed. The word is allied to ἐρέφω (cf. 450), and may be translated *thatch*. — λειμωνόθεν: here only.

452. ἀμφί: round about the κλισίη. — οἱ: for him, repeated in ἀνακτι. — μεγάλην αὐλήν: cf. ἐνθα οἱ αὐλή | ὑψηλή δέδμητο, . . . | καλή τε μεγάλη τε § 5 ff.

453. σταυροῖσιν πυκνοῖσι: the enclosure of Eumaeus was still stronger. Cf. ἦν . . . αὐτὸς δέλματο . . . ῥυτοῖσιν (hauled to the spot) λάεσσι καὶ ἐθρίγκωσεν ἀχέρδιω (topped it with brambles of prickly pear), σταυροὺς δ' ἐκτὸς ἔλασσε

§ 7-11. — θύρην: the courtyard gate. — ἔχε: fastened. — ἐπιβλήs: cross-bar; equiv. to κληῖς 455.

454. εἰλάτινος: see on ψυχραὶ T 358. — ἐπιρρήσεσκον: used to thrust home. The word occurs here and 456 only, and is used instead of the customary ἐπιτιθέναι to indicate the mighty effort required.

455. ἀναοίγεσκον: a compound with hiatus. See on T 454. ἀνά (back) forms the contrast to ἐπί 454. Cf. ἀνερχομένη Δ 392, ἀνακλῖναι E 751. — μεγάλην κληῖδα θυράων: the poet continues his thought in an independent sentence (see on 293). See also on X 505.

456. καὶ οἶος: cf. the same expression of Diomed raising a great stone (E 304); so of Hector (M 449), of Aeneas (T 287).

457. δῆ ῥα τότε: in contrast with the foregoing general remarks on the gate and its fastening, and forming a transition back to the time of the narrative. See on 448. — ᾤξε: a doubtful form, occurring here only. Cf. 446, and see § 6.

458. Πηλεΐωνι: the gifts intended

- ἐξ ἵππων δ' ἀπέβαινεν ἐπὶ χθόνα φώνησέν τε·
 460 “ὦ γέρον, ἦ τοι ἐγὼ θεὸς ἄμβροτος εἰλήλουθα,
 Ἑρμείας· σοὶ γάρ με πατήρ ἅμα πομπὸν ὅπασσεν.
 ἀλλ' ἦ τοι μὲν ἐγὼ πάλιν εἴσομαι, οὐδ' Ἀχιλῆος
 ὀφθαλμοὺς εἴσειμι· νεμεσσητὸν δέ κεν εἴη
 ἀθάνατον θεὸν ὧδε βροτοὺς ἀγαπαζέμεν ἄντην·
 465 τύνη δ' εἰσελθὼν λαβὲ γούνατα Πηλεΐωνος,
 καί μιν ὑπὲρ πατρός καὶ μητέρος ἠυκόμοιο
 λίσσεο καὶ τέκεος, ἵνα οἱ σὺν θυμὸν ὀρίνης.”
 ὧς ἄρα φωνήσας ἀπέβη πρὸς μακρὸν Ὀλυμπον
 Ἑρμείας· Πρίαμος δ' ἐξ ἵππων ἄλτο χαμᾶζε,
 470 Ἰδαίον δὲ κατ' αὐθι λίπεν· ὁ δὲ μίμνεν ἐρύκων

for the son of Peleus. For the dat. (as with διδόναι), cf. δῶρον Ἀθήνη Z 293.

459. Cf. ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα Γ 265, Θ 492.

460. ἦ τοι: *verily*. — θεὸς ἄμβροτος: in pred. appos. with ἐγώ. See on T 358. It is unusual in Homer for a god thus to declare himself even at his departure. But cf. Φ 284–297, X 8 ff., and Athena to Odysseus in ν 299 ff.

461. ἅμα: with ὅπασσεν, as often with ἔπεισθαι. Cf. πολλὸν δ' ἅμα λαὸν ὅπασσεν Σ 452.

463. ὀφθαλμοὺς εἴσειμι: cf. 204. — νεμεσσητὸν δέ κεν εἴη: as in Γ 410, Ξ 336, χ 489, but only here with a dependent acc. and infinitive.

464. Cf. Φ 380. — βροτοὺς: i.e. Achilles. — ἀγαπαζέμεν (subj. θεόν): used everywhere else of the friendly greeting of strangers by persons belonging to the house. Here “a god would lower his dignity if he should enter into personal relations with a mortal without disguise.” — ἄντην: *face to face*, i.e. openly, in his own person.

466. ὑπὲρ: see on X 338.

467. τέκεος: i.e. Neoptolemus, who is not mentioned elsewhere in the *Iliad* except in T 326 f., where see note. Priam in his appeal (487 f.) does not refer either to Neoptolemus or to Thetis. — σὺν: const. with ὀρίνης, after the analogy of συγγέω. Cf. *move*, *commovere*.

468–571. Priam enters the house and entreats Achilles to give up Hector's body for ransom. Achilles is moved to tears by the misfortunes of the old king and by the recollection of his own father. He comforts Priam and promises to grant his request.

468. Cf. 694, and Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὀλυμπον κ 307.

469. Second half-verse as in E 111, Π 733, but here less appropriate to the aged Priam. — ἐξ ἵππων: see on T 461.

470. αὐθι: i.e. in the court before the house. — κατ' αὐθι λίπεν: cf. κατ' αὐθι λίπον P 535.

- ἵππους ἡμιόνους τε. γέρων δ' ἰθὺς κίεν οἶκον,
 τῇ ῥ' Ἀχιλεὺς ἔξεσκε δίφιλος. ἐν δέ μιν αὐτὸν
 εὖρ', ἔταροι δ' ἀπάνευθε καθείατο· τῷ δὲ δὺ' οἴω,
 ἥρως Αὐτομέδων τε καὶ Ἄλκιμος ὄζος Ἄρηος,
 475 ποίπνουν παρεόντε· νέον δ' ἀπέληγεν ἐδωδῆς
 ἔσθων καὶ πίνων· ἔτι καὶ παρέκειτο τράπεζα.
 τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα στὰς
 χερσὶν Ἀχιλλῆος λάβε γούνατ' αὐτοῦ καὶ κύσε χεῖρας
 δεινὰς ἀνδροφόνους, αἱ οἱ πολέας κτάνον υἱας.
 480 ὥς δ' ὅτ' ἂν ἄνδρ' ἄτη πυκινὴ λάβῃ, ὅς τ' ἐνὶ πᾶτρη

471. οἶκον: see on 450.

472. τῇ ῥα: just where. Cf. T 272, Ψ 775. — ἔξεσκε: was wont to sit. — αὐτόν: himself, emphatic on account of ἔταροι δέ 473.

473. ἔταροι δέ: sc. except the two immediately mentioned. — ἀπάνευθε: apart, yet in the κλισίη (484), which apparently consisted of one large room, for Achilles and his comrades. Contrast παρεόντε (near him) 475. — τό: Homer uses the article with ordinals to contrast a definite number with a crowd. M. 260 c.

474. Αὐτομέδων, Ἄλκιμος: see on T 392.

475. ποίπνουν: were busy clearing away the remains of the meal. The table, which was removed last, still stood beside Achilles (476). Cf. ἦλθον δὲ δμῶα . . . αἱ δ' ἀπὸ μὲν σίτον πολλὴν ἤρεον ἡδὲ τραπέζας τ 60 f., ἀμφίπολοι δ' ἀπεκσμεον ἔντ' αἰτὸς η 232. — ἐδωδῆς: eating, as in ἵπνον ἀπεχθαίνει καὶ ἐδωδὴν δ 105; more closely defined by the following participles.

476. ἔσθων καὶ πίνων (as in κ 272, υ 337): added as a sort of explanatory appos. to ἐδωδῆς, since ἀπολήγειν

is const. with either a gen. or a supplementary participle. Cf. οὐδ' ἀπολήγει χαλκῷ δηϊῶων P 565 f. For ἐδωδῆ including both eating and drinking, cf. νόμφη δὲ τίθει πάρα πᾶσαν ἐδωδὴν, | ἔσθην καὶ πίνειν ε 196 f.

477. μέγας: cf. οὐδ' εἰα κλαλεῖν Πρίαμος μέγας H 427. The usual attributes of Priam are μεγαλήτωρ and θεοειδής.

478. Cf. καὶ κύνεον (kissed, sc. Odysseus) ἀγαπαζόμεναι κεφαλὴν τε καὶ ὤμους | χεῖράς τ' αἰνόμεναι χ 499 f. (though not in supplication here). So Dirce in the group of the 'Farnese Bull' is clasping the knees of Zethus. Cf. Thetis at the knees of Zeus A 407, 500, 557.

479. ἀνδροφόνους (see on T 358): with epexegetical rel. clause. Cf. 204 f., and χεῖρας ἐπ' ἀνδροφόνους Σ 317.

480. ἄτη πυκινὴ λάβῃ: "grievous calamity hath come upon a man, in consequence of infatuation," which is the real ἄτη. Cf. πυκινὸς ἀχος ἔλλαβε II 599, ἄτη φρένας εἶλε II 805. The situation in the poet's mind is like that of Patroclus in Ψ 85-90. Cf. Phoenix, who says Φθίην δ' ἐξικόμεν . . . ἐς Πηλῆα ἀναχθ'· ὁ δὲ με πρόφρων ὑπέδεκτο I 479 f.

- φῶτα κατακτείνας ἄλλων ἐξίκετο δῆμον,
 ἀνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσπορόντας,
 ὥς Ἀχιλεὺς θάμβησεν ἰδὼν Πρίαμον θεοειδέα·
 θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο.
- 485 τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον ἔειπεν·
 “μνήσαι πατρὸς σοῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 τηλίκου, ὥς περ ἐγών, ὀλοῶ ἐπὶ γήραος οὐδᾶ.
 καὶ μὲν που κείνον περιναίεται ἀμφὶς ἑόντες
 τείρουσ', οὐδέ τις ἔστιν ἀρὴν καὶ λοιγὸν ἀμῦναι.
- 490 ἀλλ' ἦ τοι κείνός γε σέθεν ζῶοντος ἀκούων
 χαίρει τ' ἐν θυμῷ ἐπὶ τ' ἔλπεται ἥματα πάντα

481. Cf. δὴ τότε γ' ἄλλων δῆμον ἀφίκετο, πατρίδα φεύγων ο 228, ὁ δ' ἄλλων ἴκετο δῆμον ο 238. — ἄλλων: i.e. *strangers*.

482. ἀφνειοῦ: only a wealthy man could offer protection and support to fugitives. — For the second half-verse, cf. Ψ 815, where see note, and θάμβος δ' ἔχεν εἰσπορόντας Δ 79. The point of comparison lies in the wonder caused by the unexpected arrival of the suppliant (θάμβος, θάμβησεν), and the expectant waiting for what is to happen.

483. θεοειδέα: with synizesis; cf. βέα T 101.

484. ἄλλοι: *the others*. See on 473. — Second half-verse as in σ 320 (almost).

485. Cf. τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπεν E 632. — τόν: const. with πρὸς . . . ἔειπεν. — καί: see on T 365.

486. Second half-verse as in I 485, 494, X 279, Ψ 80, ω 36. — For the thought, cf. the appeal of Elpenor to Odysseus νῦν δέ σε τῶν δπιθεν (*left behind*) γουναζομαι, οὐ παρεόντων, | πρὸς

τ' ἀλόχου καὶ πατρός, δ σε τρέφε τυτθὸν ἔοντα, | Τηλεμάχου τέ λ 66 ff.

487. τηλίκου: so *old*, expanded in ὀλοῶ . . . οὐδῶ. — ὀλοῶ: as old age is elsewhere called *λυγρόν* and *στρυγρόν*. — For the second half-verse, see on X 52, 505. For ἐπὶ γήραος οὐδῶ, see on X 60.

488. καί: also, with κείνον. — περιναίεται (here only): explained by ἀμφὶς ἑόντες. Cf. περικτιόνας ἀνθρώπους, οἱ περιναίεταοι β 65 f. So the shade of Achilles fears for the treatment of his father by his subjects ἡ μιν ἀτιμάζουσιν ἀν' Ἑλλάδα τε Φθίλῃ τε, | οὐνεκά μιν κατὰ γῆρας ἔχει χεῖράς τε πόδας τε λ 496 f.

489. οὐδέ τις ἔστιν: see T 140, and note. — ἀρὴν . . . ἀμῦναι: cf. οἷος Ὀδυσσεὺς ἔσκεν, ἀρὴν ἀπὸ οἴκου ἀμῦναι β 59.

490. First half-verse as in λ 118; for the second, cf. εἰ που ἔτι ζῶοντος ἀκούετε παιδὸς ἔμοιο λ 458.

491. χαίρει τ' ἐν θυμῷ: as in α 311, θ 395; elsewhere θυμῷ without ἐν. — ἐπὶ: therefor, with ἔλπεται. Cf. μὴ . . . ἐμοὺς ἐπιέλεπο μύθους εἰδήσειν A 545 f.

- ἄφεςθαι φίλον νῖδον ἀπὸ Τροίηθεν ἰόντα·
 αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον νῖας ἀρίστους
 Τροίη ἐν εὐρείῃ, τῶν δ' οὐ τινὰ φημι λελεῖσθαι.
 495 πεντήκοντά μοι ἦσαν, ὅτ' ἤλυθον νῖες Ἀχαιῶν·
 ἔννεακαῖδεκα μὲν μοι ἱῆς ἐκ νηδύος ἦσαν,
 τοὺς δ' ἄλλους μοι ἔτικτον ἐνὶ μεγάροισι γυναῖκες.
 τῶν μὲν πολλῶν θοῦρος Ἄρης ὑπὸ γούνατ' ἔλυσεν·
 ὃς δέ μοι οἶος ἔην, εἵρυτο δὲ ἄστυ καὶ αὐτούς,
 500 τὸν σὺ πρῶν κτεῖνας ἀμυνόμενον περὶ πάτρης,
 Ἔκτορα. τοῦ νῦν εἵνεχ' ἰκάνω νῆας Ἀχαιῶν,
 λυσόμενος παρὰ σείῳ, φέρω δ' ἀπερείσι' ἄποινα.
 ἀλλ' αἰδεῖο θεούς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον

492. Second half-verse as in ι 38 (almost). Cf. the wish of Achilles in Hades *εἰ τοῖσδ' ἔλθοιμι μῖνυνθά περ ἐς πατέρος δῶ λ 501*.

493 f. = 255 f. (almost), where it appears in what sense Priam could say this. Cf. 260. — *πανάποτμος*: sc. *εἰμί*, and cf. γ 434.

495. *πεντήκοντα*: cf. the passage from Z cited on 161. — For the second half-verse, cf. X 156.

496. *ἱῆς*: cf. *μία* 86. — *νηδύος*: i.e. of Hecabe.

497. *γυναῖκες*: either wives of lower rank, of whom Castianeira (Θ 305), and Laotoë (Φ 85), are mentioned, or concubines. — Of the sons of Priam and Hecabe, Homer mentions Hector, Paris, Deiphobus (X 233 f.), Polites (N 533), Antiphus (Λ 101 ff.), and Helenus (Z 76). Among those of Priam and other women are Democoon, Gorgythion, Isus, Cebriones, Lycaon, and Polydorus. The rank of the mothers of the other sons mentioned in 249 ff., together with Echem-

mon and Chromius (E 160), is not stated.

498. *τῶν*: refers to *νῖας ἀρίστους*

493. — *πολλῶν*: with *τῶν* (*many in number*). The speech of Priam, in his grief, is somewhat disjointed, but he seems to mean that all (494) of the bravest of his sons are dead.

499. *οἶος*: the old king sorrows for Hector as if he were his *only* son. — *εἵρυτο κτλ.*: added (with chiasmus) to carry out the idea of *οἶος*. Cf. X 507, and *οἶος γὰρ ἔρπετο Ἴλιον Ἔκτωρ Z 403*. — *αὐτούς*: *themselves*, i.e. the inhabitants. Cf. *ὄφελος γένητο πτόλετ τε καὶ αὐτῷ P 152*.

500. *πρῶν*: actually the twelfth day before (413). — *ἀμυνόμενον περὶ πάτρης*: as in M 243, O 496, both times from the lips of Hector.

502. Cf. *λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα A 13*. Here, on the other hand, the poet changes with *φέρω* to the finite const., in spite of the correspondence with *λυσόμενος*.

503. Cf. *ἀλλ' αἰδεῖο, φέριστε, θεούς*.

- μνησάμενος σοῦ πατρός· ἐγὼ δ' ἐλεεινότερός περ,
 505 ἔτλην δ', οἷ' οὐ πώ τις ἐπιχθόνιος βροτὸς ἄλλος,
 ἀνδρὸς παιδοφόνου ποτὶ στόμα χεῖρ' ὀρέγεσθαι."
 ὧς φάτο, τῷ δ' ἄρα πατὴρ ὑφ' ἱμερον ὥρσε γόιοι·
 αἰσάμενος δ' ἄρα χεῖρὸς ἀπώσατο ἦκα γέροντα.
 τῷ δὲ μνησάμενῳ ὁ μὲν Ἑκτορὸς ἀνδροφόνου
 510 κλαῖ' ἀδινά, προπάρουθε ποδῶν Ἀχιλλῆος ἐλυσθείς,
 αὐτὰρ Ἀχιλλεὺς κλαῖεν ἐὼν πατέρ', ἄλλοτε δ' αὐτε
 Πάτροκλον· τῶν δὲ στοναχὴ κατὰ δώματ' ὀρώρειν.
 αὐτὰρ ἐπεὶ ῥα γόιοι τετάρπετο δῖος Ἀχιλλεύς,
 [καὶ οἱ ἀπὸ πραπίδων ἦλθ' ἱμερος ἦδ' ἀπὸ γυνίων,]

ἰκέται δὲ τοὶ εἶμεν ι 269. — αὐτόν: me myself, as in 430.

504. ἐλεεινότερός περ: yet more to be pitied than old Peleus, a fact which follows from what has been said already (490–500), but is still further confirmed by a specially effective proof (505 f.).

505. ἔτλην (aor.): "I brought myself"; cf. 519. — οἷα: qualitative, marking the action as one which required the firmest self-control.

506. ἀνδρὸς παιδοφόνου: const. with στόμα. παιδοφόνος occurs nowhere else. — χεῖρα ὀρέγεσθαι: to stretch out my hand to the mouth, etc. In earnest appeal the suppliant, with his right hand, touched the chin of the person addressed. Cf. δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἔλκουσα | λισσομένη προσέειπε A 501 f. Priam grasps the knees of Achilles (cf. 478), and touches the hero's chin with his right hand, which Achilles, in 508, gently pushes back.

507 = δ 113; cf. Ψ 14, 108, 153. — πατρός: obj. gen. with γόιοι. The

thought of his father softens the fierce heart of Achilles.

508. ἀπώσατο ἦκα: not in rejection of his suit, but in token of pity and compassion, as if to say "do not abase yourself thus."

509. τῷ δέ: this subj. is at once subdivided into ὁ μὲν and αὐτὰρ Ἀχιλλεύς 511, which assume independent verbs. — Ἑκτορὸς: const. with μνησάμενος (to be understood). The corresponding member in 511 (ἐὼν πατέρα) is made to depend on κλαῖεν itself, by a slight change of construction.

510. ἐλυσθείς: crouching. Cf. Ψ 393. — Cf. T 324.

511. ἄλλοτε δ' αὐτε: without a preceding ἄλλοτε μὲν, as in X 171.

512. For the different thoughts in the minds of Achilles and Priam, cf. the scene in T 301 f. — τῶν: from them; gen. of source with ὀρώρειν, as in τῶν δὲ . . . δοῦπος ὀρώρειν I 573. — δώματα: cf. οἶκος 471.

513. Cf. Ψ 10 and note.

514. Cf. X 43 and note.

- 515 αὐτίκ' ἀπὸ θρόνου ὦρτο, γέροντα δὲ χειρὸς ἀνίστη,
οἰκτείρων πολλὸν τε κάρη πολλὸν τε γένειον,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
“ἄ δειλ', ἣ δὴ πολλὰ κάκ' ἄνσχεο σὸν κατὰ θυμόν.
πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,
520 ἀνδρὸς ἐς ὀφθαλμούς, ὃς τοι πολέας τε καὶ ἐσθλοὺς
νείας ἐξενάριξα; σιδήρειόν νύ τοι ἦτορ.
ἀλλ' ἄγε δὴ κατ' ἄρ' ἔζευ ἐπὶ θρόνου, ἄλγεα δ' ἔμπησ
ἐν θυμῷ κατακεῖσθαι ἐάσομεν ἀχνύμενοί περ·
οὐ γάρ τις πρῆξις πέλεται κρυεροῖο γόοιο.
525 ὥς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσιν,
ζῶειν ἀχνυμένοις· αὐτοὶ δέ τ' ἀκηδέες εἰσίν.
δοιοὶ γάρ τε πίθοι κατακείται ἐν Διὸς οὔδαι

515. *χειρὸς ἀνίστη*: raised by the (i.e. Priam's) hand from the position in 510. By this action he formally received the suppliant into fellowship and protection. Cf. the words of the aged Echenēus to King Alcinous ἀλλ' ἄγε δὴ ξείνον (i.e. Odysseus) . . . ἀναστήσας, σὺ δὲ κηρύκεσσι κέλευσον | οἶνον ἐπικρῆσαι η 162 ff., *χειρὸς ἀναστήσας, δφρ' ἵκετο δώματα* ξ 319.

516. Cf. X 74.

518. ἦ δὴ: verily indeed. Cf. 490. — ἄνσχεο: elsewhere imperative. Cf. Ψ 587.

519-521 = 203-205 (with slight changes).

519. Cf. πῶς ἔτλης Ἀιδόσδε κατελθέμεν λ 475. — ἔτλης: dare, as in 565.

522. As Achilles has thus taken Priam under his protection, the latter is justified in assuming at once that his request will be granted, though no explicit promise has been made. — *θρόνον*: like his own (515). Contrast

578, where the herald is seated on a *δίφρος*. — *ἔμπησ*: carried out in *ἀχνύμενοί περ* 523.

523. ἐν θυμῷ κατακεῖσθαι ἐάσομεν: let us allow to rest in our hearts, i.e. not awaken them by thinking or speaking of them. — Second half-verse as in T 8, 65, Σ 112, π 147.

524. Cf. ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνωτο μυρομένοισιν κ 202, 568. — *πρῆξις*: (efficacious action) profit. “Lamenting does no good; it cannot alter what has happened.” Cf. 550. *πρῆξις* occurs nowhere else in the *Iliad*, but occurs five times in the *Odyssey*.

525. ὥς: explained by ζῶειν ἀχνυμένοις following. — *ἐπεκλώσαντο*: cf. ἐπένησε T 128. — *δειλοῖσι βροτοῖσιν*: cf. X 76.

526. ἀκηδέες: free from sorrow (in this sense here only). Cf. θεοὶ βεῖα ζῶοντες Z 138.

527. The following allegory is based on the idea expressed in 525 f., that

δώρων, οἷα δίδωσι, κακῶν, ἕτερος δὲ ἑάων·
 ᾧ μὲν κ' ἀμμίξας δῶη Ζεὺς τερπικέραunos,
 530 ἄλλοτε μὲν τε κακῶ ὃ γε κύρεται, ἄλλοτε δ' ἐσθλῶ.
 ᾧ δέ κε τῶν λυγρῶν δῶη, λωβητὸν ἔθηκεν,
 καὶ ἐ κακῇ βούβρωστις ἐπὶ χθόνα διὰν ἐλαύνει,
 φοιτᾷ δ' οὔτε θεοῖσι τετιμένος οὔτε βροτοῖσιν.

in the general lot of mortals joy and sorrow are mingled, even for those who are esteemed most fortunate, like Peleus and Priam. — *πίθοι*: large jars of clay, here with broad bases so that they would stand without support. Those mentioned in β 340 ff. (*πίθοι οἶνου* . . . ἔστασαν . . . *ποτὶ τοῖχον ἀρηρότες*), on the contrary, seem to have been oval in shape at the lower end, so as to be partly buried in the ground, or to lean against the wall. Cf. ψ 171 and note. The word occurs nowhere else in the *Iliad*, but twice in the *Odyssey* (β 340, ψ 305). Cf. the chest or jar of Pandora, which was full of ills. — *ἐν Διὶ οὔδει*: on the floor of the palace of Zeus. Cf. *πατὴρ ἐπ' οὔδει* E 734.

528. *δίδωσι*: sc. at birth (535). — *κακῶν, ἕτερος δέ*: the subdivision of *δώρων* is not clearly marked until the second member. We should expect *ἕτερος μὲν κακῶν*. Cf. X 157, Ω 511 with note, and *ᾠτρύνοντο νέκυς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην* H 420. — *ἑάων*: cf. *θεοί, δωτήρες ἑάων* θ 325. — For the thought, cf. *Ζεὺς ἀγαθὸν τε κακὸν τε διδοί* δ 237, *Ζεὺς δ' αὐτὸς νέμει δλβον* . . . | *ἐσθλοῖς ἢ δὲ κακοῖσιν, ὅπως ἐθέλησιν, ἐκάστω* ζ 188 f.

529. *ἀμμίξας δῶη*: bestows his gifts commingled. As wine was poured upon water in the mixing-bowl, so

good fortune is conceived as mingled with sorrow in man's lot. Cf. *τὸν* (the bard) *πὲρ μούσα φίλησε, δίδου δ' ἀγαθὸν τε κακὸν τε* θ 63, *σοὶ μὲν παρὰ καὶ κακῶ ἐσθλὸν ἔθηκεν Ζεὺς* ο 488 f., together with 538 (below).

530. *δ*: emphasized by *γέ* on account of the contrast following in 531. — *κύρεται*: the only example of the mid. of this verb anywhere found. — *ἐσθλῶ*: good fortune, as in ο 488 cited above.

531. *τῶν λυγρῶν*: of those evil gifts alone, i.e. those mentioned in 528. — *λωβητόν* (here only): mocked. Zeus makes him an object of universal contempt (cf. 533), for he meets with the bitterest misfortune alone.

532. *βούβρωστις*: ravening (ox-like) hunger, indicating the extremest misery. Plutarch (*Moralia*, 694 B) mentions a temple to *Βούβρωστις* in Smyrna, where a goddess so named was propitiated with the yearly sacrifice of a black bull. For *βοῦς* in composition indicating size or violence, cf. Xenophon's *βουλιμία* (*Anab.* iv. 5. 7 f.), and the similar use of 'horse' in English ('horse-chestnut,' 'horse-laugh'). — *διὰν*: sacred, as in *χθὼν διὰ* Ξ 347. — For the thought, cf. *ἀλλ' ἐνέκ' οὐλομένης γαστρὸς κακὰ κήδε' ἔχουσιν | ἀνέρες, ὃν κεν ἴκηται ἄλῃ καὶ πῆμα καὶ ἄλγος* ο 344 f.

533. *φοιτᾷ δέ*: so that he wanders

- ὥς μὲν καὶ Πηληϊ θεοὶ δόσαν ἀγλαὰ δῶρα
 535 ἐκ γενετῆς· πάντας γὰρ ἐπ' ἀνθρώπους ἐκέκαστο
 ὄλβω τε πλούτῳ τε, ἄνασσε δὲ Μυρμιδόνεσσιν,
 καὶ οἱ θνητῷ ἔόντι θεὰν ποίησαν ἄκοιτιν.
 ἀλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακόν, ὅττι οἱ οὐ τι
 παίδων ἐν μεγάροισι γονὴ γένετο κρειόντων,
 540 ἀλλ' ἓνα παῖδα τέκεν παναώριον· οὐδέ νυ τόν γε
 γηράσκοντα κομίζω, ἐπεὶ μάλα τηλόθι πάτρης
 ἦμαι ἐνὶ Τροίῃ σέ τε κήδων ἡδὲ σὰ τέκνα.
 καὶ σέ, γέρον, τὸ πρὶν μὲν ἀκούομεν ὄλβιον εἶναι·

restlessly, a paratactical clause of result. — *τετιμῆνος* [τετιμημένος]: *regarded*.

534. Cf. Πηλῆι θεοὶ δόσαν ἀγλαὰ δῶρα II 381, 887, Σ 84. — ὥς: refers to 529 f., not to 531 ff. — μὲν: the contrast follows in 538 with ἀλλά.

535. ἐκ γενετῆς: i.e. the time when men's fortunes were allotted to them. Cf. τὸ γὰρ (his name) θέτο πόντια μήτηρ | ἐκ γενετῆς σ 5 f. — πάντας . . . ἐπ' ἀνθρώπους: see on 202, and cf. Ψ 742, and κλέος εἴη | πάντας ἐπ' ἀνθρώπους K 212 f. — ἐκέκαστο: cf. T 35.

536. Cf. ὄλβω τε πλούτῳ τε μετέπρεπε Μυρμιδόνεσσιν II 596, ὄλβω τε πλούτῳ τε καὶ υἰάσι κυδαλίμοισιν ξ 206. — ἄνασσε: impf., though he was still ruling.

538. ἐπὶ: const. with θῆκε (*imposed*). — καὶ τῷ: even upon him, who had been so richly blessed.

539. γονή: *progeny*, as in δ 755 γονὴν Ἀρκεσιῶδαο. — κρειόντων: *princely*, i.e. who should succeed him on the throne. The position at the end of the clause is here emphatic.

540. ἓνα παῖδα: but cf. Πηλῆος θυ-

γάτηρ καλὴ Πολυδῶρη II 175. — παναώριον: *all untimely* (ὥρη) in the death to which he was doomed. Cf. μινυθάδιόν περ ἔοντα (of Achilles) A 352. παναώριος occurs here only, but cf. ἄωροι μ 89. For its position, cf. κρειόντων 539. — οὐδέ νυ τόν γε: as in O 349.

541. For the thought, cf. αὐτὰρ Ὀδυσσεὺς | μούνον ἔμ' ἐν μεγάροις τεκὼν λίπεν, οὐδ' ἀπόνητο π 119 f.

542. ἦμαι κήδων (cf. 240, Φ 369): hardly more than a periphrasis for the simple κήδω, but marking the impatience with which, in his softened mood, the hero regards his warlike deeds before Troy.

543. καὶ σέ: *and so of you*, as in the case of Peleus (534-537). — τὸ πρὶν μὲν: i.e. before the war. Const. with εἶναι. — ἀκούομεν: *we hear*, "we know by report." The pres. is used in English in the same way. — εἶναι: impf. inf. as in οἶόν τινα φασὶ βίην Ἑρακλήειν | εἶναι E 638 f. HA. 853 a; G. 1285. — For the wealth of Troy, cf. πρὶν μὲν γὰρ Πριάμοιο πόλιν μέροτες ἀνθρώποι | πάντες μυθέσκοντο πολύχρυσον Σ 288 f.

- ὅσον Λέσβος ἄνω, Μάκαρος ἔδος, ἐντὸς ἔργει
 545 καὶ Φρυγίῃ καθύπερθε καὶ Ἑλλήσποντος ἀπείρων,
 τῶν σε, γέρον, πλούτῳ τε καὶ νιάσι φασὶ κεκάσθαι.
 αὐτὰρ ἐπεὶ τοι πῆμα τόδ' ἤγαγον Οὐρανῶνες,
 αἰεὶ τοι περὶ ἄστρ' μάχαι τ' ἀνδροκτασίαι τε.
 ἄνσχεο, μηδ' ἀλῖαστον ὀδύρεο σὸν κατὰ θυμόν.
 550 οὐ γάρ τι πρήξεις ἀκαχήμενος υἱὸς ἧος,
 οὐδέ μιν ἀνστήσεις· πρὶν καὶ κακὸν ἄλλο πάθῃσθα."

544. *ὅσον*: as much territory as; resumed by τῶν 546. — *ἄνω*: (upward) toward the north, for Lesbos lies to the south of the Troad. — *Μάκαρος*: son of Aeolus and founder of Lesbos. He is identified by some with the Phoenician god Melkart. — *ἐντὸς ἔργει*: encloses. Cf. *ὅσον ἐφ' Ἑρμῆν* . . . ἐντὸς ἔργει B 616 f.

545. *Φρυγίῃ*: sc. ἐντὸς ἔργει. — *καθύπερθε*: from above, i.e. inland in the east and northeast. — *Ἑλλήσποντος ἀπείρων*: because the Homeric Hellespont included also the adjoining parts of the sea, and therefore formed the north and northwest boundary of the Troad. Elsewhere the Hellespont is called *πλατὺς*, as in *ἐπὶ πλατὺν Ἑλλήσποντον* P 432.

546. *τῶν*: i.e. the inhabitants of the region just defined. It is const. with *κεκάσθαι*, which elsewhere in Homer is followed by *ἐν* or *μετά*. — *πλούτῳ τε καὶ νιάσι*: as in § 206, cited on 536. Cf. 'as arrows are in the hand of a mighty man; so are children of the youth' *Psalms* cxvii. 4. — *κεκάσθαι*: this perf. inf. often has a present signification, and so takes here the place of the impf., like *εἶναι* 543.

547. *πῆμα τόδε*: the present sorrow,

i.e. the war, in contrast with τὸ πρὶν μέν in 543.

548. For the second half-verse, cf. *μάχας τ' ἀνδροκτασίας τε* H 237, *ὕμναι τε μάχαι τε φόναι τ' ἀνδροκτασίαι τε* λ 612.

549. Achilles, mindful of his own advice in 522 f., suddenly checks himself as he reaches the point where he would naturally refer to the most fearful misfortune which had befallen Priam, — the death of Hector. But when he sees that the old man cannot prevent his grief from breaking out afresh, Achilles admonishes him with *ἀνσχεο* (control yourself), repeating in 550 the reason given in 524. See on 518.

550. *πρήξεις*: see on 524. — *ἀκαχήμενος*: with your grief.

551. *ἀνστήσεις* (cf. 756): used of the dead, as the opposite of *κεῖσθαι* (to lie dead). It explains *πρήξεις*, i.e. bring to life again. — *πρὶν* (adv.): ere that. Cf. *πρὶν μιν καὶ γῆρας ἔπεισιν* A 29. — *καὶ κακὸν ἄλλο πάθῃσθα*: you will suffer yet another misfortune. This is not a threat, as though Achilles might himself slay Priam, in wrath at his immoderate grief, but is merely a strong assertion of the impossibility of restoring Hector to life. "You will die your-

τὸν δ' ἡμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
 “μή μέ πω ἐς θρόνον ἵξε, διστρεφές, ὄφρα κεν Ἑκτωρ
 κῆται ἐνὶ κλισίῃσιν ἀκηδής, ἀλλὰ τάχιστα

555 λῦσον, ἵν' ὀφθαλμοῖσιν ἴδω, σὺ δὲ δέξαι ἄποινα
 πολλά, τά τοι φέρομεν. σὺ δὲ τῶνδ' ἀπόναιο, καὶ ἔλθοις
 σὴν ἐς πατρίδα γαῖαν, ἐπεὶ με πρῶτον ἔασας
 [αὐτόν τε ζῶειν καὶ ὄραν φάος ἡέλιιο].”

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 560 “μηκέτι νῦν μ' ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτὸς

self before you ever wake Hector to life again.” For the subjv., see on X 505, and *cf.* καὶ ποτέ τις εἴπησι H 87, οὐδέ νυ τὸν γε γνωτοὶ . . . πυρὸς λελάχουσι θανόντα O 350.

553. *μή πω*: *not yet*, carried out in the following clause with *ὄφρα*, so *long as*. *Cf.* σὺ μὲν μή πω καταδύσσο μῶλον Ἄρηος, | πρὶν γ' ἐμέ . . . ἵδῃαι Σ 134 f. — *ἵξε*: cf. 522. — *διστρεφές*: see on *διωγενής* Φ 17.

554. *κῆται*: see on T 32. — *ἐνὶ κλισίῃσιν*: see on 413, and *cf.* 572, 582 f. — *ἀκηδής*: *uncared for* (not merely unburied), without the care due a corpse, especially the bathing, anointing, and dressing, as in the case of Patroclus (Σ 343–353). *Cf.* σώματ' ἀκηδέα κείται ω 187.

555. First half-verse as in κ 387. — *ὀφθαλμοῖσιν*: *cf.* T 174, T 342. — *δέξαι*: *accept*, the necessary antecedent to *λύσον*.

556. *τῶνδε*: *i.e.* the *ἄποινα*. — *ἀπόναιο* (*ὀνίνημι*): the wish is closely joined with the entreaty, as in the words of Chryses ὅμιν μὲν θεοὶ δοῖεν κτλ. . . παῖδα δ' ἐμοὶ λῦσαι A 18 ff. In each case the wish is for the success of an enemy.

557. The first half-verse is com-

mon in the *Odyssey*. — *πρῶτον*: *once for all*, as in T 136.

559 = A 148, X 260, 344.

560. *ἐρέθιζε*: Priam's impatient urgency for the ransom of the body (*cf.* *τάχιστα* 554), after Achilles has plainly shown his inclination to grant his request (see on 515), arouses the wrath of the latter. The struggle in his heart has been fierce, and now that he has decided to yield, he cannot bear to have his kindly intentions distrusted. Moreover, the thought occurs to him (592 ff.) that in giving back the body he will be breaking his promise to Patroclus (Ψ 182 f.). He fears that if these feelings should be strengthened by impatience at Priam's insistence his self-control might be overcome and his passionate hatred of Hector might blaze up again and impel him to lay violent hands on his enemy's father (568–570). — *νοέω κτλ.*: we learn below (582 ff.) why he does not do this at once. — *καὶ αὐτός*: *of my own accord*, without further entreaty. He gives below (561–567) the reason for his decision, *viz.* the command of Zeus, as indicated: (1) by the message of his mother; (2) by

Ἐκτορά τοι λῦσαι· Διόθεν δέ μοι ἄγγελος ἦλθεν
μήτηρ, ἣ μ' ἔτεκεν, θυγάτηρ αἰλίοιο γέροντος·
καὶ δέ σέ γε γιννώσκω, Πρίαμε, φρεσίν, οὐδέ με λήθεις,
ὅττι θεῶν τίς σ' ἦγε θεὰς ἐπὶ νῆας Ἀχαιῶν.

- 565 οὐ γάρ κε τλαίῃ βροτὸς ἐλθέμεν, οὐδέ μάλ' ἥβῶν,
ἐς στρατόν· οὐδὲ γὰρ ἂν φυλακοὺς λάβοι, οὐδέ κ' ὀχῆα
ρεῖα μετοχλίσσειε θυράων ἡμετεράων.
τῷ νῦν μή μοι μάλλον ἐν ἄλγεσι θυμὸν ὀρίνης,
μή σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίῃσιν εἶσω

the divine protection accorded Priam (564).

561. λῦσαι: the aor. inf. is properly used, instead of the fut., after such a verb as *ροέω* (purpose). M. 238. — Διόθεν . . . ἦλθεν: see 194 and note.

562. For the first half-verse, cf. X 428; the second, as in A 538, 556, δ 365.

563. σέ (*but you, too*): proleptic obj. accented for emphasis, but repeated in the explanatory clause σ' ἦγε 564, without emphasis. "As a message came to me from Zeus, so you, too, are come with a divine escort." For the prolepsis, cf. οὐδέ μιν Ἥρη | ἠγνόησεν ἰδοῦσ', *ὅτι οἱ συμφράσσατο βουλὰς* A 536 f. — οὐδέ με λήθεις: negatively parallel to the foregoing words, as in Ψ 323.

565. κὲ τλαίῃ: *would venture*. According to what goes before we must here supply in thought "without divine protection," as in this way alone the following words receive their true force. — οὐδέ μάλ' ἥβῶν (as in M 382, ψ 187): *i.e.* to whom the strength of youth lends courage.

566. οὐδέ, οὐδέ: *not even* (*i.e.* he would succumb at once to the first

difficulty) . . . *nor*. — φυλακοὺς (here only = *φύλακας*): *the guards* at the gate of the camp, called *φυλακτῆρες* in 444. — ὀχῆα: cf. 453.

567. ρεῖα μετοχλίσσειε (as in ψ 188): *easily push back* (cf. 464 f.); *lit. to move with levers*; then, generally, to move anything by a special exertion of strength. — θυράων: *sc.* of the courtyard gate. — ἡμετεράων: equiv. to *ἐμῶν*, but with less self-consciousness, as the modest Telemachus says *παρ' ἄμμι* a 123, *οἴκοιο ἡμετέρου* a 397.

568. τῷ: *since, therefore*, I intend to ransom him. The thought returns to 560. — ἐν ἄλγεσι: "in the anguish in which my heart is plunged," — in which he would be more easily affected by an ebullition of passion. ἐν is rare in Homer with abstract words, but ἐν ἄλγεσι occurs η 212, φ 88.

569. μή: here the clause is probably final, not an independent threat. — γέρον: repeated from 560 to emphasize the threat. Cf. μή σε, γέρον, *κοίλῃσιν ἐγὼ παρὰ νηυσὶ κίχλω* A 26. The final syllable is lengthened by the natural pause. See on T 216. — εἶσω: *spare*. — ἐνὶ κλισίῃσιν: these words are added to recall the fact that he

- 570 καὶ ἰκέτην περ ἔοντα, Διὸς δ' ἀλίτωμαι ἐφετμάς."
 ὧς ἔφατ', ἔδεισεν δ' ὁ γέρων καὶ ἐπείθετο μύθῳ.
 Πηλεΐδης δ' οἴκοιο λέων ὧς ἄλτο θύραζε,
 οὐκ οἶος· ἅμα τῷ γε δύω θεράποντες ἔποντο,
 ἥρως Ἀντομέδων ἦδ' Ἄλκιμος, οὓς ῥα μάλιστα
 575 τὶ' Ἀχιλεὺς ἐτάρων μετὰ Πάτροκλόν γε θανόντα.
 οἱ τόθ' ὑπὸ ζυγόφιν λύον ἵππους ἡμιόνους τε,
 ἐς δ' ἄγαγον κήρυκα καλήτορα τοῖο γέροντος,
 καδ δ' ἐπὶ δῖφρου εἶσαν· ἐνσώτρου δ' ἀπ' ἀπήνης
 ἥρεον Ἑκτορέης κεφαλῆς ἀπερείσι' ἄποινα.
 580 καδ δ' ἔλιπον δύο φάρε' ἐύνηγτόν τε χιτῶνα,
 ὄφρα νέκυν πυκάσας δοίη οἰκόνδε φέρεσθαι.

has taken Priam under the protection of his roof (515). Cf. *δς σ' ἐπεὶ ἐς κλισίην ἄγαγον καὶ ξείνια δῶκα, | αὐτὶς δὲ κτείναίμιν . . . | πρὸφρων κεν δὴ ἔπειτα Δία Κρονίωνα λιτοίμην* ξ 404 ff.

570. Διὸς: in his function as *ἰκετήσιος*. Cf. *Zeus δ' ἐπιτιμήτωρ ἰκετῶν τε ξείνων τε* ι 270. — *ἐφετμάς*: not the order given him in 133 ff., but the well-known will of Zeus as the protector of guests and suppliants.

571 = A 33. — *ἔδεισεν*: see on T 61. — *ἐπείθετο μύθῳ*: i.e. he ceased his entreaties, and seated himself upon the *θρόνος*. Cf. 522, 553.

572–595. *The attendants of Achilles take the treasures which form the ransom from the wagon in the court, and after bathing, anointing, and dressing the body, they lay it upon the wagon. Achilles then promises to Patroclus a share in the ransom.*

572. Cf. *σιγῇ δ' ἐξ οἴκου Φιλοίτως ἄλτο θύραζε* φ 388. — *οἴκοιο*: as in 471. — *λέων ὧς*: with rapid movement, in his passionate excitement.

573 = Γ 143 (with slight changes). Cf. *οὐκ οἶος, ἅμα τῷ γε δύω Ἀντήνορος* υἱε B 822.

574. Cf. 474. — *οὓς . . . θανόντα* (576): in ω 78 f. the same complimentary language is used of Antilochus, though *ἐτάρων*, in ω, signifies *his peers*.

576. ὑπὸ ζυγόφιν [*ζυγοῦ*]: *from under the yoke*. Cf. *ἵππους μὲν ἔλυσαν ὑπὸ ζυγοῦ* Θ 543.

577. *καλήτορα* (here only): cf. *ἀστυβοώτην* 701, and *καλатор* (*attendant*).

578. *δῖφρου*: a seat without back, as befitting the lower rank of the herald; see on 522. — *ἐνσώτρου* (here only): *with strong fellows*.

579. Cf. 276 and note.

580. *καδ δ' ἔλιπον*: *but left there*, on the wagon, or in the court, while they carried the other articles within. — *δύο φάρεα* (cf. 231): one to lay the body upon, the other to cover it with. — *χιτῶνα*: to clothe the body in.

581. *πυκάσας*: contains the leading idea of the clause. — *οἰκόνδε φέρεσθαι*: as in Ψ 856.

- δμῶας δ' ἐκκαλέσας λούσαι κέλετ' ἀμφί τ' ἀλείψαι,
 νόσφιν ἀειράσας, ὥς μὴ Πρίαμος ἴδοι υἱόν,
 μὴ ὁ μὲν ἀχνυμένη κραδίη χόλον οὐκ ἐρύσαιτο
 585 παῖδα ἰδὼν, Ἀχιλῆϊ δ' ὀρινθείη φίλον ἦτορ
 καὶ ἐ κατακτείνειε, Διὸς δ' ἀλίτῃται ἐφετμάς.
 τὸν δ' ἐπεὶ οὖν δμῶαὶ λούσαν καὶ χρίσαν ἐλαίῳ,
 ἀμφὶ δέ μιν φᾶρος καλὸν βάλον ἦδὲ χιτῶνα,
 αὐτὸς τὸν γ' Ἀχιλεὺς λεχέων ἐπέθηκεν ἀείρας,
 590 σὺν δ' ἔταροι ἦειραν ἐνξέστην ἐπ' ἀπήνην.
 ὦμῳξέν τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμηνεν ἑταῖρον·
 "μή μοι, Πάτροκλε, σκυδμαινέμεν, αἱ κε πύθῃαι

582. ἐκκαλέσας: sc. from the servants' apartments, in the rear part of the κλισίη, or in the court. — λούσαι: this was unnecessary in view of the divine care for the corpse (18 ff., 414 ff.), but was demanded by custom. Cf. ὡς εἰπὼν ἐτάροισιν ἐκέκλετο· διὸς Ἀχιλλεύς | ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὅφρα τάχιστα | Πάτροκλον λούσειαν ἀπο βρότον αἱματδέοντα Σ 343 ff.

583. νόσφιν: in a remote part of the court, or in another apartment of the κλισίη. — ὥς μὴ . . . ἴδοι: a final clause. The following clauses with μὴ (584–586), on the contrary, depend upon a verb of fearing understood.

584. ἀχνυμένη κραδίη: this phrase, instead of the frequent ἀχνύμενος κῆρ, occurs here only. — ἐρύσαιτο: restrain, a metaphorical sense occurring nowhere else.

585. Ἀχιλῆϊ: used instead of the pronoun τῷ, for the sake of a clearer contrast with ὁ μὲν, since Achilles is the subj. of the principal clause. But Homeric usage requires the name as well.

586. ἀλίτῃται: change of mood after the preceding opt., as in εἰ πως μείραιτο . . . τῷ δ' ὕπνοι . . . χεῖρῃ Ξ 163 ff., μὴ . . . ἐκτελέσῃσι θεοί, ἡμῖν δὲ δὴ αἰσιμον εἴη I 244 f. Cf. also Ω 664 f.

587 = θ 464.

588 = γ 467, θ 455 (almost), κ 365, ψ 155 (almost). — φᾶρος: the second φᾶρος of 580. The first is not further mentioned here.

589. αὐτός: a proof of special interest. — λεχέων: here not, as sometimes, a complete bier, for it is not till the arrival in Troy in 720 that the corpse is laid τρητοῖς ἐν λεχέεσσι, but only a mattress without a frame.

590. σὺν: together with him, i.e. Achilles. — ἐπ' ἀπήνην: cf. ἐπ' ἀμαξαν M 448. Elsewhere ἐπὶ with gen., as in 190, 275.

591 = K 522, Ψ 178. — ὀνόμηνεν: called by name.

592. σκυδμαινέμεν: occurs here only, but cf. 65, 113. The reason for possible wrath on the part of Patroclus is the broken vow of Achilles Ψ 182 f.

- εἰν Ἀιδός περ ἑών, ὅτι Ἑκτορα δῖον ἔλυσα
 πατρὶ φίλῳ, ἐπεὶ οὐ μοι ἀεικέα δῶκεν ἄποινα.
 595 σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαι, ὅσσ' ἐπέοικεν."
 ἥ ῥα καὶ ἐς κλισίην πάλιν ἦε διὸς Ἀχιλλεύς,
 ἔζετο δ' ἐν κλισμῷ πολυδαιδάλῳ, ἔνθεν ἀνέστη,
 τοίχου τοῦ ἐτέρου, ποτὶ δὲ Πρίαμον φάτο μῦθον·
 "υἱὸς μὲν δῆ τοι λέλυται, γέρον, ὥς ἐκέλευες,
 600 κείται δ' ἐν λεχέεσσ'· ἅμα δ' ἡοὶ φαινομένηφιν
 ὄψεαι αὐτὸς ἄγων· νῦν δὲ μνησώμεθα δόρπου.
 καὶ γάρ τ' ἡύκομος Νιόβη ἐμνήσατο σίτου,

594. οὐ ἀεικέα: litotes. — ἄποινα: the ransom is emphasized, since the command of Zeus itself was conditional upon the bringing of a ransom (119, 137 ff.) as custom demanded, and also on account of the promise which follows in 595. The rights of Patroclus were not lessened, after all.

595. καὶ τῶνδε: in addition to what had already been burned upon the pyre Ψ 166-177. — ἀποδάσσομαι: will give the due part, by burning a part of the ἄποινα in his honor. Cf. the words of Andromache X 512, and πυρὴν τ' ἐμπλησμένον ἐσθλῶν λ 31.

596-627. Achilles announces to Priam that the body is freed, and induces him, by reference to the example of Niobe, to partake of food.

597. First half-verse as in δ 136. — κλισμῷ: called θρόνος in 515. In α 130 ff., on the contrary, the κλισμός is a lower seat — αὐτήν (i.e. Penelope) δ' ἐς θρόνον εἰσεν ἄγων, . . . παρ δ' αὐτὸς (i.e. Telemachus) κλισμὸν θέτο.

598. τοίχου τοῦ ἐτέρου (as in I 219, where Achilles seats himself over against Odysseus when the ambassadors from Agamemnon visit him, and

ψ 90): on the other wall. For the local gen., see HA. 760; G. 1137. The wall opposite the entrance was divided into two parts by the door which led into the inner apartments. During the meal Achilles perhaps had sat on the one side of this door and now returns thither. Priam sat opposite on the other side.

599. δῆ: now. The finished action introduced by μὲν δῆ forms a paratactic introduction to the exhortation which follows with νῦν δέ 601, as often. Cf. ἡδὴ μὲν δαιτὸς κεκορήμεθα . . . νῦν δ' ἐξέλθωμεν θ 98 ff.

600. λεχέεσσιν: see on 589. — Second half-verse as in I 618, μ 24, ο 396.

601. "Postpone seeing Hector until your departure for the city." — δόρπου: the evening meal, which was finished in 475, is now repeated in honor of the guest.

602. καὶ Νιόβη: even Niobe, the example of the deepest sorrow. She was daughter of Tantalus, and her story was a local myth at Sipylus in Lydia. When the myth was transferred to Thebes, she was made the wife of King Amphion. The legend

- τῇ περ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,
 ἐξ μὲν θυγατέρες, ἐξ δ' υἱέες ἡβώνοντες.
- 605 τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο
 χωόμενος Νιόβῃ, τὰς δ' Ἀρτεμις ἰοχέαιρα,
 οὐνεκ' ἄρα Λητοῖ ἰσάσκετο καλλιπαρῆψ·
 φῇ δοιῶ τεκέειν, ἣ δ' αὐτὴ γείνατο πολλούς·
 τῷ δ' ἄρα, καὶ δοιῶ περ ἐόντ', ἀπὸ πάντας ὄλεσσαν.
- 610 οἱ μὲν ἄρ' ἐννήμαρ κέατ' ἐν φόνῳ, οὐδέ τις ἦεν
 καθάψαι, λαοὺς δὲ λίθους ποίησε Κρονίων·
 τοὺς δ' ἄρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανίῳνες.
 ἣ δ' ἄρα σίτου μνήσατ', ἐπεὶ κάμε δάκρυ χέουσα.

was popular in classical times (cf. Soph. *El.* 150-153, *Ant.* 823-832, cited on 617), but does not appear elsewhere in Homer, though Tantalus is mentioned in λ 582-592.

603. Cf. τοῦ καὶ δώδεκα παῖδες ἐνὶ μεγάροις γεγάσιν (of Aeolus) κ 5. — τῇ περ: "though her." — δώδεκα: according to the later form of the myth, seven sons and seven daughters.

604 = κ 6.

605. τοὺς μὲν: explanatory asyndeton. — Ἀπόλλων: see on T 59. — ἀπό: refers to the motion of the arrow as it leaves the bow. Cf. τόξου ἀπο κρατεροῦ . . . ὀλέκοντα φάλαγγας Θ 279, Ἴετο . . . ἀπὸ νευρήφιν διστῶ N 585.

606. Ἀρτεμις: sc. πέφνεν χωομένη.

607. οὐνεκ' ἄρα: because you know. So Ereuthalion was called 'club-brandisher' οὐνεκ' ἄρ' οὐ τόξοισι μαχέσκειτο κτλ. H 140. — Λητοῖ ἰσάσκετο: Niobe had been admitted to the intimacy of Leto, as her father Tantalus to that of Zeus. But she unwisely boasted of her children.

608. φῇ: asyndeton, as in 605. — δοιῶ: only two. — τεκέειν: the subj. is Leto. — ἣ δ' αὐτή: while she herself. — γείνατο: instead of the inf. after φῇ, by the familiar return to dir. discourse.

609. τῷ δ' ἄρα: and so they.

610. φόνῳ: in their blood. Cf. βάν β' ἴμεν . . . ἄμ φόνον, ἂν νέκυας, διὰ τ' ἔντεα καὶ μέλαν αἷμα K 297 f.

611. δέ: introduces the reason for the fact just stated. — λίθους ποίησε: why, we are not told, but apparently for no guilt of their own, though it has been suggested that they may have attempted to bury the bodies of the slain Niobids. So Poseidon turns to stone the Phaeacian ship which carried Odysseus home (ν 156, 163). Cf. λαῶν γάρ μιν (the serpent) ἔθηκε Κρόνου πάσις B 319.

612. θάψαν: the right to burial is sacred even here. Cf. X 358. — Οὐρανίῳνες: the same epithet with θεοὶ occurs A 570, P 195, and elsewhere.

613. ἐπεὶ . . . χέουσα: cf. ἐπεὶ κε κάμω πολέμῳ A 168.

- [νῦν δέ που ἐν πέτρῃσιν, ἐν οὐρεσιν οἰοπόλοισιν,
 615 ἐν Σιπύλῳ, ὅθι φασὶ θεῶν ἔμμεναι εὐνὰς
 νυμφάων, αἶ τ' ἀμφ' Ἀχελώιον ἔρρῳσαντο,
 ἔνθα λίθος περ εἴουσα θεῶν ἐκ κήδεα πέσσει.]
 ἀλλ' ἄγε δὴ καὶ νῶι μεδώμεθα, διὲ γεραιέ,
 σίτου· ἔπειτά κεν αὐτε φίλον παῖδα κλαίοισθα
 620 Ἴλιον εἰσαγαγών· πολυδάκρυτος δέ τοι ἔσται.]

614. *πού*: *somewhere*. — For the second half-verse, *cf.* ἐν οἰοπόλοισιν ὄρεσσιν λ 574.

615. *Σιπύλῳ*: a spur of Mt. Tmolus. — *φασί*: of oral tradition, but with no idea of uncertainty. *Cf.* ἐν Ἀρίμοις, ὅθι φασὶ Τυφώος ἔμμεναι εὐνὰς B 783, Οὐλυμπόνδ', ὅθι φασὶ θεῶν ἔδος . . . ἔμμεναι ζ 42 f. — The second half of verses 614 and 615 illustrates the principle stated in the note on X 52; ἐν Σιπύλῳ and νυμφάων 616, that stated on T 358.

616. *Ἀχελώιον*: not the well-known river between Acarnania and Aetolia, but a brook flowing down from Sipylus toward Smyrna, and called elsewhere Ἀχελῷς. — *ἔρρῳσαντο*: refers to the rapid movements of the dance. The aor. seems to be gnomic.

617. *ἔνθα*: resumes the designation of place from 614 f. — *θεῶν ἐκ κήδεα*: *her griefs ordained by the gods*. — *πέσσει*: (*digests*) broods over. *Cf.* χόλον . . . καταπέψῃ (i.e. *subduces*) A 81, χόλον θυμολγέα πέσσει (of Achilles) Δ 513. — After the death of her children, Niobe returned to her home in Lydia, where she was turned to stone in answer to her own prayers. This myth is founded on a very ancient work of sculpture, described by Pausanias and still seen by modern travelers. It is chiseled out of the living rock of

Mt. Sipylus (back of Smyrna, and about five miles from Magnesia) in high relief, at an elevation of two hundred feet from the ground, on an excavated background. It represents a sitting woman, three times life-size, with bowed head and hands crossed over the bosom. A rivulet trickling over the rocky wall may have given rise to the story that the statue still sheds tears. *Cf.* ἤκουσα δὴ λυγροτάταν ὀλέσθαι τὰν Φρυγίαν ξέναν (i.e. Niobe) | Ταντάλου Σιπύλῳ πρὸς ἄκρῳ . . . καὶ νιν δμβροὶ τακομέναν (*pinning away*) | χιῶν τ' οὐδαμὰ λείπει, τέγγει (*moistens*) δ' ὑπ' ὀφρύσι παγκλαύτοις | δειράδας Soph. *Ant.* 823-832, and ἰὼ παντλάμων Νιόβα, σέ δ' ἔγωγε νέμω θεόν, | ἀτ' [ἦ τε] ἐν τάφῳ πετραίῳ, | αἰαί, δακρύεις Soph. *El.* 150-153. The figure was probably intended originally to represent the great Asiatic goddess Cybele.

618. *Cf.* ἀλλ' ἄγε δὴ καὶ νῶι μεδώμεθα θούριδος ἀλκῆς Δ 418.

619. *ἔπειτα*: defined by Ἴλιον εἰσαγαγών 620. — *κὲν κλαίοισθα*: potential opt. after a subjv. of exhortation, as in ἀλλ' εἴωμεν . . . ἔπειτα δέ κ' αὐτὸν . . . ἔλοιμεν K 344 f.

620. *πολυδάκρυτος*: *much bewailed*. Here only in the *Iliad*, but thrice in the *Odyssey* with the meaning *very tearful*.

ἦ καὶ ἀναΐξας οἶν ἄργυφον ὤκυσ Ἀχιλλεύς
σφάξ'· ἔταροι δ' ἔδερόν τε καὶ ἄμφεπον εὖ κατὰ κόσμον,
μίστυλλον τ' ἄρ' ἐπισταμένως πείραν τ' ὀβελόισιν,
ὥπτησάν τε περιφραδέως ἐρύσαντό τε πάντα.

- 625 Αὐτομέδων δ' ἄρα σῆτον ἐλὼν ἐπένειμε τραπέζῃ
καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νείμεν Ἀχιλλεύς.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἱαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
ἦ τοι Δαρδανίδης Πρίαμος θαύμαζ' Ἀχιλλῆα,
630 ὅσσοις ἔην οἶός τε· θεοῖσι γὰρ ἄντα ἐώκειν·

621. οἶν ἄργυφον: cf. ἀργυφα μῆλα κ 85. — Ἀχιλλεύς σφάξ' (622): for this personal ministration to guests, cf. τάμνεν (sc. the meat for the ambassadors) δ' ἄρα δῖος Ἀχιλλεύς I 209. Also 'and Abraham ran unto the herd, and fetched a calf tender and good' (when he entertained the three angels) *Genesis* xviii. 7.

622. Cf. Ψ 167.

623 = H 317, τ 422.

624 = A 466, B 429, H 318, ξ 431, τ 423. — περιφραδέως (φράζομαι): *carefully*, that it should not burn. — ἐρύσαντο: *drew off* from the spits, after it had been roasted.

625 = I 216 (with Πάτροκλος μέν).

626 = I 217.

627 = I 91. — ὀνείατα (ὀνίνημι): *refreshment*; always of a repast except in 367, and hence *viands*. — ἑτοῖμα: *pred.* with προκείμενα.

628–676. *After the repast, beds are prepared for the guests. Achilles grants a truce of eleven days for the funeral of Hector, and all go to rest.*

628 = A 469, I 92. — ἐξ ἑντο: (*had sent forth from themselves*) *had dis-*

pelled; always with ἔρον. — ἔρον: for the form, see §§ 4 i, 18 e. — This verse is the regular formula for the end of a meal, but its use here is purely conventional, since Achilles had just eaten (475), and Priam could have felt little appetite for food. For the form of expression, cf. *postquam exempta fames et amor compressus edendi Verg. Aen. viii. 184.*

629. Now at length, when the excitement of the interview is over, and host and guest are brought closer together by the common meal, there is opportunity for a calm appreciation of each other's noble appearance. Here, as in the scene in Γ 154–160, where Helen appears before the Trojan elders on the wall, the poet makes us feel the beauty of his heroes and heroines by showing its effect on others rather than by directly describing it.

630. ὅσσοις: *how tall*. — οἶος: *how comely*. — ἄντα (elsewhere ἀντην): *opposite* (in expressions of resemblance), the persons compared being thought of as placed opposite each

αὐτὰρ ὁ Δαρδανίδην Πρίαμον θαύμαζεν Ἀχιλλεύς,
εἰσορόων ὅψιν τ' ἀγαθὴν καὶ μῦθον ἀκούων.

αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὁρώωντες,
τὸν πρότερος προσέειπε γέρων Πρίαμος θεοειδής·

635 “λέξον νῦν με τάχιστα, διοτρεφές, ὄφρα καὶ ἤδη
ὑπνῶ ὑπο γλυκερῷ ταρπώμεθα κοιμηθέντε·

οὐ γάρ πω μύσαν ὅσσε ὑπὸ βλεφάροισιν ἐμοῖσιν,
ἐξ οὗ σῆς ὑπὸ χερσὶν ἐμὸς πάϊς ὤλεσε θυμόν,
ἀλλ' αἰεὶ στενάχω καὶ κήδεα μυρία πέσσω,

640 αὐλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον.

νῦν δὴ καὶ σίτου πασάμην καὶ αἶθοπα οἶνον

λαυκανίης καθέηκα· πάρος γε μὲν οὐ τι πεπάσμην.”

other. Hence it strengthens the idea of similarity, *altogether like*.

631. Helbig remarks that the admiration for physical beauty which always characterized the Greeks, finds one of its earliest and most striking expressions in this and the following verse, where the beauty of the old man is as vividly recognized as that of the young hero. See on X 370.

632. ἀγαθὴν: noble, i.e. revealing the nobility of his birth. — μῦθον ἀκούων: we might almost infer from 628 f. and 633 f. that the two princes had exchanged no word during their mutual observation.

633. First half-verse as in δ 47; second, as in ν 373. — ἐς ἀλλήλους ὁρώωντες: in consequence of their admiration. See on T 23.

635. λέξον (from λεχ-, not λεγ-): “prepare my couch” (*lay me down*). — ὄφρα . . . κοιμηθέντε (636): as in δ 294 f., ψ 254 f.

636. ὑπνῶ ὑπο (HA. 808, 2; G. 1219, 2): *under the influence of sleep*,

overcome by sleep, which falls upon the eyelids like a cloud, veiling eyes and mind. Cf. 678, and ὑπνον . . . χεύη ἐπὶ βλεφάροισιν ἰδὲ φρεσὶ Ξ 164 f., ὑπνος ἐπὶ βλεφάροισιν ἐπιπτεν β 398, ὑπνου . . . ὅς μ' ἐπέδησε φίλα βλέφαρα ψ 16 f.

637. ὑπὸ βλεφάροισιν ἐμοῖσιν: a picturesque addition to ὅσσε, with no reference to μύσαν.

638. So Odysseus, on his voyage, was without sleep for seventeen days (ε 278), and again for nine days (κ 28 ff.).

639. κήδεα . . . πέσσω: see on 617. — For the second half-verse, see on X 52.

640. For the first half-verse, cf. αὐλῆς ἐν χόρτῳ Λ 774. The second half-verse as in X 414; cf. Ω 164 f.

641. νῦν δὴ: *now at last*. — καί, καί: correlative here and N 260 (καὶ ἔν καὶ εἰκοσι δῆες) only.

642. λαυκανίης: here and X 325 only. — καθέηκα: cf. T 209. — γέ μὲν: *indeed*. In English such clauses are

- ἦ ῥ', Ἀχιλεὺς δ' ἐτάροισιν ἰδὲ δμῶῃσι κέλευσεν
 δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ
 645 πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,
 χλαίνας τ' ἐνθέμεναι οὐλας καθύπερθεν ἔσασθαι.
 αἱ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι,
 αἴψα δ' ἄρα στόρεσαν δοιῷ λέχε' ἐγκονέουσαι.
 τὸν δ' ἐπικερτομέων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 650 "ἐκτὸς μὲν δὴ λέξο, γέρον φίλε, μή τις Ἀχαιῶν
 ἐνθάδ' ἐπέλθῃσιν βουληφόρος, οἷ τέ μοι αἰεὶ

introduced by *yet* or *but*. The word before γὰρ μὲν is always emphatic. Cf. οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν B 703.

643. ἐτάροισιν . . . κέλευσεν: as in I 658. — ἦ: with change of subj. following. See on Φ 233. — ἐτάροισιν: these are involved in the command only to the extent of communicating it to the maids who are not present. Cf. 647.

644-647 = δ 297-300, η 336-339, where the verses are more appropriate than here. See on 450.

644. δέμνια θέμεναι: to set up *bedsteads* for the two guests. — ὑπ' αἰθούσῃ (equiv. to ἐν προδόμῳ δόμου 673): i.e. in the pillared hall in front of the entrance to the men's apartments, where unexpected guests usually slept. See on 237 ff. — ῥήγεα: *cushions*.

645. τάπητας: see on 230.

646. χλαίνας: Cf. κεκαλυμμένους οἰδὼ δῶπ α 443, χλαίνας δ' ἐπέσασμεν ἡμεῖς υ 143, from which it appears that the χλαίνα was used to wrap about or spread over the person while sleeping. — οὐλας: *woolly*, with the outer surface of rough hair. — ἔσασθαι: inf. of purpose. HA. 951; G. 1532.

647 = χ 497. — ἴσαν: ἦσαν. — μετὰ χερσίν: *in (between) their hands*. HA. 801, 2; G. 1212, 2.

648. Cf. στόρεσαν πυκινὸν λέχος ἐγκονέουσαι η 340. — ἐγκονέουσαι: *quickly*, used only of female attendants, as ἀμφιέποντες only of men-servants.

649. ἐπικερτομέων: *jestingly*. Cf. τὸν δ' ἐπικερτομέων (tauntingly) προσέφησ Π 744, χ 104.

650. ἐκτός (equiv. to ὑπ' αἰθούσῃ 644): placed first for emphasis, to mark the place for the beds as a special precaution in view of the apprehension expressed below (653-655). But see on 644 and 655. — μὲν δὴ: *now*, with reference to the wish expressed by Priam in 635. μὲν simply marks the contrast between ἐκτός and the great hall in which Priam might expect to sleep. — λέξο: see on T 10 and Ω 835, and cf. μετ' ἄλλων λέξο ἐταίρων κ 320. — γέρον φίλε: this form of address shows that Achilles has quite overcome his bitter wrath. Contrast 543, 546, 560, 569, 599. — μή . . . ἐπέλθῃσιν (651): *for I fear that, etc.* See on Φ 563.

651. ἐπέλθῃσιν: *come up*. — οἱ τε: refers, not to Ἀχαιῶν, but to βουλη-

- βουλὰς βουλεύουσι παρήμενοι, ἣ θέμις ἐστίν.
 τῶν εἴ τις σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν,
 αὐτίκ' ἂν ἐξείποι Ἀγαμέμνονι ποιμένι λαῶν,
 655 καὶ κεν ἀνάβλησις λύσιος νεκροῖο γένηται.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 ποσσῆμαρ μέμονας κτερεῖζέμεν Ἑκτορα δῖον,
 ὄφρα τέως αὐτός τε μένω καὶ λαὸν ἐρύκω."
 τὸν δ' ἡμείβετ' ἔπειτα γέρων Πριάμος θεοειδής·
 660 "εἰ μὲν δὴ μ' ἐθέλεις τελέσαι τάφον Ἑκτορι δῖῳ,
 ὧδέ κέ μοι ῥέζων, Ἀχιλεῦ, κεχαρισμένα θείης.

φόρος. This use of the pl. embracing the whole clause is made easier by *τις* (with *βουληφόρος*) in 650. — *μοί*: const. with *παρήμενοι* 652.

652. *βουλὰς βουλεύουσι*: see HA. 715 a; G. 1051 f., and cf. Ψ 78, and *βουλὰς βουλεύειν* K 147, 327, 415 (*βουλεύει*), ζ 61. — *ἣ θέμις ἐστίν* (as in B 73): which is *their right*. *θέμις* (*τίθημι*) is that which is laid down or sanctioned by custom or nature. *ἣ* is attracted to the gender of the predicate.

653 = 386. — *θοὴν διὰ νύκτα μέλαιναν*: used elsewhere regularly with a verb of motion.

655. *ἀνάβλησις*: elsewhere only in B 380. — *λύσιος*: elsewhere only in ι 421. — *γένηται*: subjv., instead of the opt. with *κέ*, which we should expect, to mark the consequence as something almost certain. GMT. 286; M. 275 b. Cf. 586, and *γνοίης χ', οἶον φωτὸς ἔχεις θαλερὴν παράκοιτιν. | οὐκ ἄν τοι χραίσμῃ κίθαρις κτλ.* Γ 53 f. — The location of Priam's couch is of course chosen to facilitate his secret departure (689), but the poet's effort to provide a motive for it is hardly successful.

656 = 380, and elsewhere.

657. *ποσσῆμαρ* (here only): formed after the analogy of *ἐξήμαρ*, *ἐννῆμαρ*. A rare example of a compound with an interrogative word.

658. *ὄφρα* κτλ.: depends on *εἰπέ* 656 more directly than on the question in 657. — *λαὸν ἐρύκω*: Achilles takes it for granted that the other chiefs will respect his promise.

660. *τελέσαι τάφον*: *perform the burial*, equiv. to *κτερεῖζέμεν* 657. It includes all that is enumerated in 664 ff.

661. *ᾧδε*: refers to 664 ff. — *ᾧδε . . . ῥέζων*: contains the protasis to *κέ θείης*. — The natural form of Priam's answer would be: "Keep back your army for eleven days and begin the battle again on the twelfth." But he prepares the way for this request by prefixing to it an enumeration of the time necessary for the separate parts of the ceremony (664–666). He then gives a different turn to the thought at the close, where, instead of a request, he declares his willingness to renew the fight on the twelfth day (667).

- [οἷσθα γὰρ ὡς κατὰ ἄστν ἐέλμεθα, τηλόθι δ' ὕλη
ἀξέμεν ἐξ ὄρεος, μάλα δὲ Τρῶες δεδίασιν.]
ἐννήμαρ μὲν κ' αὐτὸν ἐνὶ μεγάροις γοάοιμεν,
665 τῇ δεκάτῃ δέ κε θάπτοιμεν δαινυτό τε λαός,
ἐνδεκάτῃ δέ κε τύμβον ἐπ' αὐτῷ ποιήσαιμεν,
τῇ δὲ δυωδεκάτῃ πολεμίζομεν, εἴ περ ἀνάγκη."
τὸν δ' αὖτε προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
"ἔσται τοι καὶ ταῦτα, γέρον Πρίαμ', ὥς σὺ κελεύεις."
670 σχήσω γὰρ πόλεμον τόσσον χρόνον, ὅσσον ἄνωγας."
ὧς ἄρα φωνήσας ἐπὶ καρπῷ χεῖρα γέροντος
ἔλλαβε δεξιτερήν, μὴ πως δείσει' ἐνὶ θυμῷ.
οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,

662. ὡς: *how*. — κατὰ ἄστν ἐέλμεθα: "we are so shut in that we cannot leave the city without fear of an attack." Cf. κατὰ ἄστν ἀλήμεναι Σ 286. — τηλόθι: i.e. on Mt. Ida, whence, according to Virchow, all the wood is brought to Hissarlik to-day. Cf. Ψ 110-123, and see on T 217.

663. ἀξέμεν (cf. 778): inf. of the mixed aor., not future. — δεδίασιν: are in fear. This form, with ε instead of ει, occurs nowhere else.

664. ἐννήμαρ: the length of time required to bring the wood (784). — γοάοιμεν: refers to the ceremonial lamentation. A rare instance of the unassimilated form, instead of γοώμεν.

665. θάπτοιμεν: cf. 785 ff. — δαινυτό: opt. contracted from δαινύτο. Cf. ἀναδύη ι 377, δαινύατο (= δαινύατο) σ 248. — The funeral banquet actually took place (802), not on the day of burial, but on the following day, after the funeral mound had been erected. Cf. Ψ 29.

666. ἐπ' αὐτῷ: over him(-self), i.e. over the ashes of his corpse.

667. πολεμίζομεν: we will fight; fut. indic., after the preceding opt. with κέ, since Priam intends to make a definite agreement with Achilles.

669. ἔσται ταῦτα: expresses consent, as in Φ 223. — καὶ ταῦτα: this too, as well as the ransoming of Hector. — γέρον: combined with a proper name here only.

670. σχήσω γὰρ πόλεμον: cf. 658. — τόσσον χρόνον: i.e. ἔνδεκα ἡμέρας 668 f.

671. ἐπὶ καρπῷ . . . ἔλλαβε (672): a firm and cordial grasp of the hand in token of consent. Cf. ἐπὶ καρπῷ ἐλὼν ἐμέ χεῖρα (Odysseus at parting from Penelope) σ 258, βάλε χεῖρ' ἐπὶ καρπῷ χ 277.

672. μὴ πως δείσει: i.e. to give him full confidence.

673 = δ 302. Cf. δ 303-305, which are substantially identical with 674-676. — ἐν προδόμῳ δόμου: equiv. to ἐπ' αἰθούσῃ 644.

- κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μῆδέ' ἔχοντες,
 675 αὐτὰρ Ἀχιλλεὺς εὐδε μυχῶ κλισίης ἐνπῆκτου·
 τῷ δὲ Βρισηῖς παρελέξατο καλλιπάρῃος.
 ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ
 εὐδον παννύχιοι, μαλακῶ δεδμημένοι ὕπνω·
 ἀλλ' οὐχ Ἑρμείαν ἐριούνιον ὕπνος ἔμαρπτεν,
 680 ὁρμαίνοντ' ἀνὰ θυμόν, ὅπως Πρίαμον βασιλῆα
 νηῶν ἐκπέμφειε λαθὼν ἱεροὺς πυλαωρούς.
 στή δ' ἄρ' ὑπὲρ κεφαλῆς καὶ μιν πρὸς μῦθον ἔειπεν·
 "ὦ γέρον, οὐ νύ τι σοί γε μέλει κακόν, οἶον ἔθ' εὐδεις
 ἀνδράσιν ἐν δηίοισιν, ἐπεὶ σ' εἶασεν Ἀχιλλεύς.
 685 καὶ νῦν μὲν φίλον υἱὸν ἐλύσας, πολλὰ δ' ἔδωκας·

674 = 282.

675 = I 663, where, as here, the next verse names his companion.

677-697. *In the night, Hermes warns Priam to depart, and escorts him back as far as the ford of the Scamander.*

677 = B 1. — ἄλλοι: the omission of οἱ seems to give a stronger emphasis to the contrast in 679. — θεοί, ἄνδρες: in appos. with ἄλλοι.

678 = K 2. First half-verse as in B 2; second, as in ο 6 (almost).

679. ἀλλ' οὐχ: emphatic contrast to ἄλλοι μὲν 677, instead of Ἑρμείαν δὲ . . . οὐκ. — ὕπνος ἔμαρπτεν: cf. X 201, Ψ 62. — Hermes had returned to Olympus at 468.

681. λαθόν: we should expect λαθόντα, referring to Priam, since Hermes himself could easily become invisible. The Attic const. would be ἐκπέμφας λάθοι. — ἱεροὺς: strong. Cf. φυλάκων ἱερὸν τέλος K 56. — πυλαωρούς: cf. 444, Φ 530.

682 = Ψ 68, where see note.

683. οὐ νύ τι . . . μέλει: "you pay no heed at all forsooth," in tone of reproof. Cf. 33, X 11, and nate dea, potes hoc sub casu ducere somnos, | nec, quae te circum stent deinde pericula, cernis? Verg. *Aen.* iv. 560 f. — γέ: emphasizes σοί with reference to the subord. clause with οἶον. — κακόν: "danger," as expressed in 686 ff. — οἶον: "how well," an indirect exclamation with εὐδεις, giving the reason for the preceding reproof.

684. ἐπεὶ σ' εἶασεν Ἀχιλλεύς: this clause is added with reference to the dangers which still threaten from Agamemnon and others (687 f.). εἶασεν as in 569. See on X 339.

685. καί: and yet, as in αiei πρώτος ἔβαζε (*sproke*; sc. Neoptolemus) καὶ οὐχ ἡμάρτανε μύθων λ 511. — Verses 685-688 contain two ideas paratactically connected. The first member (to ἔδωκας) serves only to introduce the principal thought, which is contained in 686-688. "If you have already paid

σεῖο δέ κε ζωῷ καὶ τρὶς τόσα δοῖεν ἄποινα
παῖδες τοῖ μετόπισθε λελειμμένοι, αἳ κ' Ἀγαμέμνων
γνώη σ' Ἀτρεΐδης, γνώωσι δὲ πάντες Ἀχαιοί."

ὥς ἔφατ', ἔδεισεν δ' ὁ γέρων, κήρυκα δ' ἀνίστη.

- 690 τοῖσιν δ' Ἑρμείας ζεύξ' ἵππους ἡμιόνους τε,
ρίμφα δ' ἄρ' αὐτὸς ἔλαυνε κατὰ στρατόν, οὐδέ τις ἔγνω.
ἀλλ' ὅτε δὴ πόρον ἶξον ἑνρρείος ποταμοῖο,
[Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς,]
Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὀλυμπον,
695 ἧὼς δὲ κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν,
οἱ δ' εἰς ἄστν ἔλων οἰμωγῇ τε στοναχῇ τε
ἵππους, ἡμίονοι δὲ νέκυν φέρον. οὐδέ τις ἄλλος

a rich ransom for your dead son, your sons would certainly be obliged to pay thrice as much for the release of you, a living captive." The first member itself (685) is similarly divided, the chief emphasis resting on the paratactical second clause *πολλὰ δ' ἔδωκας*, for which cf. Φ 42.

686. *σεῖο*: const. with *ἄποινα*. — *ζωῷ*: pred. with *σεῖο*, in contrast with the dead Hector. — *καὶ τρὶς τόσα*: see on Φ 80.

687. *τοὶ μετόπισθε λελειμμένοι*: those who are left in the city. See X 334 and note.

688. *γνώη σ'*: i.e. should learn of your presence in the camp. — Second half-verse as in Ψ 661.

689. Cf. 571 and note.

691. *ἔγνω*: equiv. to *ἐνόησεν*. Cf. 698. — The rapid narrative passes over the mounting into the chariot and all reference to the localities to be traversed. Contrast 440–457.

692 f. = Ξ 433 f., Φ 1 f., where see note.

694 = κ 307; cf. Ω 468. — *ἀπέβη*: Hermes thus leaves Priam at the same place where he had undertaken the escort on the previous evening. See on 351.

695 = Θ 1. — This verse indicates the time of what follows, but is made an independent clause by the ordinary tendency to parataxis. § 3 q. — For the first half-verse, see on T 1. — *ἐκίδνατο*: with this verb the personification in *κροκόπεπλος* is lost sight of. Cf. Ψ 226 f. — *πᾶσαν ἐπ' αἶαν*: over the whole earth. So in I 506, Ψ 742, ω 509.

696. *οἱ δέ*: i.e. Priam and the herald. — *εἰς ἄστν*: toward the city (not into), as appears from 709, 714. — *ἔλων*: drove on, an impf. form from *ἐλαύνω*, occurring elsewhere only in δ 2.

697–718. *As the vehicles approach the town, Cassandra, from the citadel, is the first to see them. At her call the Trojans hasten out before the gate, and, weeping, surround the corpse.*

697. *ἡμίονοι δὲ νέκυν φέρον*: the preceding subj. (*οἱ δέ*) seems to include

- ἔγνω πρόσθ' ἀνδρῶν καλλιζώνων τε γυναικῶν,
 ἀλλ' ἄρα Κασσάνδρην, ἱκέλη χρυσέῃ Ἀφροδίτῃ,
 700 Πέργαμον εἰσαναβάσα φίλον πατέρ' εἰσενόησεν
 ἐστῶτ' ἐν δίφρῳ, κήρυκά τε ἀστυβοώτην·
 τὸν δ' ἄρ' ἐφ' ἡμιόνων ἶδε κείμενον ἐν λεχέεσσιν.
 κώκυσέν τ' ἄρ' ἔπειτα γέγωνέ τε πᾶν κατὰ ἄστυ·
 “ὄψεσθε, Τρῶες καὶ Τρῳάδες, Ἕκτορ' ἰόντες,
 705 εἴ ποτε καὶ ζῶντι μάχης ἐκνοστήσαντι

not only Priam but also the herald, — but in this verse follows the differentiation; Priam drives the chariot, and as before (325) Idæus drives the mules. *ἡμίονοι* is used for *mule cart*, just as *ἵπποι* is used often for *chariot* (cf. 356). Cf. 702.

698. *πρόσθε*: before. This would naturally be followed by *ἡ Κασσάνδρην*, but instead the contrast to *οὐδέ τις ἄλλος* follows in an independent clause *ἀλλ' ἄρα κτλ.* 699 f. Cf. *οὐδέ τις ἄλλος ἦδεεν*. . . *ἀλλὰ θέτις τε καὶ Εὐρυνόμῃ ἴσαν* Σ 403 ff. — *καλλιζώνων τε γυναικῶν*: as in ψ 147; cf. *καλλίζωνοι τε γυναῖκες* H 139.

699. *ἄρα*: “naturally,” “of course,” i.e. as was to be expected. — *Κασσάνδρην*: mentioned elsewhere once in the *Iliad* (N 365 f.), where she is called *Πριάμοιο θυγατρῶν εἶδος ἀρίστην*, and once in the *Odyssey* (λ 422), where the shade of Agamemnon tells of her death at the hands of Clytemnestra. There is no evidence in any of these three passages that the poet regarded her as endowed with prophetic powers. But a special sympathy for Hector is certainly ascribed to her here, which drove her from her bed at dawn to look for the arrival of the corpse. — Second half-verse as in T 282.

700. *Πέργαμον εἰσαναβάσα*: if the royal palace, in which Cassandra lived, was itself upon the acropolis, this statement is hard to understand, unless the poet means by *Πέργαμον* the highest point of the acropolis, where the temple of Apollo afforded a wide outlook. Cf. *Ἀπόλλων Περγάμον ἐκκατ-ιδῶν* Δ 507 f.

701. *ἰστέατα*: with synizesis, as usual. — *ἀστυβοώτην*: occurs here only. Cf. 577.

702. *τόν*: the omission of the name *Ἕκτορα* is natural and pathetic. Cf. X 463. — *ἐφ' ἡμιόνων*: on the mule cart. — *ἐν λεχέεσσιν*: see on 589.

703. First half-verse as in Σ 37. — *κώκυσεν*: see on X 409. — *γέγωνε*: impf., as in *Ἄλκας δ' αὖτ' ἐγέγωνεν* Ξ 469, *ἐβόησε γέγωνέ τε* θ 305.

704. *ὄψεσθε*: mixed aor. impv., as in *ἀλλ' ὄψεσθ', ἵνα τῷ γε καθεύδοντο* θ 313. Cf. 663, Ψ 50.

705. *εἴ ποτε*: if ever, i.e. as you have often, etc. — *καί*: suggests a comparison with Hector's former returns from battle, and the joyful greeting which awaited him. — *ζῶντι*: pred. with *ἐκνοστήσαντι*, the latter being const. with *χαίρετε* [*ἐχαίρετε*] 706. The partic. gives the occasion of the joy. Cf. *χάρη (rejoiced) δ' ἄρα οἱ προσιόντι*

χαίρει', ἐπεὶ μέγα χάρμα πόλει τ' ἦν παντί τε δήμῳ."

ὥς ἔφατ', οὐδέ τις αὐτόθ' ἐνὶ πτόλει λίπετ' ἀνὴρ
οὐδὲ γυνή· πάντας γὰρ ἀάσχετον ἵκετο πένθος·
ἀγχοῦ δὲ ξύμβληντο πυλάων νεκρὸν ἄγοντι.

- 710 πρῶται τόν γ' ἄλοχός τε φίλη καὶ πότνια μήτηρ
τιλλέσθην, ἐπ' ἄμαξαν ἐύτροχον αἰξασαι,
ἀπτόμεναι κεφαλῆς· κλαίων δ' ἀμφίσταθ' ὄμιλος.
καὶ νῦ κε δὴ πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα
Ἑκτορα δάκρυ χέοντες ὀδύροντο πρὸ πυλάων,
715 εἰ μὴ ἄρ' ἐκ δίφροιο γέρων λαοῖσι μετηΐδα·
"εἵξατέ μοι οὐρεῦσι διελθέμεν· αὐτὰρ ἔπειτα
ἄσσεσθε κλαυθμοῖο, ἐπὴν ἀγάγωμι δόμονδε."
ὥς ἔφαθ', οἱ δὲ διέστησαν καὶ εἶξαν ἀπήνη.

E 682, ἀνδρὶ φίλῳ ἐλθόντι γανύσσεται (will exult) Ξ 504. — μάχης: the gen. depends on ἐκ in composition. Cf. X 444.

706. Cf. πατρί τε σῶ μέγα πῆμα πόλῃ τε παντί τε δήμῳ Γ 50. The alliteration in each case is probably accidental. § 2 a. — δήμῳ: country.

708. ἀάσχετον: (not to be restrained) overpowering. Cf. μένος . . . ἀάσχετον E 892, πένθος ἀσχετον Π 548 f. — ἵκετο πένθος: as in τί δέ σε φρένας ἵκετο πένθος A 362, and elsewhere.

709. ἀγχοῦ πυλάων: near the gates, but outside the city; cf. 707, 714. — ἄγοντι: sc. Πριάμῳ, the leading person.

710. τόν γε: const. with τιλλέσθην 711, which has a 'pregnant' force, including the deep mourning of which τιλλέσθαι is the expression (τιλλόμεναι κλαίειν). Verbs of ceremonial are sometimes 'construed according to an acquired meaning.' M. 140, 1.

711. Cf. X 77 f., 405 ff.

712. ἀπτόμεναι κεφαλῆς: sc. Ἑκτορος, and cf. 724, Ψ 136.

713. Cf. T 162, Ψ 154. For the second half-verse, see on X 52.

714. See on Ψ 733. — Ἑκτορα: const. with ὀδύροντο.

715. ἐκ δίφροιο: which he had not yet left.

716. εἵξατέ μοι οὐρεῦσι: make way, I pray, for the mules, which are here of more importance than the horses, on account of their precious burden. μοι is ethical dative. For οὐρεῦσι, cf. ἀπήνη 718. — διελθέμεν: that they may pass through, inf. of purpose. — ἔπειτα: defined by the following clause with ἐπὴν 717. Cf. Bre . . . ἔπειτα 692 ff.

717. ἄσσεσθε (see on T 208): you shall sate yourselves. — ἀγάγωμι: sc. νεκρόν.

718. διέστησαν: separated. Cf. θάλασσα δίστατο N 29.

- οἱ δ' ἐπεὶ εἰσάγαγον κλυτὰ δώματα, τὸν μὲν ἔπειτα
 720 τρητοῖς ἐν λεχέεσσι θέσαν, παρὰ δ' εἶσαν ἀοιδούς
 θρήνων ἑξάρχους, οἳ τε στονόεσσιν ἀοιδῆν
 οἱ μὲν δὴ θρήνεον, ἐπὶ δὲ στενάχοντο γυναῖκες.
 τῇσιν δ' Ἀνδρομάχη λευκώλενος ἦρχε γόοιο,
 Ἔκτορος ἀνδροφόνιοι κάρη μετὰ χερσὶν ἔχουσα.
 725 "ἄνερ, ἀπ' αἰῶνος νέος ὦλεο, καδ δέ με χήρην
 λείπεις ἐν μεγάρουσι· πάϊς δ' ἔτι νήπιος αὐτῶς,

719-776. *The corpse is brought into the palace and laid upon the couch. The laments of Andromache, Hecabe, and Helen.*

719. οἱ δέ: i.e. Priam and the herald.

720. τρητοῖς ἐν λεχέεσσι (as in γ 399, η 345): a regular bed with bedstead (hence τρητοῖς), upon which the corpse was laid out until the funeral. See on 589.

721. θρήνων ἑξάρχους (neither word occurs elsewhere): as *leaders of the dirge*; pred. with ἀοιδούς. Such professional singers, who begin the ceremonial lamentations, are not mentioned elsewhere in Homer, but the practice was common in the East. Cf. μοῦσαι δ' ἐννέα πᾶσαι ἀμειβόμεναι ὅτι καλῇ | θρήνεον (at the funeral of Achilles) ω 60 f. — οἳ τε: this rel. is resumed (722) in οἱ μὲν δὴ (dem.), apparently to prepare for the following contrast, with a new subj. γυναῖκες.

722. ἐπὶ δὲ στενάχοντο γυναῖκες (as in T 301, X 515): probably the poet does not here refer to special mourning women, appointed for the purpose like the praeficae at Rome. 'We should rather think of the women of the household of Priam as the mourners.

723. Cf. X 430, Ψ 17. — Ἀνδρομάχη: her lament does not accompany the dirge of the ἀοιδοί, but follows it.

724. κάρη . . . ἔχουσα: see on 712, and cf. Ψ 136, and δὲ δὲ κωκύσασα κάρη λάβε παιδὸς ἐοῖο Σ 71.

725. The laments of the appointed mourners had probably consisted, according to custom, of traditional dirges of a general character. These are now followed by the lamentations of the three women most closely connected with Hector. Each of them expresses what is appropriate to her character and to her special relation to the dead. The supposition that there was a chorus of Trojan women, who sang in response to the princesses, is inconsistent with 760 and 776. In the lament of Andromache the thought is developed that the family of Hector, especially his wife and child, and the whole city as well, have lost their chief protector, who alone could shield them from the saddest fate by his unflinching valor. — ἄνερ: *my husband*, emphasizing the fact that in him she has lost her θαλερὸς παρακλῆτης, as she calls him in Z 430. — ἀπ' αἰῶνος ὦλεο: *you have perished from life*. — καδ δέ με χήρην . . . δυσάμμοροι (727): cf. X 483 ff.

- ὄν τέκομεν σύ τ' ἐγὼ τε δυσάμμοροι, οὐδέ μιν οἶω
 ἦβην ἵζεσθαι· πρὶν γὰρ πόλις ἦδε κατ' ἄκρης
 πέрсεται· ἥ γὰρ ὀλῳας ἐπίσκοπος, ὅς τέ μιν αὐτῇ
 730 ῥύσκει, ἔχεις δ' ἀλόχους κεδνὰς καὶ νήπια τέκνα·
 αἱ δὲ τοι τάχα νηυσὶν ὀχήσονται γλαφυρῇσιν,
 καὶ μὲν ἐγὼ μετὰ τῇσι· σὺ δ' αὖ, τέκος, ἥ ἐμοὶ αὐτῇ
 ἄβειαι, εἴθ' αὖ κεν ἔργα ἀεικέα ἐργάζοιο
 ἀθλεύων πρὸ ἀνακτος ἀμειλίχου· ἥ τις Ἀχαιῶν
 735 ῥύψει χειρὸς ἐλὼν ἀπὸ πύργου, λυγρὸν ὀλεθρον,
 χωόμενος, ᾧ δὲ πού ἀδελφεὸν ἔκτανεν Ἔκτωρ

727. οὐδέ μιν οἶω: as in P 709.

728. ἦβην ἵζεσθαι: cf. αὐτὰρ ἐπεὶ ῥ' ἦβης ἐρικυδέος ἵκετο μέτρον A 225, ἦβην πολυήρατον ἱκόμεθα ο 366. — κατ' ἄκρης (as in N 772): see on X 410, 411.

729. πέрсεται: passive. — ὀλῳας (perf.): you lie dead. — ἐπίσκοπος: its (i.e. the city's) guardian. Cf. X 255. — αὐτῇ: itself, contrasted with the inhabitants (730).

730. ῥύσκει (ῥύσμαι): an iterative formation, occurring here only. Cf. 499. — ἔχεις (see on X 322): held, protected, with a play on Hector's name, as in Ἔκτορ, πῇ δὲ τοι μένος ὀχεται, ὃ πρὶν ἔχεσκες; | φῆς πού ἀτερ λαῶν πόλιν ἐξέμεν E 472 f. See § 2 c, and on X 506.

731. αἱ: i.e. γυναῖκες. These are naturally most prominent in Andromache's mind at this moment. — δῆ: now that you no longer protect them. — ὀχήσονται (pass.): will be carried off as captives.

732. καὶ μὲν [μῆν] ἐγὼ: and I verily. In the *Andromache* of Euripides she appears as the captive and concubine of Neoptolemus, a fate which Hector himself foresaw for her. Cf.

ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων | δακρυέσσας ἀγῆται (sc. σέ, i.e. Andromache) Z 454 f. — σὺ δ' αὖ, τέκος: this direct address to Astyanax is unprefaced, but natural. Cf. X 600 ff. Verse 724 seems to prove that Andromache is not holding her child in her arms, but he would naturally be present.

733. ἀεικέα: unseemly, because usually performed by slaves. Cf. ἱστὸν ὑφαίνοις, | καὶ κεν ὕδωρ φορέοις Z 456 f. (following the passage quoted on 732).

734. ἀθλεύων: struggling; of toilsome labor here only; usually contend. — πρὸ (equiv. to πρὸς): before the face of, and so at the bidding of. — ἀνακτος: master, i.e. owner of a slave, a sense frequent in the *Odyssey*.

735. ῥύψει: the cyclic poet Lesches, in his *Ἰλίδος Μικρά* (doubtless taking his cue from this passage), made Astyanax actually suffer this fate. — λυγρὸν ὀλεθρον: in apposition with the preceding clause. Cf. Hector to Paris γυναῖκ' εὐεϊδέ' ἀνήγες . . . πατρὶ τε σὺ μέγα πῆμα κτλ. Γ 48 ff.

736. χωόμενος: for the long ultima, cf. X 22, Ψ 137, 603.

- ἡ πατέρ' ἤε καὶ υἱόν, ἐπεὶ μάλα πολλοὶ Ἀχαιῶν
 Ἑκτορος ἐν παλάμῃσιν ὀδαξ ἔλον ἄσπετον οὐδας.
 οὐ γὰρ μείλιχος ἔσκε πατὴρ τεὸς ἐν δατ' λυγρῇ·
 740 τῷ καὶ μιν λαοὶ μὲν ὀδύρονται κατὰ ἄστυ,
 ἄρρητον δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας,
 Ἑκτορ· ἐμοὶ δὲ μάλιστα λελεύσεται ἄλγεα λυγρά·
 οὐ γὰρ μοι θνήσκων λεχέων ἐκ χεῖρας ὄρεξας,
 οὐδέ τί μοι εἶπες πυκινὸν ἔπος, οὐ τέ κεν αἰεὶ
 745 μεμνήμην νύκτας τε καὶ ἡματα δάκρυ χέουσα."
 ὧς ἔφατο κλαίονσ', ἐπὶ δὲ στενάχοντο γυναῖκες.
 τῇσιν δ' αὖθ' Ἑκάβη ἀδινοῦ ἐξήρχε γόοιο·
 "Ἑκτορ, ἐμῷ θυμῷ πάντων πολὺν φίλτατε παίδων,

738. Ἑκτορος ἐν παλάμῃσιν (as in H 105): elsewhere joined with a passive verb. Cf. ἀνδρῶν ἐν παλάμῃσι κατέκταθεν E 558. We should say 'under' (or 'at') 'the hands of Hector.' — ὀδαξ . . . οὐδας: see on T 61.

739. For the thought, cf. T 467, X 373.

740. τῷ καὶ: *therefore also*. The preceding verses describe the fierce courage of Hector in its destructive effect upon the enemy. This affords a motive for the mourning of the Trojans, corresponding with the thought developed in 729 f., that in him they have lost the protector of the city.

741 = P 37. — ἄρρητον: *unspeakable*. We might expect τοκεῦσι δέ, corresponding to λαοὶ μὲν, but ἄρρητον is brought forward for emphasis. — ἔθηκας: the sudden change to the second pers., after μιν in 740, is noticeable. Cf. the opposite change in Ψ 600 f. and 'as a beast goeth down into the valley, the Spirit of the Lord

caused him to rest; so didst thou lead thy people, to make thyself a glorious name' *Isaiah* lxiii. 14.

742. ἐμοὶ δέ: here Andromache returns to the thought at the beginning of her lament (725 f.). — λελεύσεται: *will remain*. The fut. perf., like the perf. (see on X 95), often contains the idea of continuance. Cf. X 390.

743. Cf. X 426 ff. The thought that she was not with him in his last moments grieves her most.

744. πυκινόν: *wise*, i.e. some last words to comfort her in her desolation.

745. Cf. κλαύσονται νύκτας τε καὶ ἡματα δάκρυ χέουσαι Σ 340, φθίνουσιν νύκτες τε καὶ ἡματα λ 183. — μεμνήμην (opt.): cf. Ψ 361.

746 = T 301, X 515; cf. X 429.

747. Cf. X 430, and τοῖσι δὲ Πηλεΐδης ἀδινοῦ ἐξήρχε γόου Σ 316.

748-759. After her passionate outburst in 203-216, when she despaired of Hector's ransom, Hecabe shows a calmer and more collected spirit, as

- ἡ μὲν μοι ζωὸς περ ἔων φίλος ἦσθα θεοῖσιν·
 750 οἱ δ' ἄρα σεῦ κήδοντο καὶ ἐν θανάτοιο περ αἴσῃ.
 ἄλλους μὲν γὰρ παῖδας ἐμούς πόδας ὠκὺς Ἀχιλλεύς
 πέρνασχε', ὃν τιν' ἔλεσκε, πέρην ἁλὸς ἀτρυγέιοι,
 ἐς Σάμον ἐς τ' Ἴμβρον καὶ Λήμνον ἀμιχθαλόεσσαν·
 σεῦ δ' ἐπεὶ ἐξέλετο ψυχὴν ταναήκει χαλκῶ,
 755 πολλὰ ῥυστάζεσκεν ἐοῦ περὶ σῆμ' ἐτάριοι
 Πατρόκλου, τὸν ἔπεφνες· ἀνέστησεν δέ μιν οὐδ' ὧς·
 νῦν δέ μοι ἐρσήεις καὶ πρόσφατος ἐν μεγάρουσιν

she sees the body fresh and unchanged before her eyes. She now praises the care of the gods, who have watched over her beloved son in death, as well as in life.

749. Cf. 67, X 233. — μοι: ethical dative. — πέρ: emphasizes ζωὸς in contrast with καὶ ἐν θανάτοιο περ αἴσῃ 750.

750. οἱ δέ: these words resume θεοῖσιν 749 directly. We should expect rather ἡ δέ, to correspond with ἡ μὲν in 749 (as . . . so). Cf. ἡμὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες . . . ἡδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνην ἐέλδωρ A 453 ff. — ἄρα: I see, an inference from the appearance of the corpse. Cf. 757. — καὶ . . . αἴσῃ: as in 428.

751. ἄλλους: as related of Lycaon (son of Priam and Laotoë) Φ 40 ff.; cf. Φ 102, X 44 f. — γάρ: the clause containing the reason does not appear till 757, the fate of her other sons being touched upon first for the sake of the contrast (751-753). "It is true that you have been treated worse than my other sons, yet at least your body is preserved to me unharmed." The new grief is so overwhelming that Hecabe does not think of her other

sons who had been slain by Achilles. See on 497.

752. πέρην: strengthens the force of πέρνασχε, with apparently some sense of etymological connection between the two words.

753. Σάμον: see on 78. — Ἴμβρον: which, however, was friendly to the Trojans. Cf. Φ 43. — ἀμιχθαλόεσσαν (here only; cf. δμύχλη): misty, smoky, as a volcanic island. The Greeks before Troy carried on an active trade with Lemnos. See on Φ 40.

754. ψυχὴν: life, as in X 257, Ω 168.

755. The principal thought is deferred until 757 ff. "He dragged you . . . but now you are lying."

756. The second half-verse is parenthetical, — "without, however, calling him back to life thereby." — Cf. 551.

757. ἐρσήεις: cf. 419. — πρόσφατος (here only): expresses more strongly the same idea as ἐρσήεις, as though just slain. Apparently from φένω (slay) and πρός, in the sense before one's face, and so recently. Cf. νεκρῷ προσφάτω γυναικὺς Hdt. ii. 89.

κεῖσαι, τῷ ἱκελος, ὃν τ' ἀργυρότοξος Ἀπόλλων
οἷς ἀγανοῖς βελέεσσιν ἐπιχόμενος κατέπεφνεν."

760 ὡς ἔφατο κλαίουσα, γόνον δ' ἁλίστον ὄρινεν.

τῇσι δ' ἔπειθ' Ἑλένη τριτάτῃ ἐξῆρχε γόοιο·

"Ἐκτορ, ἐμῷ θυμῷ δαέρων πολὺν φίλτατε πάντων, —

ἡ μὲν μοι πόσις ἐστὶν Ἀλέξανδρος θεοειδής,

ὅς μ' ἄγαγε Τροίηνδ'· ὡς πρὶν ὠφελλον ὀλέσθαι —

765 ἦδη γὰρ νῦν μοι τόδ' ἑικοστὸν ἔτος ἐστίν,

759 = γ 280, and elsewhere in the *Odyssey*. The expression points to a sudden or painless death, in contrast with a violent death, or a slow languishing from illness or grief, the destructive effects of which would leave their mark upon the body of the departed. So in λ 172 f. a death by δολιχὴ ρούσος is contrasted with one caused by the gentle darts of Artemis. See on T 59.

760. ἁλίστον (λιδίζομαι): *not to be bent*, and hence *unyielding, obstinate, unceasing*. Cf. 549.

762–775. Helen praises Hector's gentleness and friendly kindness, and laments that she has lost in him the only friend who protected her, in her loneliness, from the complaints and reproaches of others.

762. Cf. 748. — δαέρων: with *synizesis*.

763. ἡ μὲν κτλ.: the designation of Hector as δαήρ calls to Helen's mind at once her constant regret that she had followed Paris to Troy, — "Alas! my husband is Alexander." Cf. her words in Γ 173 f. ὡς ὄφελεν θάνατός μοι ἀδεῖν κακός, ὅππότε δεῦρο | υἱεὶ σῶ ἐπόμεν, and in Z 345 f. ὥς μ' ὄφελ' ἤματι τῷ, ὅτε με πρῶτον τέκε μή-

τηρ, | οἶχεσθαι προφέρουσα κακὴ ἀνέμοιο θέελλα. After this outbreak of remorse (763 f.), she proceeds in 765 to give the reason for calling Hector φίλτατε. 763 f. are hence parenthetical.

764. ὡς . . . ὀλέσθαι: cf. the passages cited on 763.

765 = τ 222 (almost). — ἦδη . . . ἀλλ' οὐ πω (767): for this form of sentence, cf. ἡ μὲν δὴ μάλα πολλὰ μάχας εἰσῆλυθον ἀνδρῶν, | ἀλλ' οὐ πω τοιόνδε τοσόνδε τε λαὸν ὅπωπα B 798 f. — ἑικοστὸν ἔτος: according to this, ten years must have elapsed between the elopement of Helen and the beginning of the war. Such an interval is mentioned nowhere in the *Iliad*, though it is implied in the story that Achilles was sent by his mother to the court of Nicomedes, king of Scyrus, to save him from participating in the war, and that there his son Neoptolemus was born to him by Deidameia, the daughter of the king. See on T 326. With this chronology the myth would run thus: "Nine years was the fleet preparing, but in the tenth," etc.; "nine years they camped before Troy, but in the tenth," etc.; "nine years Odysseus wandered, but in the tenth," etc.

- ἐξ οὗ κείμεν ἔβην καὶ ἐμῆς ἀπελήλυθα πάτρης·
 ἀλλ' οὐ πω σεῦ ἄκουσα κακὸν ἔπος οὐδ' ἀσύφηλον·
 ἀλλ' εἴ τίς με καὶ ἄλλος ἐνὶ μεγάροισιν ἐνίπτοι
 δαέρων ἢ γαλῶν ἢ εἰνατέρων ἐνπέπλων,
 770 ἢ ἐκυρή — ἐκυρὸς δὲ πατὴρ ὥς ἦπιος αἰεὶ —,
 ἀλλὰ σὺ τὸν γ' ἐπέεσσι παραιφάμενος κατέρυκες
 σῇ τ' ἀγανοφροσύνῃ καὶ σοῖς ἀγανοῖς ἐπέεσσιν.
 τῷ σέ θ' ἅμα κλαίω καὶ ἔμ' ἄμμορον ἀχνυμένη κῆρ·
 οὐ γάρ τίς μοι ἔτ' ἄλλος ἐνὶ Τροίῃ εὐρείῃ
 775 ἦπιος οὐδὲ φίλος, πάντες δέ με πεφρίκασιν."
 ὧς ἔφατο κλαίονσ', ἐπὶ δ' ἔστυνε δῆμος ἀπείρων.

766 = τ 223, ω 310. — ἔβην (aor.): *departed*. — ἀπελήλυθα (perf.): *have been absent*. See on X 505.

767. ἀσύφηλον (here and I 647 only): *insulting*.

768. εἰ ἐνίπτοι: the only instance in Homer of εἰ with the opt. in a 'past general' condition. GMT. 401, 468; M. 311. — τίς με καὶ ἄλλος: *any other also*, in contrast with σεῦ 767. We find no such reproaches in the poem itself, though Helen, in Γ 242, speaks of ἀσχεα . . . καὶ ὀνείδεα πόλλ', ἃ μοι ἔστιν.

769. Cf. ἡ ἐ πη ἐς γαλῶν ἢ εἰνατέρων ἐνπέπλων Z 378, 383.

770. πατὴρ ὥς ἦπιος αἰεὶ: this is well illustrated by the kind address of Priam to Helen when she comes to the tower where the elders are sitting (Γ 162-165). The same words are used of Odysseus in β 47. — This pointed reference to Hecabe, in contrast with Priam, seems unfeeling in the presence of the grief-stricken mother mourning over the corpse of her son, but something must be forgiven to Helen, whose

feelings were embittered by the general hatred under which she had suffered (774 f.).

771. Cf. ἀλλὰ σὺ τὸν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν A 582. — ἀλλά: in apodosis as in Φ 577, T 165. See on T 164. — παραιφάμενος (see on Ψ 132): const. with ἐπέεσσι. Cf. παρφάμενος ἐπέεσσι M 249, β 189.

772. First half-verse as in λ 203; second, as in B 164. — σῇ: *your* peculiar; so σοῖς.

773. ἄμμορον: *without a share* (μέρος), and hence *bereft, unhappy*. Cf. X 485, and ξμ' ἄμμορον, ἡ τάχα χῆρη σεῦ ἔσομαι Z 408 f.

774. οὐ τις ἄλλος: not even Priam was φίλος to her in the sense that Hector was (771 f.). She calls Priam αἰδοῖός τε δεινός τε Γ 172.

775. μὲ πεφρίκασιν: *shudder at me*, as the cause of the war and all the calamity that came with it. Cf. Z 344, where Helen calls herself κυνὸς κακομηχάνου ὀκρυόσεως.

776. δῆμος ἀπείρων (equiv. to λαοῖσιν 777): an unusual expression.

λαοῖσιν δ' ὁ γέρων Πρίαμος μετὰ μῦθον ἔειπεν·

“ἄξετε νῦν, Τρῶες, ξύλα ἄστυδε, μηδέ τι θυμῷ
δείσῃτ' Ἀργείων πυκινὸν λόχον· ἧ γὰρ Ἀχιλλεὺς
780 πέμπων μ' ὧδ' ἐπέτελλε μελαινάων ἀπὸ νηῶν,
μὴ πρὶν πημανέειν, πρὶν δωδεκάτη μόλῃ ἡώς.”

ὧς ἔφαθ', οἱ δ' ὑπ' ἀμάξῃσιν βόας ἡμιόνοους τε
ζεύγνυσαν, αἶψα δ' ἔπειτα πρὸ ἄστεος ἡγερέθοντο.
ἐννῆμαρ μὲν τοί γε ἀγίνεον ἄσπετον ὕλην·

785 ἀλλ' ὅτε δὴ δεκάτη ἐφάνη φαεσίμβροτος ἡώς,
καὶ τότε ἄρ' ἐξέφερον θρασὺν Ἑκτορα δάκρυ χέοντες,
ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν, ἐν δ' ἔβαλον πῦρ.
ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος ἡώς,

ἀπείρων is ordinarily applied to the boundless sea or land, but the transfer of the epithet to *δήμος* is easy, since the latter word usually (in Homer) means land. Cf. *Λυκίης ἐν πτόνι δῆμω* II 437.

777–804. *The funeral of Hector.*

778. *ἄξετε*: inv. of the mixed aor., as in *ἄξετε δὲ Πριάμοιο βίην* Γ 105. Cf. *ἔψεσθε* 704.

779. *πυκινόν*: (close crowded; cf. 798) strong. Cf. *πυκινὸν λόχον εἶσαν ἄγοντες* Δ 392.

780. Second half-verse as in II 304, P 383. — *πέμπων κτλ.*: this expression is not strictly accurate, since Priam departed from the Achaean camp stealthily by night. — *ἐπέτελλε*: from the meaning *enjoined upon* me to give honorable burial to Hector, is developed the idea *promised* that he would not, etc.

781. *πημανέειν*: begin hostilities. Cf. *ὑπὲρ ὅρκια πημνηεῖαν* Γ 299. — *πρὶν*: until, followed by the subjv. after a neg. expression. See HA. 924 a; G. 1470, 1472; GMT. 639.

782. *βόας ἡμιόνοους τε*: mules alone are mentioned in Ψ 111, but at the burial of the slain in H 393 we find the same expression as here.

784. *ἐννῆμαρ*: a remarkably long time compared with Ψ 110 ff., and with H 417 ff., where a single day sufficed to bury all the dead of both armies. — *ἄσπετον ὕλην*: as in Ψ 127, B 455.

785 = Z 175, except *ροδοδάκτυλος ἡώς*. — *φαεσίμβροτος*: usually an epithet of *ἥλιος*.

786. *ἐξέφερον*: sc. from the house to the place of burial.

787. Cf. Ψ 165, 177.

788 = A 477, and in the *Odyssey*. — *ἦμος*: as soon as, indicating a definite point of time, and followed by the indicative. — *ροδοδάκτυλος*: *rosy-fingered*, referring to a familiar phenomenon, especially noticed in southern latitudes, where the sun, for some time before its rising, spreads over the sky a rosy glow, fanshaped like the outspread fingers of a hand.

- τῆμος ἄρ' ἀμφὶ πυρὴν κλυτοῦ Ἑκτορος ἤγρετο λαός.
 790 [αὐτὰρ ἐπεὶ ῥ' ἤγερθεν ὀμηγερέες τε γέγοντο,]
 πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἰθοπι οἶνω
 πᾶσαν, ὅπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα
 ὀστέα λευκὰ λέγοντο κασίγνητοί θ' ἑταροὶ τε
 μυρόμενοι, θαλερὸν δὲ κατεΐβετο δάκρυ παρειῶν.
 795 καὶ τά γε χρυσεῖην ἐς λάρνακα θῆκαν ἐλόντες,
 πορφυρέοις πέπλοισι καλύψαντες μαλακοῖσιν·
 αἶψα δ' ἄρ' ἐς κοίλῃν κάπετον θέσαν, αὐτὰρ ὕπερθεν
 πυκνοῖσιν λάεσσι κατεστόρεσαν μέγалоισιν.
 ῥίμφα δὲ σῆμ' ἔχεαν· περὶ δὲ σκοποὶ εἶατο πάντῃ,
 800 μὴ πρὶν ἐφορμηθεῖεν ἐκνήμιδες Ἀχαιοί.
 χεύαντες δὲ τὸ σῆμα πάλιν κίον· αὐτὰρ ἔπειτα
 εὖ συναγρόμενοι δαίνυντ' ἐρικυδέα δαῖτα

789 = H 434 with slight changes.
 — ἤγρετο: from ἀγείρω.

790 = A 57 (almost), and in the *Odyssey*. — The two verbs mark the beginning and the close of the action.

791–793. Cf. Ψ 237–239, and 250–253, with notes.

794. Cf. 9, and Ψ 14.

795. γὰρ χρυσεῖην: the consonants χρ- fail to make position only here and οἰχοῖτο χρέος θ 353. — λάρνακα: chest, different from the round, urn-shaped vessel called φιάλη in Ψ 243, 253, and ἀμφιφορεῖς in ω 74, where the bones of Achilles are similarly stored away.

796. καλύψαντες: sc. ὀστέα. Cf. Ψ 254, where the φιάλη is enveloped in a cloth, but the bones are laid in a double thickness of fat.

797. κάπετον: grave; in Σ 564 trench, apparently for irrigation.

798. πυκνοῖσιν: close-laid. Cf. 779, Ψ 255. — κατεστόρεσαν: has for its obj. the λάρνακα with the bones.

799. ῥίμφα: sc. for fear of an attack from the Greeks, since the respite promised by Achilles was nearly at its close. — σκοποὶ εἶατο: as in Σ 523.

800. μή: introduces an expression of fear, without previous mention of the persons (i.e. the Trojans) who felt the fear. — πρὶν: before the time agreed upon, i.e. too soon. Cf. 781.

801. — χεύαντες . . . κίον: as in Ψ 257. — τὸ σῆμα: see on Ψ 75, and M. 261, 3 b.

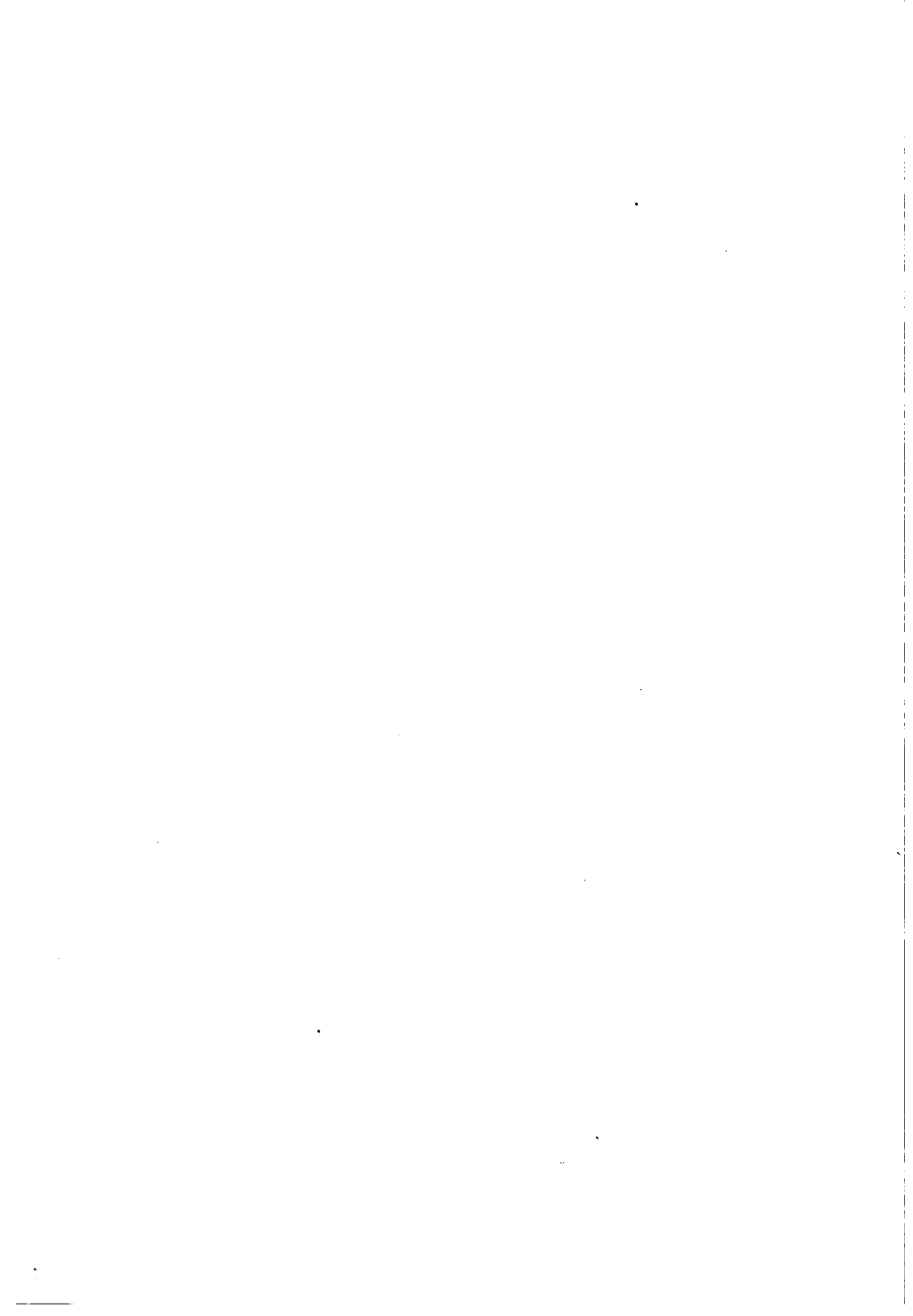
802. εὖ: duly; const. with δαίνυντο. Cf. εὖ δαισάμενοι σ 408. — Second half-verse as in γ 66, and elsewhere in the *Odyssey*. — For the day on which the funeral banquet takes place, see on 665.

δῶμασιν ἐν Πριάμοιο διοτρεφέος βασιλῆος.

ὥς οἱ γ' ἀμφίεπον τάφον Ἑκτορος ἵπποδάμοιο.

804. ἀμφίεπον τάφον: see on 660, and cf. πατήρ τάφον ἀμφεποιεῖτο v 307. — This verse in some ancient MSS. read ὥς οἱ γ' ἀμφίεπον τάφον Ἑκτορος· ἦλθε δ' Ἀμάζων, referring to Penthesilea, the Amazonian queen, whose

coming follows Hector's death. The change was probably made in order to form an immediate connection with the *Aethiopsis* of Arctinus, which continued the story of the conflicts before Troy.



APPENDIX.



I. MANUSCRIPTS, EDITIONS, AND AUXILIARIES.¹

A. MANUSCRIPTS.

THE Homeric MSS. are better and more ancient than those of any other secular Greek author. Among the many fragments of papyrus which the tombs of Egypt have yielded up during this century, are more than thirty rolls and fragments containing parts of most of the books of the *Iliad*, some written as early as the third century B.C., and one apparently as late as the seventh century of our era. But these fragments have little critical value for ordinary scholars, beyond the comforting assurance which they afford that the Homeric text has not been appreciably corrupted during the last nineteen centuries, and that the student of to-day has before him a more legible and correct text than most students had in the time of Christ. These papyrus fragments are chiefly not from the 'recension' of any learned grammarian, and they contain some egregious blunders. Ten of these rolls and fragments are now in the British Museum.

Next in age to the papyrus fragments from Egypt are the fragments of a MS. of the fifth or sixth century of our era, in the Ambrosian library at Milan. Fifty-eight leaves are preserved, with nearly 800 verses in all. These owe their preservation probably to the paintings which occupy one side of each leaf. -

The most valuable of all MSS. for the Homeric text, and far the most valuable for the old Greek commentary (*σχόλια*), is known as *Venetus A* ('Codex Marcianus' 454), in the library of San Marco, at Venice. It contains the entire *Iliad*, with Introduction and Scholia, on 327 leaves of parchment (of which 19 are a much later substitute for the original leaves which had been lost), in large folio, 15 x 11 inches. It was written not later than the eleventh century, in minuscule script, with 25 verses on each page. Below and above the text, and on the outer margin, are 63 or 64 lines of scholia. Between these scholia and the text is an interval of about an inch, in which space are other scholia. On the first leaves are many interlinear glosses, but not many after leaf 31. The

¹ Reprinted, with slight changes and additions, from Professor Seymour's edition, in this Series, of Books iv.-vi. of the *Iliad*.

Scholia contain an epitome of four works composed under the early Roman emperors by Aristonicus, Didymus, Herodian, and Nicanor.

Also in the library of San Marco at Venice is *Venetus B* ('Codex Marcianus' 453), a parchment MS. in folio, with the *Iliad* on 338 leaves, which was written in the eleventh century. This also contains scholia, but these are far less scholarly than those of *Venetus A*.

In the Laurentian library at Florence are twelve MSS. which contain the complete *Iliad*. Of these, two have special value: *Laurentianus xxxii. 3 (C)*, a parchment folio of the eleventh century, with 424 leaves; and *Laurentianus xxxii. 15 (D)*, 233 small leaves of parchment, written about 1100 A.D.

In all, more than one hundred Homeric MSS. are known and described.

B. EDITIONS.

The earliest printed edition of Homer was that of Demetrius Chalcondylas, in two large and handsome volumes, printed at Florence in 1488.

The text published by Stephanus, *Poetae Graeci principes heroici carminis*, Paris, 1566, long served as the vulgate.

The most elaborate edition ever published of the *Iliad* was that of Heyne, in nine volumes, Leipzig, 1802-1822. His edition followed that of Wolf in time, but not in method.

A new period began with *Homeri et Homeridarum opera et reliquiae ex recensione F. A. Wolfii*. 4 vols. Leipzig, 1804-1807.

Immanuel Bekker, a pupil of Wolf, gave what is perhaps as yet the best form of the Alexandrian text, reconstructed from the MSS. and from the notices found in the ancient grammarians, in *Homeri opera ex recognitione Immanuelis Bekkeri*. 2 vols. Berlin, 1843.

The first scientific attempt to go back of the Alexandrian grammarians, and to give the poems in the form in which they were sung by the rhapsodes, restoring initial *ϕ* where this could be done without violent changes, was made in *Carmina Homerica: Immanuel Bekker emendabat et annotabat*. 2 vols. Bonn, 1858.

The most complete critical apparatus yet provided is in *Homeri Ilias ad fidem librorum optimorum edidit J. La Roche*. Leipzig, 1873. In the text the editor follows the aim of Bekker's edition of 1843.

In *Homerica Carmina cum potiore lectionis varietate edidit Augustus Nauck*, Berlin, 1874-1879, the editor follows the aim of Bekker's edition of 1843, but does not print *ϕ*, although he changes the text in order to remove obstacles to the restoration of *ϕ*.

In *Homeri Iliadis carmina, seiuncta, discreta, emendata, prolegomenis et apparatu critico instructa, edidit Guilelmus Christ*, Leipzig, 1884, the editor

pursues a twofold plan: to set forth his view of the composition of the Homeric poems, and to present the text in the form in which it was sung. He goes further than Bekker in restoring ϵ . His 'prolegomena' contain much valuable and interesting matter in convenient form.

Homeri Ilias edidit Guilielmus Dindorf: editio quinta correctior quam curavit Hentze, Leipzig, 1884, is a convenient conservative text edition. The text of the present edition is a reprint of this, with a few slight changes in punctuation.

In *Die Homerische Ilias nach ihrer Entstehung betrachtet und in der ursprünglichen Sprachform wiederhergestellt von August Fick*, Göttingen, 1886, the poems are divided into what the editor considers their original elements, and are translated into the Aeolic dialect.

In *Homeri Ilias: scholarum in usum edidit Cauer*, Leipzig, 1890, the editor has striven to remove all contracted and assimilated forms, but has not attempted to restore ϵ , holding that this sound had been lost from the dialect before the poems were put into their present form.

Homer's Iliad: the text edited in accordance with modern criticism by Arthur Platt. Cambridge, 1894. A highly emended text, marked by the effort to go back 'as far as is reasonably possible to the original language of Homer.' The ϵ is printed, and many diphthongs are resolved.

Einundzwanzigstes und zweiundzwanzigstes Buch der Ilias: von C. A. J. Hoffmann. 2 vols. Clausthal, 1864. This contains full information as to the MSS. and Scholia.

Homeri Ilias, cum apparatu critico ediderunt J. van Leeuwen et M. B. Mendes da Costa. Editio altera. Leyden, 1895. Very advanced, in the same direction as Bekker, Nauck, and Platt.

The most prominent exegetical editions are the following (the editions named are the latest of Books xix.-xxiv.):

Homers Ilias für den Schulgebrauch erklärt von Karl Friedrich Ameis, besorgt von Dr. Carl Hentze, Professor am Gymnasium zu Göttingen. (AH.) The third edition of Books xix.-xxiv. (upon which this edition is based) was published at Leipzig in 1896. The Appendix (*Anhang*) to the Ameis-Hentze edition (1877-1886, 1275 pp.) contains a full statement of various details of criticism. A revised edition of the *Anhang* is in progress, but has not yet reached the later books of the *Iliad*.

Homers Iliade erklärt von Faesi. 6te Auflage, von Franke. Berlin, 1887. (FF.)

Homers Ilias erklärt von J. La Roche. 2te Auflage. Leipzig, 1879 and 1880.

Homers Ilias. Erklärende Schulausgabe von Heinrich Düntzer. 2te Auflage. Paderborn, 1873.

Homers Ilias für den Schulgebrauch erklärt von Gottl. Stier. Gotha, 1886.

The Iliad. Edited with English Notes and an Introduction by Walter Leaf. Vol. II., Books xiii.-xxiv. London, 1888.

Homer, Iliad, Books xiii.-xxiv., with Notes, by D. B. Monro. Oxford, 1888.

L'Iliade d'Homère. Texte Grec, accompagné d'un commentaire critique, précédé d'une introduction, etc., par Alexis Pierron. 2me édition. 2 vols. Paris, 1883.

C. AUXILIARIES.

Lexicon Homericum edidit Ebeling. 2 vols. Leipzig, 1871-1885.

Gehring: Index Homericus. Leipzig, 1891.

Prendergast: Concordance to the Iliad. London, 1875.

Parallel-Homer. Index aller homerischen Iterati, von C. E. Schmidt. Göttingen, 1885.

Autenrieth's Homeric Dictionary. Translated by Principal R. P. Keep. Revised by Professor Flagg. New York, 1891.

D. B. Monro: Grammar of the Homeric Dialect. 2d edition. Oxford, 1891.

T. D. Seymour: Homeric Language and Verse. Boston, 1885.

R. C. Jebb: Homer: An Introduction to the Iliad and the Odyssey. Boston, 1887. The most convenient small work, treating of (a) the general literary characteristics of the poems, (b) the Homeric world, (c) Homer in antiquity, (d) the Homeric question.

I. Bekker: Homerische Blätter. 2 vols. Bonn, 1867, 1872.

H. Bonitz: Origin of the Homeric Poems. Translated by Professor Packard. New York, 1880.

K. Brugman: Ein Problem der homerischen Textkritik. Leipzig, 1876.

E. Buchholz: Homerische Realien. 3 vols. Leipzig, 1871-1885.

Ph. Buttmann: Lexilogus. 2 vols. Berlin, 1818, 1825.

P. Cauer: Grundfragen der Homerkritik. Leipzig, 1895.

J. Classen: Ueber den homerischen Sprachgebrauch. Frankfurt, 1867.

R. Engelmann: Bilder-Atlas zur Ilias. Leipzig, 1889. [The same, edited by W. C. F. Anderson. New York, 1892.]

L. Erhardt: Die Entstehung der homerischen Gedichte. Leipzig, 1894.

Eustathius: Commentarii ad Homerum. 7 vols. Leipzig, 1825-1830.

W. D. Geddes: The Problem of the Homeric Poems. London, 1878.

W. E. Gladstone: Homer ['Literature Primer']. New York, 1878.

W. E. Gladstone: Studies on Homer. 3 vols. Oxford, 1858.

O. Grulich: De quodam Hiatus genere. Halle, 1876.

W. Hartel: Homerische Studien. 3 parts. Vienna, 1873-1876.

W. Helbig: Das homerische Epos aus den Denkmälern erklärt. 2te Auflage. Leipzig, 1887.

C. Hentze: Die Parataxis bei Homer. 2 parts. Göttingen, 1888, 1889.

G. Hinrichs: De Homericae elocutionis vestigiis Aeolicis. Berlin, 1875.

C. A. J. Hoffmann: Quaestiones Homericae. Clausthal, 1842, 1848.

- Fr. Inghirami: Galleria Omerica.* 3 vols. Florence, 1827.
O. V. Knös: De digammo Homérico. Upsala, 1867-1879.
Karl Lachmann: Betrachtungen über Homers Ilias. Berlin, 1837.
L. Lange: Der homerische Gebrauch der Partikel et. Leipzig, 1872 f.
J. La Roche: Homerische Untersuchungen. 2 vols. Leipzig, 1869, 1893.
J. van Leeuwen: Enchiridium dictionis epicæ. Leyden, 1894.
Karl Lehrs: De Aristarchi studiis Homericis. 3d ed. Leipzig, 1882.
A. Ludwig: Aristarch's homerische Textkritik. 2 vols. Leipzig, 1884 f.
Jos. Menrad: De contractionis et synizeseos usu Homérico. Munich, 1886.
C. F. von Nügelbach: Homerische Theologie. 3te Auflage. Nuremberg, 1884.
G. Nicolaïdes: Ἰλῆδος στρατηγικὴ κατασκευὴ κτλ. Athens, 1883.
B. Niese: Die Entwicklung der homerischen Poesie. Berlin, 1882.
Schliemann's Excavations, by C. Schuchhardt; translated by Sellers. London, 1891.
Scholia Graeca in Homeri Iliadem. 6 vols. Oxford, 1875-1888.
U. von Wilamowitz-Moellendorf: Homerische Untersuchungen. Berlin, 1884.
F. G. Welcker: Der epische Cyclus. 2te Auflage. 2 vols. Bonn, 1865.
Frid. Aug. Wolf: Prolegomena ad Homerum. Halle, 1795.

II. CRITICAL INTRODUCTION AND NOTES.

CRITICAL INTRODUCTION. T.

Although portions of this Book seem to be of later origin, it certainly contains a nucleus which belonged to the original form of the poem. The reconciliation of Achilles with Agamemnon is a necessary link in the chain of events which lead to the final catastrophe in the death of Hector.¹ Much of the criticism of this Book turns upon its relation to the embassy to Achilles in Book ix. (I). Since the latter is regarded as one of the later portions of the *Iliad*, the manifest references to I which are found in T (see 140 f., 192 ff., 245) must be at least equally recent.

At the outset of the Book, criticism has been directed against (1) the exaggerated description of the terror of the Myrmidons at the sight of the divine arms (14 f.); (2) the unnecessary solicitude of Achilles for the preservation of the body of Patroclus (23 ff.), since his death occurred but the day before, and his burial takes place on the following day; (3) the mention of the steersmen and stewards as a distinct class, who had not taken part in previous assemblies. Passing over these criticisms as of minor importance, serious difficulties are

¹ Düntzer (*Homer und der Epische Kyklos*) believes that the original poem on the Wrath of Achilles closed with verse 279 of this Book, and that the rest of our *Iliad* was part of another epic, the *Revenge for Patroclus*.

found in the long discussion at the assembly (56-265). Agamemnon begins his speech (87) by ascribing his infatuation ($\delta\tau\eta$) to Zeus, Moera, and the Erinyes; but immediately afterward he personifies this same $\delta\tau\eta$ and charges her with blinding all men and even Zeus himself. The allegorical form in which this idea is presented (91-94) is foreign to the older Homeric style, and it is not the custom of the poet to represent mere men, like Agamemnon here (100-113), as acquainted with events which have occurred in Olympus. It is probable that verses 95-136, at least, are an interpolation from some current Lay of Heracles.

Many scholars detect an inconsistency in chronology in 141, where Agamemnon speaks of the gifts offered to Achilles 'yesterday,' though according to the present form of the narrative the offer was made during the second night before. This, however, may be explained by the fact that the Homeric day was reckoned from sunset to sunset, though such a mode of reckoning cannot be positively proved for the *Iliad*, and it is not impossible that we have here a trace of an enlargement of the poem by the events of a whole day. See Critical Notes.

The discussion of the question of giving a meal to the army before beginning the battle (155-237) has been felt to be needless, and too long. In the passage which follows (238-355) there are a number of slight difficulties which bear upon the theory of Düntzer. See footnote, p. 387. In 340 Zeus is moved with compassion at the sight of the lamenting warriors. But the consequent sending of Athena (342 ff.) has for its object, not to comfort these warriors, but to strengthen Achilles, who, he says, is mourning alone (345 f.), and in front of the ships (344), though by comparing 315 with 211 it appears that the hero was sitting beside the corpse within his tent. In these inconsistencies Düntzer sees the marks of an unskilful uniting of two original poems.

In the closing passage of the Book, verses 365-368 were rejected by Aristarchus as an absurd exaggeration. The prophecy of Xanthus (408-417) is superfluous, since Achilles has already been warned by his mother (Σ 95 f.) of his approaching death. It is unexpected, too, that the power of speech, which was given to Xanthus by Hera (407), is withdrawn by the Erinyes, and not by the power who gave it.

It is probable that the narrative of this Book, in its original form, was somewhat as follows: Achilles, after receiving the new weapons, abjures his wrath before the assembled host; Agamemnon admits his fault and offers propitiatory gifts, which are accepted by Achilles; the army is then dismissed for its meal, that the battle may begin as soon as possible. But in the eyes of some later reviser this seemed too tame a close for the direful quarrel of the two mighty chiefs, which must be glorified into a solemn act of propitiation and atonement. In making his additions this later poet followed closely the pattern which he found in the *Ilperbeta* (I), and inserted a series of extended speeches

with narrative intermingled. Cf. the use of $\tau\eta\varsigma$, in 176, without an antecedent, the verse being manifestly copied from I 133, where it appears in its true connection.

CRITICAL NOTES. T.

2. For $\phi\acute{o}\varsigma$, the MS. reading, Payne Knight reads $\phi\alpha\phi\acute{o}\varsigma$, Nauck suggests $\phi\acute{o}\varsigma$, and Christ, Cauer, and other recent scholars of the archaizing school (Wackernagel, Van Leeuwen and da Costa, Platt) prefer $\phi\acute{\alpha}\varsigma$.

4. Bekker² reads $\nu\acute{\iota}\delta\alpha\iota \acute{\epsilon}\tau\alpha$ (for $\delta\epsilon\nu \phi\acute{\iota}\lambda\alpha\nu \nu\acute{\iota}\delta\alpha\iota$). See Cauer in Curtius, *Studien* vii. 123.

14. Zenodotus $\acute{\epsilon}\lambda\epsilon\nu \phi\acute{o}\beta\acute{o}\varsigma$.

15. Christ $\acute{\epsilon}\sigma\phi\acute{\iota}\delta\epsilon\iota\nu$. Nauck suggests $\acute{\epsilon}\sigma\phi\acute{\iota}\delta\acute{\epsilon}\mu\epsilon\nu$.

16. *Etymol. Mag. Wern.* So Nauck.

22. Nauck prefers $\acute{\alpha}\nu\delta\rho\acute{\iota}$. Cf. Σ 362. — On verbs which take $\mu\eta$, see Gildersleeve in *A. J. P.* i. 49.

24. Nauck $\delta\epsilon\acute{\iota}\delta\iota\alpha$.

26. Zenodotus $\acute{\epsilon}\gamma\gamma\acute{\iota}\nu\omicron\nu\tau\alpha\iota$.

30. Most MSS. give $\delta\lambda\alpha\lambda\kappa\epsilon\acute{\iota}\nu$. Text as Aristophanes.

32. Hartel (*Hom. Stud.* iii. 11) prefers $\kappa\epsilon\lambda\epsilon\tau\alpha\iota$.

38. For the etymology of $\tau\alpha\rho\chi\acute{\upsilon}\omega$ = *sepelio*, see Helbig 55.

43 f. If these verses are interpolated, as held by some scholars, 42 would refer to all who had been wounded, and 47 f. would particularize two chiefs from the number. The sailors and steersmen are nowhere else set off from the warriors as a distinct class. They can scarcely be thought to have been confined to their nautical duties during the years when the ships had been drawn up on land. No class of stewards ($\sigma\acute{\iota}\tau\omega\iota\delta\omicron\tau\eta\rho\epsilon\varsigma$) is elsewhere mentioned.

57. On $\theta\tau\epsilon$, see M. 269, 3.

69. On the practice of wearing the hair long, see Helbig² 236.

71. Nauck $\tau\alpha\nu\acute{\epsilon}\mu\epsilon\nu$. So in 72.

77. Omitted by Zenodotus, and bracketed by most modern editors.

90-136. The allegory of the deluding of Zeus by Ate is probably a late interpolation. This is indicated by (1) the untimeliness of developing to such length a merely ornamental illustration; (2) the somewhat presumptuous comparison of the folly of Agamemnon to an incident in the life of Zeus; (3) the inconsistency with 87 f., where Agamemnon ascribes his infatuation ($\acute{\alpha}\tau\eta\eta$) to Zeus, Fate, and the Erinyes, while here Ate is personified and acts in opposition to Zeus.

91. Nauck reads $\acute{\alpha}\delta\acute{\alpha}\tau\eta$.

92. The reading of the text ($\tau\eta$) is that of Aristarchus and of most of our MSS., though traces of an earlier reading ($\tau\eta\varsigma$) are found in quotations.

103. The etymology of $\acute{\epsilon}\lambda\lambda\epsilon\theta\upsilon\iota\alpha$ is doubtful. A.H. derive it from $\acute{\epsilon}\lambda\acute{\upsilon}\omega$ ($\acute{\epsilon}\lambda\acute{\upsilon}\theta\omega$), as the 'contracting, cramping, pains.' Ebeling prefers the stem $\acute{\epsilon}\lambda\upsilon\theta$ = *adveniens*.

104. On *ἐκφανεί*, see M. 378* c.
107. Bekker, Nauck, Cauer, *etc.*, read *ψεύστης ἐς* (or *ἐσσ'*).
120. On account of the exceptional use of the fut. partic. Nauck suggests *ἀγγέλλονσα*.
135. The reading *ᾠλεσκειν* would involve an irregularity, since iteratives in *-σκον* do not take the augment.
139. On the contracted form *δρσειν*, see M. 378*, 2 a. Nauck suggests *δρσο πτόλεμόνδε*.
141. Bergk (*Griech. Lit.* i. 629 ff.) holds that *χθιζός* is a chronological error, and that in it we have a hint of the earlier form of the *Iliad* (before the insertion of the 'Οπλοποιία), in which Hector was slain on the same day as Patroclus. But FF. hold to the other belief that the day was reckoned from sunset to sunset, the so-called 'astronomical day.' Cf. Censorinus, *De die natali* xxiii. Athenienses autem ab occasu solis ad occasum diem statue-runt; and Tac. *Germ.* xi. nox ducere diem videtur. See on X 432.
147. Monro prefers to join *ἐθέλησθα παρσχέμεν*, and to omit the colon after *ἐχέμεν*, — 'gifts if you choose to offer, as is meet, or to keep them with you (do so): but now,' *etc.* See M. 324* b.
- 151-153. These verses do not suit the situation, and are but loosely connected with what precedes. They are rejected by Bekker. Bergk and Franke reject only 153. As regards the clause with *ὥς*, and its place in the connection of thought, it is usual to put a colon after *ἀρεκτον* and a period after *φάλαγγας*. *ὥς* is then taken as 'final,' depending either on *μνησώμεθα χάρμης* or on *χρη κλοποπύειν*. But Nicanor put only a comma after *φάλαγγας*, — cf. the Schol. ed. Dindorf, ii. 188 ὁ λόγος, *ὥς* ἂν θεάσῃται τις Ἀχιλλέα προμαχοῦντα, οὕτω καὶ αὐτὸς μαχέσθω. If *ὥς* be taken as 'final' it must depend on *μνησώμεθα χάρμης*, a connection which is made difficult by the two intervening clauses with *γάρ*.
177. Wanting in the best MSS. and bracketed by many editors.
181. FF. interpret, 'you will in future be more just toward others (being taught by adversity).'
182. Faesi preferred to take *βασιλῆα ἄνδρα* together as obj. of *ἀπαρέσσασθαι*, the subj. being *τινὰ*, to be supplied from *τις* in the next clause. But the interpretation of the Schol. given in the note is strongly supported by the fact that the natural pause at the close of the verse separates *βασιλῆα* from *ἄνδρα*. It is not impossible that 181-183 are an interpolation.
189. Most MSS. read *αἰθι τέως περ*. Cauer (*Grundfragen* 39) thinks that the true reading *αὐτόθι τῆος* (so Nauck) was first corrupted, under Attic influence, to *αὐτόθι τέως*, which was then ignorantly corrected to *αἰθι τέως*, after which *πέρ* was inserted to restore the meter.
235. AH.³ (so Leaf and Platt) place a colon after *ὀτρυντός*, and translate 'for this (i.e. the following) is the admonition: evil will befall him,' *etc.* Monro remarks that *ἦδε* can only mean *this present* as opposed to any distant or future one, and translates substantially as in the note.

242. Nauck suggests *ἔν*.

247. On the value of the talent, see Hultsch, *Griech. und Röm. Metrologie*² 128. He thinks the Homeric talent weighed 16.8 *grams* (about \$11.50 of American gold) and was issued in the form of long, round bars, like the gold *stater*.

255. On the meaning of *ἐπ' αὐτόφιν*, see Delbrück, *Ablativ, Locativ, Instrumentalis* 49. But Leo Meyer takes *αὐτόφιν* as neuter (*meanwhile*); Lucas, '*ἐπ' αὐτόφιν* = *ἐπ' αὐτῷ*, i.e. neben Agamemnon'; La Roche, 'dabei.' Nauck would read *αὐτόθι*, and this is perhaps the best solution of the difficulty. Nauck suggests *ἦτο*.

261. Nauck regards this as corrupt. The generally accepted MS. reading *μὲν ἐγὼ . . . ἐπενείκει*, which is explained by supplying *δυνονυ* as in *ε* 187, is difficult here, since the subj. *ἐγὼ* is expressed, and in the nom. case, while in *ε* 187 there is no subj. expressed. Hence *ἐπένεικα*, which was suggested by Hartung (*Griech. Partik.* ii. 136), and read by La Roche from two MSS., is preferable.

262. This seems to be the addition of an interpolator, who wished to explain *χεῖρ' ἐπένεικα* more fully, but succeeded only in extending the simple meaning of the expression in 176 to indefiniteness.

264. On the cond. sentence, see Lange ii. 528 f.

287. These words of Briseis may possibly contain the germ of the laments in *Ω*.

299 f. Oberdick (*Phil. Rundschau*, 1881, i. 461 ff.) rejects these verses and believes that in the rest of this lament we have a series of three strophes of four verses each.

302. Leaf remarks: 'This passage has often been admired as an instance of truth to nature, — a pretended lamentation for a stranger covering the expression of a real sorrow. Heyne, however, is not without justification in calling it *acumen a poeta nostro alienum*. He is inclined, therefore, to take *πρόφασιν* in the sense attributed to it in 262, of a *real* cause; the grief for Patroclus is not a mere blind to cover what the women dare not express otherwise, but a grief really felt, which arouses other and deeper sorrows of their own, exactly as in 338 f. and *Ω* 167 ff. The passage thus gains in dignity and beauty, and the explanation of *πρόφασιν* is supported by and supports the proposed explanation of 262.'

321. In order to restore the missing *κέ* with *πράοις*, Madvig (*Advers. Crit.* i. 186) would read *κέ* for *τι*. See M. 299 e, f.

322. Nauck suggests *οὐ*.

326 ff. The difficulty in regard to the mention of Neoptolemus, as well as the loose connection with 325 (*ἡ τὸν* apparently should be in the same const. as *τοῦ πατρός* 322), and the inconsistency of the two references to Peleus (321 and 334–337), make it probable that 326–337 are an interpolation. 327 was rejected as early as Aristophanes of Byzantium and Aristarchus, on the ground that Scyruus was so near Troy that Achilles need not be in ignorance of the fate of his son.

331. AH.³, with La Roche and the minor MSS., read *σὺν νηί*.

337. On the subjv. of 'anticipated limit,' see Hale, *Anticipatory Subjv.* 71.

339. AH.³ read *ἔλπειν*, as in δ 734.

354. The MS. reading is *ἔκρηται*, but editors since Wolf have usually written *ἔκοιτο*. This change is unnecessary, since the subjv. is not uncommon after historical tenses. See La Roche, *Hom. Untersuchungen* i. 292.

361. Reichel (*Ueber Homerische Waffen*, Wien, 1894) has made it probable that the Homeric warrior, with his huge *σάκος*, did not need a cuirass. Whenever a *θώραξ* is mentioned, Reichel argues, the word is used for defensive armor in general (cf. *θωρήσσειν*, arm) or else the passage is of late origin.

364. 'It is likely that 356-364 (to *ἀνδρῶν*) are an interpolation. In the original form of the narrative the arming of the other Greeks was briefly mentioned immediately after 339 (cf. 351 f.). Then followed the statement that Achilles (after the departure of the *γέροντες*?) went into his tent to arm himself, with the detailed account in 369 ff.' Faesi-Franke.

365-368. *ἀθετοῦνται στίχοι τέσσαρες*· γελοῖον γὰρ τὸ βρυχᾶσθαι Ἀχιλλέα, ἣ τε συνέπεια οὐδὲν ζητεῖ διαγραφέντων αὐτῶν *Scholia*, ed. Dindorf, ii. 190. Cf. Introduction (above); Nitzsch, *Sagenpoesie* 132; Düntzer, *Hom. Fragen* 197; Bergk, *Griech. Lit.* i. 632.

374. Pazschke (*Hom. Naturanschauung* 7) remarks that wherever *μήνη* or *σελήνη* is mentioned the poet is thinking of the full moon in all its radiance, and next to the sun in splendor. The Homeric age did not have the modern feeling in regard to moonlight, — as something dim and mysterious.

384. Heyne conjectured *δε εἶ*. Nauck *δέ εὐ*.

385. Lange (i. 402) regards the *ei*-clause as a wish, and *ἐφαρμόσσειεν* as intrans. (as in P 210, Γ 333). The explanation given in the note is that of Döderlein, and is accepted by Franke and La Roche.

387-391. *ἀθετοῦνται στίχοι πέντε, οἱ ἐκ τοῦ Πατρόκλου ὀπισμοῦ* (II 141) *μετακείμεναι Scholia*, ed. Dindorf, ii. 190.

392 ff. Niese (*Entwicklung der Hom. Poesie* 119) holds that in the original *Iliad* the Greek and Trojan chieftains fought on foot, and that wherever chariots are mentioned we may assume that the passage is of later origin. But chariots are depicted in the Mycenaean remains, and Meyer (*Geschichte des Alterthums* ii. 198) takes a ground directly opposite to that of Niese.

402. On the form *ἐῶμεν*, which is not found elsewhere, see Spitzner, *Excursus xxxi*. Curtius (*Griech. Verb.* ii. 69) gives the explanation in the commentary. Nauck suggests *ἐπὶν κεκάμω πολέμῳ*. Christ (*Griech. Lautlehre* 265) *ἐπεὶ κ' ἐφῶμεν πολέμῳ*, from root *άφ-*, to satiate.

406. On *ζεύγη*, see Leaf on P 440, and Helbig² 155 f.

407. This was rejected by Aristarchus on the ground that it is superfluous, and also inconsistent with 418. But the latter argument is unsound (see on 418), though it is difficult to see what object Hera can have in this action, since Achilles already knows from his mother that after slaying Hector his own

death would be near (Σ 96). The only additional information which the hero now receives is the fact that he will fall a victim to a god and a mortal (416 f.), which he learns in the sequel more distinctly and appropriately from the lips of the dying Hector (X 358 ff.). But the purpose of the poet is to place once more in the clearest light the unalterable resolution of Achilles to avenge his friend, even in the face of a second warning.

417. On the function here ascribed to the Erinyes, see Welcker, *Griech. Götterlehre* iii. 80.

421. Nauck reads $\epsilon\delta\ \nu\nu\ \tau\delta\ \alpha\iota\delta\alpha$.

423. The explanation in the note is that of Goebel, and is accepted by FF.

424. M. (102) remarks that it is a question whether datives in *-ous* and *-ais* (for *-οισι* and *-ησι*) are Homeric. Here Bentley proposed $\pi\rho\acute{o}\tau\omega\sigma\iota\nu\ \acute{\epsilon}\omega\nu$. Bekker² $\pi\rho\acute{o}\tau\omega\varsigma\ \phi\acute{\iota}\lambda\alpha\chi\nu$. The ϕ precludes $\pi\rho\acute{o}\tau\omega\varsigma$.

CRITICAL INTRODUCTION. T.

The Twentieth Book describes the council of the gods, at which Zeus exhorts the other divinities to take part in the battle, lest Troy be captured at once by Achilles (1-75). Aeneas and Achilles meet in single combat, and the former is rescued by Poseidon (76-352). Achilles makes havoc among the Trojans, but Hector is held back from meeting him by the interposition of Apollo (353-503). These events take place on the same day as those of the previous Book, — the fourth day of battle and the twenty-seventh of the action of the *Iliad*.

The title of the Book, *Θεομαχία*, does not accurately describe its contents, and the narrative shows a lack of unity and consistency. The poet seems to desire to postpone the crisis, and particularly the decisive contest between Achilles and Hector. At the very outset, in the council, Zeus states that his object is to prevent the complete overthrow of the Trojans and the capture of Troy. Apollo, apparently with the same motive, incites Aeneas to battle with Achilles, while he holds Hector back. The real *Θεομαχία*, which is so majestically heralded in 32-75, does not take place till the next Book.

Taking up the criticism of the Book more in detail, we notice that in verses 1-3 the Greek host is still in the act of arming, though at the close of T it was clearly armed and in the field. In 18 the battle is raging fiercely, and in 41-53 Achilles has taken the field before the descent of the gods. Yet in 54 it appears that it was after their arrival, and in consequence of their incitement, that the battle began. In 75 and 110 ff. the combat is in full progress, but in 153-160 the armies are just advancing into the plain. The council of the gods, too, would seem to have its natural motive in the purpose of Zeus to revoke the prohibition announced in the previous council (Θ 2-40). But no mention is made of that former council, though it was held but two days before.

Moreover, it is difficult to see how the participation of the gods should prevent the capture of Troy, since the divinities friendly to the Greeks were far more powerful than those who favored the Trojans.

The part of the Book which follows the council presents further difficulties. The expectations of the reader, which are raised to the highest pitch by the lofty tone of the description in 56-65, are disappointed (67-74). Apollo, who stands ready for the struggle with Poseidon (67 f.), immediately forgets his purpose and busies himself (79 f.) with inciting Aeneas to battle; while Poseidon's words in 134 f. are equally irreconcilable with what has gone before. The anxiety for the safety of Achilles expressed by Hera (115-131) is in direct conflict with the words of Zeus in 26-30, and with the whole situation, since Achilles is protected by fate until he has slain Hector.

The case is much the same in the scene of the duel between Achilles and Aeneas (158-352). This is introduced in the usual manner (158 ff.), the poet ignoring the fact that Achilles is now taking part in the struggle for the first time after his long absence from the field, and that he is aflame with resentment and longing for revenge. He forgets his passion so far as to exchange long speeches with Aeneas, and even to shrink from his spear. In 203 f. the poet assumes that the two warriors are acquainted with each other's race and parentage, but in 213 ff. he introduces a long account of the origin of Aeneas.

In short, there is much ground for the belief that in the duel between Achilles and Aeneas we have an episode which formed originally an independent poem, composed for the purpose of glorifying the descendants of Aeneas, and with no distinct reference to any special situation in the *Iliad*. The same verdict may be pronounced with scarcely less certainty upon the *Θεομαχία*, introduced in this Book and carried out in Φ. The council of the gods, too, seems to have little connection with the general plan of the *Iliad*, and shows so plainly the poet's purpose to postpone the decisive contest that its authenticity is very doubtful. In fact, it is only in verses 381-494 that we recover the thread of the best Homeric poetry. Here alone, in this Book, Achilles is pervaded by the fierce thirst for revenge which he showed at the close of T, and which is consistent with his character and his present state of feeling.

CRITICAL NOTES. T.

3. On *θρωμὸς πῆδισ*, see Schuchhardt 28 f.; and Hasper, *Beiträge zur Topographie der Hom. Ilias* 36 f.

18. Leaf points out that *ἀγχιῶτα* (in close quarters) is no more appropriate here than at the previous council in Θ, since it occurs at a lull in the battle, and is suited rather to a point between M and Σ. It has been proposed to give

the word a temporal signification (*on the point of bursting out*), but this meaning can hardly be proved for Homer.

34. Welcker (*Griech. Götterlehre* i. 334) makes ἐπισύνης refer particularly to the bestowal of wealth in herds, but it is usually understood as in the note. Cf. Roscher, *Hermes der Windgott* 80; Leo Meyer, *Bemerk. zu ält. Gesch. Griech. Myth.* 54. Curtius (*Studien* iii. 121) connects the word with the root *fav* (δραξ), on account of the use of the latter in the sense of friendly protection.

35. La Roche takes ἐπὶ with φρεσί, as expressing the ground or condition, and compares Ψ 274, 574.

53. Aristarchus (so the best MSS.) read θεῶν. So La Roche, who argues that the verb of motion (θέων) does not suit the datives with πᾶρ and ἐπὶ. Hasper (see on 3) locates Καλλικολώνη at an elevated point of the range of hills between the mouths of the Simoïs and the Scamander. Welcker believes that it is the same hill which in B 703 is called ῥύμβος Αλουήτῳ. Steitz thinks that if any definite height is intended it must be the whole range at the end of which Ilios lay. This would suit the expression πᾶρ Συμβερτι θέων. Hercher (*Homerische Ebene von Troja* 127) says: 'The interpolator no doubt remembered that the Scamander had departed to join in the Θεομαχία, and so introduced the Simoïs in the plain as a substitute for the other stream, which could not be in two places at once.'

72. Welcker (*Griech. Götterlehre* ii. 439) derives σῶκος from σῶω (*preserver, protector*), referring to the function of Hermes as god of flocks and herds. So Preller, *Griech. Mythologie*⁴ i. 398. But Roscher (*Hermes der Windgott* 36) and G. Curtius (*Griech. Etym.*⁴ 382) prefer the explanation given in the note.

74. Leaf suggests that both of the names here may have resulted from attempts to Hellenize a single foreign name of difficult pronunciation. But similar pairs occur of names which are thoroughly Greek, such as Pyrrhus-Neoptolemus.

85. Cobet emends to πολεμίζειν, on the ground that the MSS. vary so much between forms in ζ and in ξ that their evidence may be disregarded. πολεμίζειν is adopted by AH.⁸

100. For this 'conditional clause of wish,' see Lange i. 365.

101. *Venetus A* and some other MSS. read οὐ κε for οὐ με. Bentley accordingly conjectured νικήσει for νικήσει. This is adopted by Nauck, who further suggests οὐ κέ με βεῖα | νικήσει'.

107. Spurius? Nauck.

125-128. The words of Hera are inconsistent with the announcement of Zeus in 26 ff., in making prominent the present day as one of special danger to Achilles. Indeed her concern for Achilles is inexplicable (121 f., 129 f.), for Apollo has not yet shown any intention of attacking him in person. Achilles, on the other hand, knows that he will not fall until after slaying Hector (Σ 96), and so has little need of encouragement and strengthening on this day. Aristonicus (*Scholía*, ed. Dindorf, ii. 198) rejected these lines. Leaf says that the

words of Zeus in 26 'refer only to what will happen if the gods do not take part at all. Apollo has already intervened against Achilles, and if he goes on to attack him personally while Hera stands aside, Achilles may be defeated *ὑπὲρ ἄλσιν*. It is therefore Hera's duty to see that the decrees of fate are carried out by Achilles's victory over Hector on that day (*σήμερον*); after Hector's death Achilles must face his own. All difficulty is removed when we put a colon instead of the usual comma after *μάχης*, and another instead of a full stop after *δησιόητα*, taking *πάντες . . . μάχης* as a parenthesis to explain Hera's reason for this action: "This I say because all the gods are here, Achilles's enemies included."'

131. The ending *-ees* from stems in *-es* is rarely contracted in Homer. To avoid the contraction here Fick reads *ἐναργες* (Aeolic accent) to be taken as an adverb.

135. Omitted in many MSS., and bracketed by editors, as inserted from Θ 211.

145. The three successive spondees may be avoided, and the verse made more Homeric in rhythm, by reading, with Nauck, *Ἡρακλέος θεοιο*.

155. On *κέλευεν* a Schol. remarks *βοηθεῖν οἷς βούλονται*. In accordance with this, it is customary to refer *Ζεὺς δ' ἤμενος ὑψὶ κέλευεν* to the words of Zeus in 25, and translate, 'though Zeus had ordered them to engage in battle.' But *ἤμενος ὑψὶ* cannot be regarded as a standing epithet like *ὕψις/υγος*, but must refer to the situation of the moment; cf. 22 and 56 f. Moreover, 154 f. do not refer to the mere giving of help to the combatants, but to a conflict among the gods themselves. Hence the interpretation in the note.

165 ff. Hoffmann remarks: 'Perhaps the most perfect of all the Homeric similes is the lion-hunt in T 165 ff., which is carried out with the utmost fullness of detail, but yet does not contain a single inappropriate feature.'

180-186. Aristonicus (*Scholia*, ed. Dindorf, ii. 199) rejected these verses, *ὅτι εὐτελεῖς εἰσὶ τῇ κατασκευῇ καὶ τοῖς νοήμασι, καὶ οἱ λόγοι οὐ πρόποντες τῷ τοῦ Ἀχιλλέως προσώπῳ*. Nauck marks 183-186 as *spurii*?

207. 'Hesychius has *ὑδναὶ* · *ἐγγοναὶ*, but that is probably only an attempt to explain these words. It was, however, accepted in Alexandrian times, since Callimachus has 'Τδατοσύδη as the name of a Nereid.' Leaf.

213. Aristarchus punctuated here, as in Z 150, after *ἐθέλεις*, making *δαήμεναι* imperative in sense. The two passages are discussed fully in the AH. *Anhang* to ο 80.

215. *αδ* can refer to nothing which has preceded, and *αρ*, the reading of L and four other MSS., would be more natural.

219. The Attic name *Ἐριχθόνιον* here is regarded by some as an Attic interpolation, dating from about 610 B.C., at which time the Athenians were already endeavoring to gain a footing at Sigeium. We learn from Strabo (604) that they claimed kinship with the Trojans on the ground of this community of mythical *ἀρχηγέται*.

232 ff. See Gladstone, *Hom. Stud.* iii. 216, 398, on physical beauty as an inheritance in the royal family of Troy. — On the Homeric treatment of the myth of Ganymede, see Bergk, *Griech. Lit.* i. 805.

250. This verse seems out of place, since it interrupts the progress of thought between 246–249 and 251, and, besides, is but loosely connected with the general reflection preceding. — On the subjv. *ἐπηρεθα*, see Hale, *Anticipatory Subjv.* 59 f.

255. Nauck gives the reading in the text (so La Roche), from a Schol. who probably followed Aristarchus. *Venetus A* has *πολλὰ τὰ τε καὶ οὐκ*. — The whole passage from 244 to 255 is filled with unusual images and turns of expression. It is scarcely consistent with the simple manner in which Aeneas at the beginning of his speech (200 ff.) repelled the scornful words of Achilles, and seems to be the work of the same interpolator who introduced the genealogy (see Introduction). By reading 256–258 directly after 243, a satisfactory connection is gained.

269–272. These verses were rejected by ancient critics (*Schol.* ed. Dindorf, ii. 203) and are suspected by recent scholars. Christ remarks (*Sitzungsber. Bay. Akad. der Wiss.*, 1880, 255 f.): ‘If the poet had wished to inform us that two layers of the shield were of bronze, two of tin, and one of gold, he would have done so when he described the making of the shield (Σ 481). He did, to be sure, mention the several metals (Σ 474 f.), but if we examine the description more closely, we find that the gold and tin were employed by Hephaestus, not as materials for whole layers of the shield, but merely to give color and variety to the ornamentation.’ See Leaf on 269–272, and Helbig² 318, 395 ff.

282. On account of the neglect of the digamma in *ἀχδς* *φοι*, Bentley conjectured *ἀχλός* (omitting *oi*). *μυρίον* then becomes an adverb.

298. Bentley conjectured *ἀτέων* (for *ἀχέων*), which is supported by the following words.

301. Monro (326, 3) and Kühner-Blass (I. ii. p. 571) explain *κεχολώσεται* as a fut., but A.H. regard it as aor. subjv.; so Krüger, *Di.* 28. 6, 5.

312. This verse is wanting in the best MSS., and appears to have been inserted merely to satisfy the supposed need of an inf. after *ἐάσει*.

322–324. Bothe, Koch, and Düntzer reject. Faesi and others assume that the shield was pinned to the ground by the spear (279 ff.). This, however, is not stated, and is not the natural interpretation of 276–280, so that the inconsistency is undeniable. But the omission of 322–324 does not remove the difficulty, since the words of Achilles in 345 seem to imply what is here narrated. Otherwise he would naturally have said (in 345), ‘the spear is thrust into the ground.’

365. A.H.² with La Roche and Leaf, read *ἵμεναι*, a solitary case of long *iota*, explained as due to the ictus, in this word.

371 f. On the ‘epanalepsis,’ see Lehrs, *De Aristarchi*² 474; Gerlach, in *Philologus*, xxx. 52.

375. Cauer (*Grundfragen* 239) thinks that where the gods are depicted as entering into relations with men without change of external form, the passage is of late origin. In such cases the poet is no longer guided by his own creative imagination, which must fully realize every detail of the situation, but is tamely following epic precedent.

394. Nauck would read ἐπισσώτρους (see on T 424), but at the expense of restoring the contracted form δαρεῦντο.

413 f. Christ (*Sitzungsb. Bay. Akad. der Wiss.*, 1880, 237) compares this passage with Δ 132 f., and decides that the latter is the original, while the present passage is an imitation, since here the clasps or buckles of the ζωστήρ are said to be at the back, which is contrary both to nature and to custom. See Helbig² 288 f., 293.

415. According to the view of Reichel (see on T 361) διπλός θώρηξ here would mean 'double armor,' i.e. the ζωστήρ and the μίτρη.

422. Bekker (*Hom. Blätter* ii. 18) suggests δηθά for δηρόν, on account of the neglected digamma in ἐκάς (so Nauck).

429. πείραρ (from Skt. *paras*=remotior, ulterior, eximius) may mean (1) *cord*; (2) *end*. Vaníček, Seiler-Capelle, and A.H. prefer (1) here. But see Merry and Riddell on μ 51.

445-448. Lessing (*Laokoön*) considers the mist a mere figure of speech, and asserts that the poet means simply that Achilles was so angry that he made three thrusts with his spear before he noticed that his adversary was no longer before him.

447. Omitted here by most MSS. In the parallel passages in E and II (see note), the fourth onset is signalized by divine interference, while here there is nothing which calls for such special notice. Hence the verse is regarded as interpolated here.

454. A.H.³ adopt the reading of the best MSS., νῦν δ' ἄλλους Τρώων ἐπιείσομαι, thus varying from the parallel passage in Δ. So Leaf and Platt. The reading of the text is that of the minor MSS.

464. On the clause with εἰ πως, see Lange i. 413 f.

484. Aristarchus read Πειπέω, — Zenodotus, Πειπέως. L. Meyer considers the nom. to be Πειπέης or Πειπέας, not Πειπέως, since Homer (in his opinion) has no words in -ως of the second declension. Nauck conjectures Πειρόου.

486. The reading ἐν νηδῷ, which (as well as ἐν πνευμένῳ) is found in good MSS., is supported by Grashof (*Fuhrwerk* 28, Anmerk. 23), by the argument that μέσσον refers not to the chest but to the lower part of the body; cf. 413 ff., N 397 f.

495-503. These verses are rejected by Heyne, Bekker, Düntzer, and Franke. Friedländer (*Philologus* iv. 584) calls attention to the fact that Achilles has been on foot ever since his battle with Aeneas, while this simile assumes that he is mounted upon his chariot. To this it may be replied that it was usual for the warriors to keep their chariots near them, even when fighting

on foot, so that the poet feels it unnecessary to mention the fact that Achilles had mounted again. Bergk (*Griech. Lit.* i. 634) sees in these closing verses (from 490) a trace of the original *Iliad*, in which (he thinks) they followed directly after T 424. See on T 392 ff.

CRITICAL INTRODUCTION. Φ.

The events narrated in this Book are the massacre of the Trojans on the Scamander by Achilles (1-232), the efforts of the river-god to overwhelm the hero, and the Scamander's defeat by the interposition of Hephaestus (233-384), the so-called 'Battle of the Gods' (385-520), and the flight of the Trojans into the city (521-611). The action takes place on the same day as that of the two previous Books, — the fourth day of battle and the twenty-seventh day of the action of the *Iliad*.

The critical verdict upon this Book is more favorable than in case of T, and parts of the Book, particularly the *Μάχη Παπαυράμους*, from which it derives its title, have been universally admired. Two of its episodes, however, are open to criticism.

In the scene of the slaughter of Asteropaeus and the Paeonians (139-212) the work of the interpolator is seen. Here the poet seems to have imitated the narrative of the meeting of Glaucus and Diomed in Z, and still more distinctly the Lycaon episode in the present Book. Cf. 156 with 45, 81; and 203 ff. with 126 ff. The insertion of numerous genealogical details (141 ff., 157 ff.; cf. 184-199) is unexpected, in view of the temper of Achilles and the whole situation. After Achilles has left the slain Asteropaeus on the bank of the river, which is characterized as *ὑψηλὴ* in 171, we are told that the fishes and eels busied themselves with the body (201-204). Here the poet must have conceived that the river had already overflowed its banks, though according to the rest of the narrative this overflow does not take place till 233 ff.

In the description of the battle with the Scamander the narrative rises to a high pitch of grandeur. This episode is one of the finest in the *Iliad*, and its merits have been recognized. But some inconsistencies in detail have been noticed, and it must be confessed that there is a lack of clearness in some points. It is difficult to ascertain when Achilles is on the Trojan side of the river, and when on the Greek side, and when in its bed. Three different motives are adduced for the wrath of the Scamander, — the scornful words of Achilles (136), his continued butchery of the Trojans (146), and the accumulation of corpses in his stream (218); but these may fairly be regarded as cumulative rather than contradictory.

The *Θεομαχία* itself (385-514) is generally admitted to be of late workmanship. The words of Zeus at the beginning of T do not imply that a conflict

among the gods themselves was anticipated, and nothing in the immediate context suggests a motive for such a scene. Achilles has just been rescued from the Scamander, and the attention of the reader is fixed upon his further achievements, when suddenly this new scene is thrust in, without introduction and with no effect upon the subsequent narrative. The conception is not without grandeur, but it is inadequately carried out. The gods assume the attitude of battle, but we immediately discover that some of them are weak and others have no desire to fight. They call to mind their kinship and separate with mutual compliments, — a most unsatisfactory conclusion to a scene from which the reader expects much.

The rest of the Book is in general unassailable, though many difficulties remain in points of detail, and the same disposition to retard the movement of events, which was noticed in T, is found here as well.

CRITICAL NOTES. Φ.

11. Leaf objects that compounds of *ἐν* usually imply *into*, not *in*, except in the perfect. He suggests *ἐ-συνε-ον* (root *συν*), or that the *-ον* may represent an ictus-lengthening like *ἐλλαβε*.

30 f. The traditional explanation of *στρεπτοῖσι χιτῶσι*, an *embroidered* or *woven undergarment*, is rejected by AH. (*Anhang* to E 113) for the following reasons: (1) *στρεπτός* in Homer always means *flexible*; (2) the meaning *undergarment* does not suit this passage, for the blood could scarcely be said to 'spirt forth' (E 113) from an undergarment, unless indeed we assume either that no cuirass was worn or that Sthenelus had first taken off the outer armor of Diomed, which would have been difficult on account of the barbs upon the arrow. If, however (with FF.), we accept the traditional interpretation, *στρεπτοῖσι* would refer to a fabric, *plaited* or *braided*, of specially strong threads. The meaning *link armor* is improbable.

45. Tycho Mommsen (*Griech. Präpos.* 41) explains the dat. *οἷσι φίλοιςιν* as a locative (*with, or among, his dear ones*). But this interpretation, though attractive, is improbable, in view of passages like H 61, ν 61, ξ 244.

60. *ἀκωκή* elsewhere ends the verse, but here is followed by the bucolic diaeresis.

73. Rejected by Aristophanes, followed by Bekker and others. But without it the speech begins with unusual abruptness.

86. The reading of Aristarchus was *ἀνδρασει*, but some of the "city editions," as well as the *Syr. Pal.* and certain other of our MSS., read *ἀνασσειν*. See Hoffmann i. 262 f.

92. AH.^s adopt the marginal reading of *Venetus A*, *ἔσσειαι*. Cf. 39, β 166, π 103.

100. Ellendt (*Drei Hom. Abhandlungen* 43) remarks that the Books of the *Iliad* from Σ to the end show striking points of likeness with each other and

with the *Odyssey*. He therefore compares, for this verse, κ 175, and would read *μόρσιμον ἡμαρ*, or perhaps even *Πατρόκλῳ ἐπελθεῖν μόρσιμον ἡμαρ*, since *ἐπισπεῖν* is everywhere else used with *πτόμον* or *θάνατον καὶ πτόμον*.

106–113. Düntzer, in his edition, remarks that this speech would close more properly and forcibly with 105. — For the sympathy expressed by Achilles with Lycaon, and his reference to his own approaching death, cf. the imitation by Schiller (*Jungfrau von Orleans* ii. 7), where Johanna says to Montgomery: 'Stirb, Freund! Warum so zaghaft zittern vor dem Tod, | Dem unentflieh-baren Geschick? — Sieh' mich an! Sieh'! | . . . endlich werd' | Ich selbst umkommen und erfüllen mein Geschick.'

123. Unnecessary objection has been made to the triple acc. *σέ, ὦ τεύλην, αἶμα*, and *αἶψ'* has been suggested for *αἶμ'*. Nauck, on the other hand, follows a number of MSS. in reading *ὦ τεύλης*. See Hoffmann's edition i. 265 f.

126. The explanation in the note is that of Aristarchus (*Scholia*, ed. Dindorf, ii. 215). See Hoffmann's edition i. 266 ff. La Roche, in his school edition, translates, 'Many a fish, leaping through the wave, will dart down beneath the storm-tossed surface of the sea, after having (lit. *which has*) eaten of the white fat of Lycaon.' So Monro. See Leaf's exhaustive note.

132. On this sacrifice of living horses, see Welcker, *Griech. Götterlehre* i. 633.

137. On the opt. *παύσειε*, see Hale, *Anticipatory Subjv.*, 34 ff., 41.

139–210. This narrative presents striking difficulties in its relation to what precedes and follows. As it bears in general the marks of imitation, it is probably of later origin than the rest of the Book. But Kammer calls attention to the vigor and brevity of the dialogue (150–160), which he regards as superior to the similar scene in Z 119–236. See also Bergk, *Griech. Lit.* i. 635, and Niese, *Entwicklung d. Hom. Poesie* 83, 102.

158. Omitted by a number of MSS., and probably inserted here from B 850.

177. On the const. of *μεθίεναι* with gen., see Tycho Mommsen, *Griech. Präpos.* 49.

190. La Roche agrees with the interpretation in the note, but FF. make the verse refer to the result of the battle in the defeat of Asteropæus. 'Therefore Zeus has shown himself mightier,' etc. Düntzer would read *τῶν*, adding '*τῷ* here can be explained only as *atqui*, which is doubtful; still worse is the assumption that *τῷ* belongs in thought to the following verse.' Nauck remarks, '*τῷ* suspectum.'

194. Bekker², following Bentley, writes *ἀντιφρατίζει* for *ισοφρατίζει* (MSS.). So Nauck. The lit. meaning of both verbs, according to H. D. Müller (*Indo-Germ. Sprachbau* i. 410) is 'to act as, or deem one's self, the equal.' On the Achelotüs, see Preller, *Griech. Myth.*⁴ i. 32 ff.

201–204. Kammer thinks that these verses belonged originally to the Lycaon episode, coming after 136. Then 136–138 would take the place of 201–204, and the statement would correspond better with 122 f.

211-232. The original connection seems to be interrupted here, in consequence of the insertion of the combat with Asteropaeus. See on 139, 217.

213. Fr. Schoell (*Acta Soc. Phil. Lips.*, ed. Ritschl ii. 439 f.) has shown that this verse is probably an interpolation. *ἐκθέγγεσθαι* cannot be found elsewhere in Greek, and *φθέγγεσθαι* is nowhere used by Homer where the words of the speaker follow. *βαθέης* is awkward, following closely upon *βαθυδίνης*. So Nauck.

217. This request of the river-god, in which he gives up the Trojans to ruin, is surprising after his warlike feeling in 137 f. The explanation that it is a device to lure Achilles into the stream in order to destroy him, finds no support in the narrative.

222-232. Franke would omit.

229-232. The appeal of the river-god to Apollo has no effect on the subsequent action, and is not even answered. Moreover, the indication of time in 231 f. implies a far more definite command of Zeus to Apollo than is found in *ῥ* 25, which is referred to.

232. *δεῖλος* is derived by Brugman (Curtius, *Studien* v. 222, 225) from *δύναι*, *δύνω*, — cf. *δεῖλη*. It was originally *δεφ-ε-λο-s*, 'descending from its midday height, setting.' Hence *δεῖλος* *ἡμαρ* would mean, 'the departing or declining day'; *δεῖλη*, 'the decline of day.' In this passage he wavers between two explanations: either *δεῖλος* = *evening*, *δεῖλη* = *ἔσπερος*, or else *δεῖλος* stands for *δεῖλος ἀστήρ*, *the evening star*, as *ἔσπερος* for *ἔσπερος ἀστήρ*.

236. Monro (p. 366, at bottom) would read, with some MSS., *ἔσαν ἄλις* on account of the neglected digamma in *ἄλις*.

242. AH.³ read *εἰα στήριξασθαι*.

248. Monro (top of p. 304) would read *οὐδ' ἔτ'*, to avoid the use of *τέ* in stating a single or definite fact.

262. On *φθάει*, see also Christ, *Metrik* ² 175.

289 f. *Spurii*? Nauck.

290. *ἀθεύεται* *οἱ ἀπὸ θανόντες εἰς ἀνδρὸς μορφήν ὡμοιωμένοι λέγειν* "ἐγὼ καὶ Παλλὰς Ἀθήνη." *τις γὰρ ἔστιν, οὐ μὴ νόση.* *Scholía*, ed. Dindorf, ii. 221.

320 f. Friedländer (*Philol.* iv. 589) detects a double recension here. In 320 f. the Scamander is to cover Achilles so deeply *under* its stream that the Achaeans will not be able to find his bones. In 322 f., on the other hand, the slime is to be piled so *high* above him as to serve for a funeral mound. Nitzsch (*Sagenpoesie* 141, 145) thinks the second the genuine version.

323. *Venetius A* gives *τυμβοχοῆς*, but the other MSS. (La Roche) *τυμβοχοῆς*. The former was preferred by Aristarchus, and is accepted by Bekker, Hoffmann (i. 280 ff.), and many editors. Nauck, on the contrary (so La Roche, Leaf, and Monro), advocates the reading of Crates, *τυμβοχόης*, M. (376) arguing from the fact that *-αι* of the first aor. act. inf. is not elided elsewhere.

331. *ἀθεύεται*, *οἱ ἀκαιρον τὸ ἐπιθετον* (i.e. *κυλλοπῶδιον*). *ἡ γὰρ φιλανθρωπευομένη καὶ λέγουσα "ἐμὼν τέκος" οὐκ ὤφειλεν ἀπὸ τοῦ ἐλαττώματος (deformity) προσφω-*

scilicet Scholia, ed. Dindorf, ii. 223. But Hoffmann rightly remarks (ii. 33) that this argument is unsound, since *κυλλοπεδίων* is hardly more than a proper name; cf. Σ 371, T 270.

351. For *ιδέ*, see B 697, Δ 147, 382, E 3, Z 469, Θ 162, K 573, M 311, Ξ 348, X 469, where hiatus occurs before this word, though in each case, as here, at the fem. caesura in the third foot. See Metrical Appendix, pp. 430 ff.

353. Monro (271) prefers *αί*, on the ground that the verb is often omitted in a rel. clause.

383–520. This narrative is introduced without proper motive, when expectation is wholly centered upon the further exploits of Achilles, and without the slightest reference to the latter, or any effect on the progress of the battle. The author's dependence on E and Z, and the unworthy light in which the gods are displayed, are additional reasons for rejecting with most modern scholars the 'Battle of the Gods' as not a part of the original *Iliad*.

399. On the digamma in *ἐοργας*, see M. 390 (p. 368).

412. The art. *τῆς* before *μητρὸς* is condemned by Nauck as 'viciosum.' Cf. the doubt expressed by Brugman (*Problem d. Hom. Textkritik* 45 ff.) as to the possessive use of the article. Brugman suggests *ῆς* (= *σῆς*) for *τῆς*.

431. AH.³ read "Αρη.

434. Wanting in the best MSS., and bracketed by Hoffmann and Nauck, followed by La Roche, Leaf, Platt, and others.

446 ff. On the labors here ascribed to Poseidon and Apollo, see Welcker, *Griech. Götterlehre* i. 486, 627; Preller, *Griech. Myth.* i.⁴ 270 f.

448. *ελίτρους* is derived by AH. and FF. from *ελίνω* = *to crowd together* ('die Füße zusammendrängend'), but perhaps the better etymology is that of Ebeling (*Hom. Lex.*) from *ελύω* (*ελίσσω*) = *to wind, roll*, from which the translation recommended by AH. on α 92 ('schleppfüssig'), as well as the various English equivalents, 'swing-paced,' 'leg-twisting,' 'trailing-footed,' are more easily derived. *ἐλαί* is usually associated with *ελίσσω* (*to curl, wind*), and the traditional interpretation is 'curve-horned' or 'crumple-horned.' But there is no suggestion of 'horn' in the word itself, nor can such a meaning be said to be necessarily implied, so that this translation is now generally given up. In the *Anhang* to A 98 and α 92, Hentze argues in favor of the suggestion of Hugo Weber, based on a gloss of Hesychius, that the stem *ἐλακ-* is developed from the root *σελ-* (*σελας, σελήνη*), σ being weakened to the aspirate, as in *σὺς* = *ὕς*, *σελλοί* = *ἔλλοι*. Hence he would translate by *sleek*. But this leaves the suffix *-ικ-* unaccounted for. The traditional derivation, therefore, supported by Apollonius (*ἀπὸ τοῦ κατὰ τοὺς πόδας ἐλιγμοῦ*), is preferable, but the idea 'curving,' 'rolling,' should be applied, not to the horns, but to the same clumsy movement of the feet referred to in the previous epithet.

459. On the mood in *ἀπόλωνται* ('dependent question of deliberation'), see Hale, *Anticipatory Subjv.* 34–44.

467. On the form *πανσώμεσθα*, see M. 82.

471. This verse was justly rejected by Aristarchus, since Artemis has already been indicated by *πότνια θηρῶν*, and *καὶ . . . φάτο* (as in 393) amounts to a repetition of *μάλα περίεσε*.

477. AH.³ read *πολεμίζειν*, against most MSS. See note on T 85.

480. Found in but few MSS., and unknown to Aristonicus and Eustathius. It is rejected by most editors. *προσέφη* must then be supplied (in 479) from 478, a harsh but not impossible construction.

498. AH.³ read *ἀργαλέον γάρ*.

510. Omitted in most MSS.

526. See Schuchhardt 47 ff.

538 f. Düntzer, following Zenodotus, recommends the omission of these verses. 'The rhapsodist who inserted them wished, unnecessarily, to prepare for the appearance of Apollo in 545.'

558. Crates preferred the reading *Ἰδῆιον*, which has much to recommend it and is favored by Nauck and several editors. See Hoffmann i. 295; Steitz (*Jahrb. f. Phil.*, 1875, 252 f.); and Leaf and FF. on this verse.

561. Nauck, here as elsewhere, writes *ἰδρό* (see Ahrens, *Beiträge zur Griech. u. Lat. Etym.* i. 134), to avoid what he considers an un-Homeric contraction.

567. On the synizesis in *πόλιος*, see M. 378.

570. This verse was rejected by Aristarchus, as an interpolation intended to complete the meaning of the foregoing words by means of *ἐμμεναι*. But it adds a thought which is not in place at the moment when Agenor decides to go to meet Achilles.

575. On *κέρ*, see M. 296.

576. On the order here, see M. 365.

583. On *ἑλπας*, see M. 390 (p. 367).

592. On the Homeric *κημήτ*, see Helbig² 284 f.

CRITICAL INTRODUCTION. X.

The Twenty-second Book includes the events which lead to the final combat between Achilles and Hector (1-130); the flight of Hector, and the decision of the gods as to his destiny (131-247); the struggle itself (248-394); and the laments of Priam, Hecabe, and Andromache over the fallen hero (395-515). The action still takes place on the same day as that of the three previous Books,—the fourth day of battle and the twenty-seventh of the action of the *Iliad*.

This Book offers little valid ground for criticism. The unity of action is not disturbed, and the possible later additions are easily detected and may be removed without interrupting the course of the narrative. We may agree with Bergk in recognizing in this Book, for the most part, the work of the poet of the original *Iliad*.

The scene in Olympus (167-207) is open to several objections. Athena's assistance (185) is unnecessary to Achilles, since the event was already decided by destiny (179). The majestic picture of the weighing of souls (209-213) loses some of its impressiveness by this anticipation of the result, while the sudden change of purpose in Zeus, from 169 to 185, where he actually urges Athena to prompt interference, seems unworthy of the supreme ruler. It is inexact (though not un-Homeric) to compare Hector (189-192), who cannot escape from the very path of Achilles, to a fawn which repeatedly succeeds in hiding under the bushes. The introduction of Apollo at the last moment before the final decision (203 f.) is weak, and the preceding question (202) is hardly intelligible in its present connection.

Verses 381-390 offer a number of slight difficulties. The formula in 385 is strangely used, and is not appropriate in addressing the army. Verse 389 is obscure in its expression, and the idea of thus testing the disposition of the Trojans is hardly a reasonable one.

Finally, the objection is made to verses 487-505 that the extreme poverty predicted for Astyanax (489-499) is far worse than could be expected to fall to the lot of the grandson of the king, and that 501 is not consistent with the age of the infant child described in 503. The transition from the general picture of the unhappy lot of an orphan (490-504) to the present situation, with the sudden introduction of the name Astyanax at the end, and the change from the third to the second person in speaking of Hector (505, 507), are points which have been unnecessarily criticised. The beauty and pathos of the whole passage are its sufficient vindication.

CRITICAL NOTES. X.

7. See Critical Note on T 375.

11 ff. *Spurii* Nauck. Hoffmann rejects 11 f. These verses are open to objection, since 9 f. have already suggested a reason why Achilles continues to pursue his adversary, and the words *σὺ δὲ δούρο λάσθης* apparently repeat the thought contained in *σὺ δ' ἄσπερχῆς μενεαίνεις*. But it may be said in reply that in 9 f. Achilles is taunted with his error, while in 11 f. he is reminded of the consequence of that error in the escape of the Trojans. Achilles seems to refer to both taunts in his reply (15 ff.), and 11 f. should probably stand.

15. On account of the digamma at the beginning of *ἐκδέργε* Hoffmann (ii. 99) would remove *μ'* from its present place, and insert it in place of *νῦν* (16) or after *τρέψας*. Bentley, Heyne, Fick write *βλάψας με, ἐκδέργε*. But see Kayser, *Hom. Abhandl.* 90.

20. On the clause with *εἰ*, see Lange i. 442.

46-55. Hoffmann and Bergk regard these verses as interpolated. They are defended by Jacob and Kayser.

61. Christ and Fick, following Nauck's conjecture, based on Bentley, write πολλὰ *φίδοντα* (πόλλα *φίδοντα* with Aeolic recessive accent, Fick).

67. Christ accepts ὤμεσται, a conjecture of Wackernagel. — Instead of ἐρύουσιν, Christ writes φερύουσιν. See Menrad, *Contract. et Syniz. Hom.* 147. Van Herwerden proposes ἐρύωσιν (so κελώνται for κελούνται, 71). Leaf (on 66) discusses *δν* with fut. indic. and concludes that the construction cannot be denied in Homer.

69-79. Leaf is inclined (following Heyne) to doubt the originality of these verses. If he is right, 71 may possibly be copied from Tyrtæus. Nauck rejects 69-76.

70. On *περὶ*, see M. 186, 2.

80. Studniczka (*Beiträge zur Geschichte d. altgriech. Tracht*) has proved that the Homeric *peplos*, as in later times, was fastened at the shoulder, and open at the side, not in front. See also Helbig² 213 ff.

99-130. This soliloquy of Hector, in which he weighs the different possibilities of escape from the combat with Achilles, implies a change of feeling unexplained in what goes before. Not only has he been completely unmoved by the touching entreaties of his parents, but also his inextinguishable fury for battle has just been emphasized by the comparison in 93-96. This consideration, as well as the reference to the warning of Polydamas (Σ 249 ff.) which occurs in 100 ff., has given rise to the opinion that this soliloquy, like the scene in Σ, is of later origin than the rest of the Book.

108. The reference in τότε is difficult to explain. It seems to point to the preceding ὡς ἐρύουσιν, as if the death in battle, which Hector prefers to the taunts of the Trojans, was conceived as simultaneous with, or even following, the other alternative (as in Z 410; cf. Δ 182, Θ 150). The explanation of τότε in the note is doubtful, and Nauck conjectures τό *κεν*, though τόδ' *δν* would perhaps be preferable. Cf. O 226.

111-130. Fick (*Die Hom. Ilias* 89) regards this passage as a late and unsuitable addition.

117 f. Schol. *Venetus A* (ed. Dindorf, ii. 236) explains ἀμφὶς in connection with ἀποδόσσεσθαι as equivalent to ἀμφιδάσσεσθαι, δίχα μερίσσεσθαι. On the other hand Schol. *Venetus B* (ed. Dindorf, iv. 288) says ἅμα τῇ προτέρῃ ὑποσχεθείη καὶ ἕτερα, χωρὶς ὧν Ἀλέξανδρος ἤρπασεν· οἱ δὲ τὸ ἀμφὶς ἀντὶ τοῦ δίχα δέσταιν εἰς δύο. The compound ἀποδόσσεσθαι stands in the way of the former explanation since the restoration of the booty, and the division of the whole into two parts can scarcely be expressed in a single clause. The explanation of ἀμφὶς as equivalent to χωρὶς is therefore the only probable one, and is supported by the analogous cases H 470, δ 130, ω 278. Nauck conjectured Ἀργείοισιν for ἀμφὶς Ἀχαιοῖς.

120. The MSS. have κατακρήναι, but δάσασθαι. This change of tense is hard to explain, and Cobet, Leaf, and Monro (M. 238) prefer δάσσεσθαι, which is read by Nauck and Christ. But Hentze (*Anhang* to β 373) defends the MS. reading.

121. This verse is not found in the best MSS., and is inappropriate after 118.

126. FF., and apparently La Roche, prefer the explanation in the note. But the fact that the expression occurs elsewhere (see note) with an apparently proverbial tone, and the further consideration that such a picture is hardly consistent with the epic feeling, or even with Greek ideas in general, makes it perhaps preferable to take ἀπὸ ὄρους ἢ ἀπὸ πέτρης as referring to some legend of the origin of mankind from a tree or a rock. "I cannot talk with Achilles in the simple and friendly way in which youths and maidens might talk of ancient fables." So, in the main, Leaf, Monro, Stier, and others. See Welcker, *Griech. Götterlehre* i. 782 ff.; Schwenck, *Philologus* xiv. 391 ff.; Bergk, *Griech. Lit.* i. 360.

130. On ὁπέγν ('dependent question of fact'), see Hale, *Anticipatory Subj.* 33.

134. La Roche denies that χαλκός can refer to the armor, as this, in his opinion, would require περὶ. Cf. N 245, X 32.

145 ff. This passage has been much discussed, since it had an important bearing upon the question of the site of Homeric Troy. Until the excavations of Schliemann (from 1868, at intervals, until his death in 1890) most scholars were agreed in favor of the Bunárbashi site, more than ten miles inland, though Grote advocated the opposite view. But during the past twenty years the mound of Hissarlik, the site of *Novum Ilium*, has come to be generally accepted as the location which the poet had in mind. See Grote, *History of Greece*, Part i. Chap. xv.; Jebb, *Homer* 148 ff.; Schuchhardt 17-32; and especially Dr. Dörpfeld's book on Troy, which, it is hoped, will soon appear. Two questions especially arise on this passage: (1) What springs are referred to in 147 f.? The source of the Scamander is on Mt. Ida (M 19 ff.), but a Scholiast explains the gen. Σκαμάνδρου as equiv. to ἐκ τῆς ἀπὸ Σκαμάνδρου, as if the springs originated in the Scamander, being perhaps connected with it by some underground passage. This view is accepted by La Roche and others. Le Chevalier thought that he had discovered the springs near Bunárbashi, but instead of being two in number there are about forty there, with no great difference in temperature. Schliemann found springs near Hissarlik, with remains of washing troughs, but still the difference of temperature is lacking. The real source of the Scamander, however, is in two large springs on Mt. Ida, and one of these, according to Virchow, is much warmer than the other. It is probable that the poet had vaguely heard of this fact, and by a poet's license transferred these springs to the foot of Hissarlik. (2) Does the poet mean to assert (165) that the two warriors actually ran three times around the city, — an almost impossible feat, either at Hissarlik or Bunárbashi? To make the story more credible Faesi, La Roche, and others write πόλιν περὶ διηγήτην, as if the course lay in a circle or ellipse *hard by* the city, and not around it. But τρίς (cf. Ω 16) seems to remove all doubt about the meaning of the words. See Welcker, *Kleine Schriften* II. lxx ff.; Hasper, *Beitr. z. Topogr. d. Hom. Ilias* 32; Bekker, *Hom. Blätter* i. 20.

156. For the quantity of *πρην*, see § 41, *g* ε; Christ, *Metrik*² 175; Kühner-Blass, *Griech. Gram.* i. 310, 4; Hartel, *Hom. Stud.* 104, 107.

164. AH.³ and FF. construe *ἀνδρὸς κατατεθνηῶτος* with *ἀέθλον*, which is probably right since it avoids the gen. abs. construction.

167–187. The decision as to Hector's fate is made, in the course of the narrative, in two ways: first, by the consultation of the gods here described, and second, by the scales of Zeus (209 ff.). Of these two narratives, the first is open to objection as anticipating the second in an inappropriate way, and because of the insufficient motive assigned (183 ff.) for the change of purpose in Zeus. The weighing scene, on the contrary, is very effective by its simple dignity and grandeur.

174. Fick reads *μηγιδέσθε*, making a rhyme with *φράξεσθε*. So in N 510 he reads *ἄλλα, κάλλα*, — in β 220 *τεθνάοντος, ἔοντος*, — in μ 344 *ἀθανάτοισι, ἔχουσι, etc.* In spite of the contention of Lehrs (*De Aristarchi*² 476) that the occurrence of rhyme within the verse is always accidental in Homer, it is at least a significant fact that many such cases emerge as a result of the changes of Fick.

197. AH.³ read *ἀποτρέψασκε*, from the *Syr. Pal.*, following Hoffmann in the opinion that this is the reading of Aristarchus. Cf. X 16, φ 803.

202. Attempts have been made to improve this passage by conjecture. Düntzer writes *τῶς* for *πῶς*, cf. B 330, τ 234. Axt suggests *πῶς δέ νυν*. Jordan rejects 202–207.

208 ff. On this scene, see Fick, *Der Hom. Ilias* 14; Nägelsbach, *Hom. Theologie*² 133 f.; Bergk, *Griech. Lit.* i. 587. The *Ψυχαστοία* of Aeschylus dealt with the death of Memnon, but the idea was evidently derived from this passage.

213. If 202–207 are rejected, this verse must share the same fate, since no mention would then have been made of the presence of Apollo.

236. Some MSS. read *ὡς*, equiv. to *ὅτι οὕτως*, as in Δ 167, etc.

246. *Venetus A* has *δαμειν*, the other MSS. *δαμειη* (so AH.³ and La Roche).

The reading in the text is Bekker's; Fick reads *δαμῆη*, Nauck and Christ *δαμειη*.

253. Delbrück (*Syntaktische Forschungen* i. 200) and Monro (300 d) take both optatives as concessive, 'expressing willingness.'

254. The Schol. (ed. Dindorf, iv. 294) seems to connect *ἐπιδώμεθα* with *ἐπιδέσθαι* (*ἐαυτοῖς μάρτυρας ἢ ἐπὶ πτασ ποιήσωμεν*), but erroneously.

314. See Helbig² 301, whose explanation, however, is questioned by Reichel (*Über Hom. Waffen* 116 ff.). See on T 361.

325. On *λαυκανίην*, see Hoffmann ii. 83.

329. *ἀθετεῖται ὅτι γελοῖος εἰ ἡ μελία ἐπετῆθευσε μὴ ἀποτεμεῖν τὸν ἀσφάραγον, ἵνα προσφωνήσῃ τὸν Ἀχιλλέα* *Schol.*, ed. Dindorf, ii. 241.

332. 'This is the only passage where the open form *σῶος* or *σός* cannot be at once restored. Hence Nauck conjectures *ζῶς* (E 887, II. 445), which is not a very suitable word. It is more likely that we should read *σῶος* (or *σῶος*)

ἔσσεθ', and take it as a case of ictus-lengthening.' Leaf. But the cases of 'ictus-lengthening' are too few to make it safe to establish another by conjecture.

333. FF. take τοῖο with δόσσητήρ.

347. On account of the neglected digamma in ἔσργας, Cobet, Nauck, and Christ would omit μ'. See M., p. 368.

349. La Roche follows the MS. reading ἐκκοσινήριτ', but most modern editors print as in the text.

351. The meaning of ἐρύσασθαι seems to be settled by Theognis 77 — πῶτος ἀνὴρ χρυσοῖο καὶ ἀργύρου ἀντερύσασθαι δέξιος.

356. This verse has been variously interpreted. προβλέπω τῷ νῶ, ἀντὶ τοῦ προβλέπον Scholia, ed. Dindorf, ii. 242. 'I watch, mark with foreboding.' Monro. — 'Verily I know thee well, and behold thee as thou art (or forebode my fate).' Leaf.

363. Some inferior MSS. give ἀδροήτα or ἀδροήτρα, but the longer form, though impossible to justify metrically, is supported by the testimony of the grammarians. The explanation in § 41 i δ is that of Hoffmann ii. 87.

393 f. Aristarchus rejected these verses as unworthy of Achilles, in view of II 243, but it is difficult to see the necessity of this.

406. On λιπαρήν and καλύπτειν, see Helbig² 165, 170, 199, 215 ff.

416 ff. Von Leutsch (*Philologus*, Suppl. i. 73) sees in the following laments of Priam and Hecabe the form of a 'threnos.' 'Priam is the ἑταρχος, the citizens the chorus. Hecabe follows Priam and the citizens respond. Priam's lament occupies twelve verses (417 being rejected as repeated from 413), making four strophes of three verses each. Hecabe responds with six verses or two strophes.' The whole question is discussed, with special reference to the laments in Ω, by Seibel, *Die Klage um Hektor im letzten Buche der Ilias*.

419. On ἦν, see M. 293, 362.

431. On the forms βελομαι, βήομαι, βλομαι, see Hoffmann i. 309, ii. 93; G. Meyer, *Griech. Gram.* § 536; Ludwig, *Aristarchs Hom. Textkritik* i. 479 f. Nauck conjectures πῶς νῦν βλομ'.

441. On θρόνα, see Helbig² 192 f., 384.

450. The best MSS. read ἰδωμ' ὅτιν' ἔργα τέτυκται, as in the text (so *Venetus A*), or ἰδωμ' ὅτι ἔργα τέτυκται. Hoffmann conjectures ἰδω, τίνα ἔργα τέτυκται (so Bekker², Nauck). Bekker also accepts Bentley's ἔπεσθε. Fick and Christ write εἶδω τίνα and ἔπεσθε. But Hoffmann (i. 311 f.) holds that ὅτι ἔργα τέτυκται is the reading of Aristarchus, and correct. He compares Σ 128, κ 44, and explains, 'what the facts are,' since Andromache wishes to put an end to the uncertainty which has prevailed in her mind since 447.

469. For these different head ornaments, see Helbig² 219.

487-505. Aristarchus criticised this exaggerated description of the distress and physical suffering of the princely orphan, as well as the too general character of the picture in 490-499, and hence rejected 487-499. But verses 500-

504 are so closely connected with the preceding that they cannot well be separated from them. Perhaps the original connection might be restored by placing 506 directly after 486. See Lehrs, *De Aristarchi* 2 436; Kayser, *Hom. Abhandlungen* 20; Niese, *Entwicklung d. Hom. Poesie* 60, 79; Hoffmann ii. 99; and Leaf's notes. Cauer (*Grundfragen* 271) seems to admit that the description is inappropriate to the present situation, but denies the conclusion that the passage is not original in this place.

489. The reading ἀπουλάσουσιν (*remove the landmarks*) is far better supported by the MSS., but to speak of a mere curtailment of his boundaries is less appropriate to this exaggerated description of the fate of Astyanax than the reference to the complete loss of his lands involved in the v. l. ἀπουρήσουσιν. The reading of Aristarchus is uncertain, for while the Schol. on 489 supports ἀπουλάσουσιν, yet the Schol. on 487-490 gives as a paraphrase ἀφαιρῆσθαι τὰς ἀποτεμνόμενὰς ἀρόδας, which points directly to ἀπουρήσουσιν. Hoffmann, La Roche, Leaf, and Monro read ἀπουλάσουσιν, but Bekker, Nauck, Christ, and FF. prefer ἀπουρήσουσιν.

496. The explanation of ἀμφιθαλής given in the note is supported by Hoffmann, *Hom. Untersuchungen* i.

506. On the custom of naming the son from some characteristic of the father, see Seymour in *Class. Rev.* iii. 339.

CRITICAL INTRODUCTION. Ψ.

Many scholars consider it to be extremely doubtful whether the Twenty-third and Twenty-fourth Books of our *Iliad* belonged to the original poem. The two Books have been viewed as representing two different, if not antagonistic, conceptions of the close of the poem. Neither of them is really essential to the plan of the *Iliad* as outlined at the beginning of A. The μῆνις is brought to its natural conclusion when the revenge of Achilles is fully accomplished and he returns victorious to the camp with the body of his fallen enemy (X 394). On the other hand the vivid and natural description of the funeral games has been admired by all critics,¹ and the picture of Achilles as the knightly host, paying courtly honor to his late enemy Agamemnon, is one which we should be loath to spare.

The Twenty-third Book falls naturally into two divisions, the first (1-257) describing the funeral of Patroclus, and the second (258-897), the games held in his honor. The criticism of the first part has been directed toward a large number of details which show inconsistency of conception. Thus the protection afforded to the body of Hector by Apollo (18) seems to come too late,

¹ So Schiller: "Wenn man auch nur gelebt hätte um das dreifundzwanzigste Buch der *Ilias* zu lesen, so könnte man sich über sein Dasein nicht beschweren."

after the outrage in the preceding Book (X 403 ff.). The body of Patroclus is no longer conceived as lying in the tent of Achilles (T 210 f.), but on the beach, where the solemn procession of the Myrmidons encircles it (13-15). The words *ἀδινού ἐτῆρχε γόσω* (17) are not followed, as we expect, by the lamentations of Achilles and of the Myrmidons in response. In 29 ff. the funeral feast is prepared in the tent of Achilles, for all to partake in common (11), but in 35 Achilles is taken to the tent of Agamemnon, where he joins the other princes in their feast, while a few lines below (59), with no explanation whatever, we find Achilles on the beach, amid the weeping Myrmidons. In the description of the visit of the shade of Patroclus (62-110) the belief occurs (unknown to the rest of the *Iliad*) that the souls of the unburied were unable to cross the Styx, though in 76 the contrary seems to be implied. In 122-134 it is the Myrmidons who form the procession, but in 156-160 the whole army seems to be present.

All this has been thought to indicate that we have in this passage the work of some later poet, of less imagination and poetic skill, who felt dissatisfied with the original close of the *Iliad* (perhaps at X 394) and wished to give the poem a more formal and satisfactory conclusion.

The description of the games shows a far higher degree of poetic merit, though here, too, some difficulties have been noticed. The long speech of Nestor to his son (306-348) interrupts the enumeration of the warriors who came forward as contestants in the chariot-race, and it does not, in the sequel, exercise the slightest influence on the result of the race. The description of the three combats contained in 798-883 is generally conceded to be interpolated. These contests are not anticipated in the words of Achilles (621 ff.), nor are they mentioned by Nestor in his enumeration (634-638), and they offer many difficulties in both language and sense. A number of these are pointed out in the Critical Notes below, and, taken together, they afford sufficient ground for assigning this passage to a later period, even if the *Ἀθλα* as a whole be conceded a place in the original poem.

CRITICAL NOTES. Ψ.

13. The situation of the corpse of Patroclus in the house of Achilles (T 211 f.) would hardly have allowed the Myrmidons to make their solemn circuit around it. The poet in Ψ either forgets or ignores this. Moreover, there is nothing in the whole following scene to indicate that the poet conceives the *κλισίη* to be surrounded by an *αὐλή* with an inclosure and gate, as in II 231, Ω 452 ff. On the contrary, the events which follow are thought of as taking place in an open spot near the *κλισίη* and ship of Achilles, and close to the sea. Cf. 15, 28 f., 59 f., and ω 69, where a similar procession moves about the funeral pyre upon

which the corpse is lying. The change of place is perhaps assumed by the poet, but passed over in the narrative *κατὰ τὸ σιωπώμενον*.

21-23. These verses seem to have been added by an interpolator, who felt the need of an explanation for *τὰ πάροιθεν ὑπέστην*. If they were not originally in the text, then Achilles in *τελέω* has in mind only what he promised in Σ 334, viz. that he would bring in Hector's head and his armor before the funeral of Patroclus. This he does in substance in 24 f. Nauck marks these verses as spurious, and Fick ascribes them to the Ionic revision.

30. *ὀρέχθων* is more often explained as an intensive form from *ὀρέγομαι*, and so equiv. to *ἐξετείνοντο*, cf. *τάνοντο* 33. But *σφαζόμενοι* (31) seems to indicate that the poet is thinking of the moment of slaughter, and therefore the interpretation in the note is preferred, though the question is a doubtful one.

43. This use of *ὅς τις* with a definite antecedent is unusual, and the addition of the indefinite *τέ* to *ὅς τις* occurs nowhere else, though Christ compares Aesch. *Ag.* 160 *Ζεὺς ὅστις ποτ' ἐστίν*. The only other cases where *ὅς τις* refers to a definite person are E 175, ρ 53, but in each of these places the indef. rel. is appropriate, since the person referred to is unknown to the speaker. Here, on the contrary, it is not so natural, especially with the indef. *τέ* added, for it is hardly safe to assume in Homer a thought like that in Aeschylus. Grashof therefore conjectures *ὅστ' ἐστὶ*. But the continuation of the rel. with *ἄριστος* points regularly to the ellipsis of *ἐστίν*.

47. H. W. Smyth (*Der Diphthong -ei im Griechischen* 78) suggests that the *-ei* in *μετεῶ* may simply represent an ictus-lengthening of *ε* as in *μαχεύμενος*, *ἀκείμενος*. Cf. *ἵμεν*, and see H 340, I 245, χ 47 (v. l.).

49. Monro suggests *δρυνε*, on account of the neglected digamma (M. p. 364).

50. According to La Roche the best MSS. give *ὅσσ' ἐπικιές*, though hitherto the prevailing reading has been *ὥς ἐπικιές*, from inferior MSS. Nauck doubts 51, which is awkwardly expressed and inappropriate to the two verses which follow, but reads *ὅσσ' ἐπικιές*.

70. To avoid the contracted form *μεῦ*, Menrad (*De Contract. et Syniz. usu Hom.* 96) proposes to read *οὐ μὲν ζῶντος μὲ' ἀκήδεες*.

71. The hiatus in *μὲ δττι* and the difficulty of *περήσω* after the inv. *θάπτε* led Cobet (*Misc. Crit.* 370) to conjecture *θάπτε μ' ὅπως ὤκιστα*. Nauck accepts this change chiefly on syntactical grounds. Weber (*Entwick. d. Absichtssätze* i. 2) holds that in this case, as well as in X 129, *δττι τάχιστα*, standing between two clauses, should be taken with each, and hence the mark of punctuation should be omitted.

74. The words *ἀν' εὐρυπυλὸς* "Αἶδος δῶ, with *ἀλλάγμα*, must mean, 'through the wide-portal'd house of Hades.' But the shade of Patroclus, according to what precedes, is not yet within the house of Hades. Axt therefore conjectures *ἀλλάγμ' ἀμφ'*.

75. *δοφύρομαι* was explained by Aristarchus as equiv. to *ἵνα δοφύρωμαι*. Leaf takes it in a 'pregnant sense' (*λίσσομαι δοφυρόμενος*), as a parallel for which cf. B 289.

81. Aristophanes read *εὐφηνέων*, which is adopted by Nauck, Christ, and Leaf, and is the reading of AH.⁸ See Wilamowitz, *Hom. Untersuchungen* 323.

84. The best MSS. give *ὡς ἐτράφην περ*, though several have *ὡς ἐτράφημεν*. But since the augment of *τρέφω* is nowhere else short in Homer, the reading of Buttmann, *ὡς τράφόμεν περ*, has been adopted in the text.

88. On *δοστράγαλοι*, see K. F. Hermann, *Lehrb. d. Griech. Privatalterthümer* 298.

92. This verse probably is interpolated from ω 74, where the *ἀμφιφορεὺς* is brought by Thetis after the death of Achilles. Here, on the contrary, we should have to assume that she gave it to him before he left Phthia, which is inconceivable on account of the ill omen involved (unless it was intended for some other use than the present one, for which cf. ω 74 f.).

103 ff. On the interpretation of this passage, see Welcker, *Griech. Götterlehre* i. 805 f.

104. *φρένες* is variously interpreted. FF. 'consciousness,' La Roche 'life,' Leaf 'the breathing body as the physical basis for mental life,' Monro 'midriff, the physical organ of life and thought, the essential condition of real life.'

111 f. Fick ascribes these verses to his Ionic revision.

112. This explanation of *ἐπὶ* . . . *δρῶρειν* is based upon G. Curtius, *Griech. Etym.*⁴ 349.

126. See Schuchhardt 83.

137. On the difference of meaning between the impf. and aor. of *πέμπειν*, see Delbrück, *Grundlagen d. Griech. Syntax* 90.

146. La Roche takes *Πηλεὺς* (not *μέ*) as subj. of *κερέειν*, on the ground that the latter is act., not mid., in which case *μέ* would be a second acc. after *κερέειν*.

170. Roscher (*Nektar u. Ambrosia* 65 f.) explains the offering of honey to the souls of the dead from the fact that the departed warrior is viewed as a hero or demigod, and hence should receive divine honors; and also from the widespread custom of bestowing upon the dead such objects, especially food, as he had used in life and might be expected to need in the other world. But see Helbig² 53 ff., who holds that the honey had a close connection with the very ancient practice of exposing and embalming the bodies of distinguished men, a custom which was afterwards superseded by the practice of burning.

184. The following statements in regard to the protection of Hector's body by the gods anticipate the narrative in Ω . Moreover, it is strange that Aphrodite, who does not elsewhere stand in a close relation with Hector, should be the one to undertake this office, which in Ω 18 ff. is entrusted to Apollo alone. Nauck and Fick reject 187, and the latter scholar is inclined to reject 185 f. FF. object to verses 184-191: (1) that they refer to matters concerning which the reader is not informed till later, 187 referring to Ω 15 ff., 190 to the ransom of Hector; (2) that the relation here disclosed between Aphrodite and Hector is nowhere else mentioned; (3) that the effect ascribed to the oil is inexplicable;

(4) that the enveloping cloud is not again referred to, as would be natural, and that it could not in any case have escaped the notice of Achilles.

219. Helbig² (358 ff.) has shown that the ἀμφικύπελλον was a two-handled cup, as asserted by Schliemann (Schuchhardt 69).

221. On this very rare form of hexameter, see Ludwich, *Aristarchs Hom. Textkritik* ii. 314 f., 324 f. The reading of Nauck, Παροκλήεος, gives a dactyl in the fourth place. See App. on T 145.

227. For Bergk's view, see his *Griech. Lit.* i. 451, 640. Fick argues that an island on the coast of Asia Minor must be implied, probably Lesbos, Tenedos, or Chios. In favor of Lesbos he points out the intimate local knowledge of the Troad and Mysia shown at the beginning of M, and the unnecessary mention of an old Lesbian sanctuary in Ω 544. But Peppmüller opposes the view of Bergk, and Leaf holds that the words in this verse merely signify the dawn 'overspreading' the sea, a phenomenon which could be observed on any coast, whether lying to the eastward or westward.

243. On φιάλη, see Helbig² 365 n.

257. The following description of the funeral games is but loosely connected with the verse which finishes the description of the funeral, and it is strange that there is no previous mention of the games as part of the plan of Achilles.

259-261. This specific enumeration of prizes gives on the one hand too little, since in 269, 270, 656, 741, 751, 798 ff. still others are mentioned; while on the other hand the plurals in 260 are inaccurate, since but one horse (265, 613), one mule (654), and one ox (750, 779), are actually made use of. On account of this discrepancy 259-261 were rejected by Aristarchus and Aristophanes, but they are indispensable, since before the production of the prizes for the chariot-race, which follows immediately, some such statement is needed.

266. See on 655.

269. On the value of the talent, see Critical Note on T 247.

287. The best MSS. give ἀγερθεν. So La Roche and Monro. But FF., Leaf, Platt, and Stier agree with AH. in preferring ἐγερθεν, the reading of Aristarchus.

306-348. See Critical Introduction.

307. Zenodotus read ἐδίδαξαν, but ἐδίδαξεν was the reading of Aristarchus. See Ludwich, *Aristarchs Hom. Textkritik* i. 486.

319. The MS. reading is ἀλλ' ὅς, the *Syr. Pal.* alone having ἄλλος, to which ὅς, δέ (322) forms the contrast. The latter reading is adopted by Bentley, Heyne, Nauck, Fick, and Leaf. Monro suggests that the apodosis to ὅς μὲν is left to be understood from the context, — 'if a man lets his horses take a wide turn and straggle about (you know what happens).' Cf. A 135, and see M. 265.

326. This verse seems to have been inserted from the *Odyssey* without any thought of its fitness, for σῆμα cannot refer to the goal pointed out in 327 ff., nor is there anything in the direction given in 334 ff. to which the term *token* (σῆμα) could properly be applied.

336. Heyne's conj. τοῶν (with ἦκα) is probably right.

345. On ἐλθοι, see Hale, *Anticipatory Subj.* 18 f.

358. Monro translates μεταστοιχί, 'in file,' one behind the other, as more consistent with the etymology of the word, and as suiting the language of 354 ff. This explanation seems to be that of Aristarchus, and is followed by La Roche and others, but the view taken in the note is more natural and more generally accepted.

361. δρόμου is the reading of the MSS., and is retained by FF. and Leaf. But δρόμους, the reading of Aristarchus, is preferred by Christ and La Roche, as well as by AH.²

379. On ἐπιβησομένοις, see Classen, *Beobachtungen* 80. As to the lowness of the chariot, Grashof (*Das Fuhrwerk* 18) remarks that the heads of the horses at their full speed would be lower than usual, so that, in spite of the fact that Eumelus himself was probably stooping somewhat, the chariot-floor must have been near the ground.

382. AH. regard ἀμφήριστον as masc. (*disputed*), referring to Eumelus.

392. Hoffmann suggests ἱππεῖων οἱ ἔαξε, on account of the neglected digamma in ἦξε. See M. 390.

393. Helbig² (p. 146, Anmerkung 4) takes ἀμφίς as 'gesondert' (*separating*) and ὁδοῦ with δραμέτην as in πρήσσειν πεδῖω Ψ 364.

393. Leaf follows Curtius (*Griech. Etym.* 527) in taking εἰλόσθ as aor. of εἰλύνω, εἰλύνω = ὀλύνω.

405 f. Aristarchus rejected these verses on the ground that Antilochus could not know what Athena had done, and because the mention of the steeds of Diomed is unnecessary, since it is plain what horses are referred to. This reasoning is inconclusive. Lehrs adds a further objection, — that the Trojan steeds were already exceedingly swift (E 262, Ψ 292), and did not need the help of Athena. He therefore suggests the reading οἷσιν Ἀθήνη | νῦν ὤτρυνε τάχος καὶ ἐπ' αὐτῷ κῆδος δρεξεῖν. But it is doubtful whether our poet would have felt the force of these objections.

412. On the non-Homeric contraction in κατακτενεῖ, see M. 378* c.

433. FF. accept the interpretation of ἐπεδραμέτην given in the note (so Monro), but remark that προδραμέτην would be expected.

460. The verb ἐνδάλλομαι (*cf.* γ 246, τ 224, P 213) seems everywhere in Homer to have the meaning given in the note, and nowhere to signify 'appear like.'

462-464. Suspected by many editors. The statement that the steeds of Eumelus were the first to circle the goal is inconsistent with 465 f., and according to 359, 474, the goal is too far distant for accurate observation.

471. This verse was rejected by Aristarchus on the ground that such a preliminary description of Diomed would suit the poet speaking in his own person, but is not appropriate in the mouth of Idomeneus. So Lehrs, Fick, and FF.

474. *ai δέ* is understood by FF. as epicene in gender (cf. 487), referring to all the steeds. Monro would read *ai δ' ἑτ'* (with *Townleianus*), on the ground that *τε* should not be used in stating single or definite facts. See M. 332.

478 f. It is so usual to have an ellipsis after the expression *οὐδέ τι σε χροῖ* that 479, which supplies the missing word and is both unmeaning and obscure, was rejected by Aristarchus, followed by Bekker², Lehrs, Fick, and FF.

485. Nauck and Fick, followed by Leaf, recommend the restoration of the form *περιδόμεθα*. In each of the three classical examples of the ending *-μεθον* (*Soph. El.* 950, *Phil.* 1079, and here) the variant *-μεθα* is metrically possible, and has some MS. authority. The form in *-μεθον* has no etymological support (e.g. from Sanskrit), and looks like an invention of the grammarians, based on the analogy of *-σθον*. The hiatus, at the bucolic diaeresis, is common and permissible.

503. On the metallic ornaments of the chariots, see Helbig² 143.

515. Menrad (*De Contract.* 72), followed by Fick, would omit *τι* and read *τάχαι*, to avoid the contraction. See M. 105, 1.

562. *ἄξιον* ('a valuable possession'), the reading of A, C, D, and some other MSS., is adopted by AH.³

565. Lacking in several MSS., and apparently imitated from 624.

568. Some MSS. have *χεῖρ* (the more usual form; cf. β 37, σ 103), and this is adopted by AH.³

579. For the formula *εἰ δ' ἄγε*, see M. 320.

583. *ἔχων* is the reading of Eustathius. Most MSS., *ἔχε*, which is in the Homeric manner (a return to direct speech) and is followed by AH.³ This requires a dash after *ἐλάνυες*.

597 f. Lange (ii. 550) regards the text as corrupt and would read *ἐτέρῃ* as dat. of 'accompaniment' with *ἀλδήσκοντος*, — 'sein Herz wurde erfreut wie — ich setze den Fall — über die mit Thau rings an den Ähren gedeihende Saat, wenn die Felder (von dicht-gewachsenem Getreide) starren.' For further discussion of this passage, see Capelle in *Philologus* 36, 691, and Leaf's excellent note.

627. Aristarchus defined *γυῖα* as referring to hands and feet only. This is opposed, with special reference to this passage, by Hecht, *Quaest. Hom.*, who supports the general signification 'limbs' or 'members.' See also Kammer in reply to Hecht, in *Jahrb. f. Philologie*, 1884, 1 ff., 523 ff.

638. In this account of the twin brothers, Welcker recognizes a popular myth of the Epeians, founded on the two millstones (see note). Hence their name *Ἀκροπλῶν* is to be connected with *ἄκτωρ* (the *breaker*, *crusher*, from *ἀγνυμι*, cf. *ἀκτῆ*). See Preller, *Griech. Myth.*³ ii. 237 f.

639 f. These verses are obscure and of doubtful authenticity. A Schol. gives three views as to the meaning of *πλήθει πρόσθε βαλόντες*: (1) they 'entered' several chariots, and so impeded their competitors; (2) the spectators conspired to give them an unfair advantage at the start; (3) Aristarchus thought that the

influence of the spectators prevailed upon the judges to reject the protest of Nestor against the unfair advantage described in 641 f. The interpretation in the note is followed by FF., La Roche, and Monro.

640. AH. would translate, 'because the chief prizes remained there,' i.e. on the field, to be contested for in the chariot-race. But this is even harder to accept than the interpretation in the note.

648 f. These verses present considerable difficulty and are bracketed by Fick (649 by Nauck). The form μέμνησαι (cf. Φ 442) does not occur elsewhere in Homer. ἀεί is very rare in Homer, ρ is here neglected in ῥοικε, and the construction of τιμῆς is difficult.

655. Here, and in 266 above, Carl Nauck conjectures ἐξέτρεα δμητήν (*well broken*) as suitable to introduce the next clause, since an unbroken mule of that age 'might have an excess of youthful vigor.'

698. Fick regards ἄλλο- as an Aeolic form connected with ἡλέος, ἡλός (*crazed*; cf. O 128, β 243), and translates ἀλλοφρονέοντα, 'betäubt, sinnlos, bewusstlos.' So in κ 374.

703. On the form τῖον, for which τείον seems to be the older spelling, see H. W. Smyth in *A. J. P.* vi. 443 ff.

727. The reading of most MSS. is καὶ δ' ἔβαλ' ἐξοπίσω, which appears as a correction even in *Venetus A.* This avoids the awkward change of subject, but is open to serious objection on account of the following words.

748. Bekker, Nauck, Christ read ἀέθλια ροῦ (i.e. οὔ).

760 ff. On this description of the process of weaving, see Blümner, *Technologie* i. 130 ff. The reconstruction of the Homeric loom is a difficult problem, owing to the scanty information we possess, and much remains conjectural. The account in the note differs from Blümner's chiefly in assuming a second horizontal crosspiece at the bottom, for which Blümner substitutes a series of small weights attached to the lower ends of the threads. The latter seem to be figured on the Penelope Vase, as reproduced by Blümner i. 357.

764. The explanation in the note is that of La Roche, in which FF. and Leaf substantially agree. AH., on the contrary, supply ἄλαρι with ἀμφιχρῶσθαι, but this seems less natural. Monro supplies Ὀδυσσῆι.

772. Lehrs follows Aristarchus in rejecting this verse (so La Roche, and apparently Leaf). But it may fairly be said in its defence that the prayer of Odysseus (770) demands some such answer as this. The poet may have allowed the situation in 760 to fade somewhat from his mind.

773. Monro, following Bekker and Cobet, reads ἐπαίξασθαι, against the best MS. authority, on account of the general rule requiring the future. See M. 238.

774 f. On the naïveté in this passage, see Lehrs, *Pop. Aufsätze* 153.

787. On account of the neglected digamma, Bekker², Nauck, and others prefer ὕμμι ρεπέω, with synizesis.

789. The MSS., and the editions down to Bekker², have ἐμει', and this is still preferred by FF., Monro, and Leaf. See M. 378* e.

798. The following descriptions of the spear-thrusting (798-825), the discus-throwing (826-849), and the bow-shooting (850-883), especially the first two, present so many serious difficulties, both in matter and expression, that they can scarcely be the work of the writer of the rest of the Book. Moreover, these three are not included in the list of customary contests either by Achilles (621 ff.) or by Nestor (634 ff.). In the description of the spear-thrusting, which comes first, the difference between a friendly trial of skill and a real battle is wholly lost sight of. Cf. 805 f., 821 f.

804. This is lacking in *Venetus A* (though written in the margin) and in *Laur.* 16, and apparently was rejected by ancient critics. See *Scholia* ed. Dindorf ii. 271. But it can scarcely be spared, and La Roche alone, of modern editors, brackets it.

806. This is evidently inserted from K 298, and *ἐνδίνων* is inconsistent with the idea of 'touching flesh' in 805.

824 f. There is hardly sufficient reason for the bestowal of the sword upon Diomed, and the whole statement lacks clearness. It is difficult to refer *ἦρως* to Achilles, who has not been mentioned since 811. These verses were rejected by Aristarchus, followed by Bekker, Düntzer, and FF.

826. *αὐτοχόωνον* is an unknown word, and is suspected by Nauck. Leo Meyer (*Vergl. Gram.* ii. 569) explains it as in the note; so Riedenauer (*Handwerk* 106, 203).

829. Tycho Mommsen remarks that here only *σύν* approximates to the meaning of *μετά* with the dative.

843. The strange use of *πάντων* (see note) caused Aristarchus to reject this verse (see *Scholia* ed. Dindorf ii. 272) as interpolated from θ 192. It is omitted by Bekker, Nauck, and Fick. But FF. and Leaf think such an awkward imitation is what we are to expect from the poet of this passage.

845. The derivation of *καλαῖρον* given in the note is that of Curtius (*Griech. Etym.*⁴ 352). But H. D. Müller (*Indo-Germ. Sprachbau* i. 225) suggests for the first part of the word the stem *καλα-* (*staff*), and translates 'a staff for throwing.' Meyer (in Curtius, *Studien* vi. 251) refers it to the stem *kal-*, *kalajati* (*drive*; cf. *βουόλος*) and translates, 'staff for driving.'

846. AH.⁸ mark this as parenthetic and omit θ' on account of the following f. This reading is found in C alone.

851. Since these axes are offered as a prize for archers, Aristarchus conjectured that they were to be employed in the same manner as the axes in τ 573 ff., where they served as a means of displaying skill in archery. But the use of the axes in τ is extremely obscure, and the note of Aristarchus in its present form is scarcely intelligible.

854 f. Cauer (*Grundfragen* 257) compares α 40 as illustrating the poet's strong preference for the livelier form of direct discourse, even at the expense of logical consistency.

857 f. Cf. Aristarchus, — ἡ δειλή (a mark indicating that the verse is note-

worthy) *ὅτι βέλτιον ἢν τοῦτο μὴ προλέγεσθαι ὑπὸ Ἀχιλλέως, ὥσπερ προγινώσκοντος τὸ ἀπὸ τύχης συμβησόμενον* (*Scholía* ed. Dindorf ii. 273).

870. The explanation in the note is necessary with this text. But Nauck prefers the reading of the Massilian edition, — *ἐπεθήκατ' ὁσπτόν | τόξω· ἐν γὰρ χερσίν*, according to which each contestant had his own bow.

871. Nauck prefers *ἰθύνου*, the conj. of Voss.

875. It is perhaps possible to take *ὑπὸ πτέρυγος* with *διενέουσαν*, *ὑπὸ* expressing the accompanying or coöperating cause, as in *Φοῖβε, σὲ μὲν καὶ κύκνος ὑπὸ πτερόγων λίγ' αἰδέει* *Hom. Hymn xxi. 1*. But the caesura is against this interpretation.

894. *Venetus A* and several other MSS. read *ἐθέλοις*, but the prevailing reading is *ἐθέλεις*, which La Roche accepts. Lange (i. 443) decides in favor of the optative.

CRITICAL INTRODUCTION. Ω.

It has already been stated, in the introduction to Ψ, that the authenticity of the Twenty-fourth Book, as a part of the original *Iliad*, is generally doubted. Both in language and in thought it shows many marks of affinity with the *Odyssey*, and these and other indications point to a later origin than that of the rest of the *Iliad*. Some of the more striking coincidences in language with the *Odyssey* are pointed out in the notes, especially on 8, 38, 73, 99, 197, 256 (494), 283, 323, 339–345, 476, 588, 635 f., 644–647, 759, 765 f., 802. The use of the article in this Book, as in Ψ, shows traces of approximation to Attic usage (cf. 801 = Ψ 257), and hiatus seems to be more widely tolerated than elsewhere in the *Iliad*. See M. 382. The vocabulary contains many Odyssean words and expressions, e.g. *πρήξις* (524), *ἀνάσσιος* (365), *δηλῆμων* (33), *αἰσυμνητήρ* (347), *ἐόσκοπος* (24, 109), *γλαυκῶπις κόρη* (26), *μελείσσι ταμών* (409). Here only in the *Iliad* we find reference to the Judgment of Paris (29), the myth of Niobe (602–617), the period of twenty years since the abduction of Helen (765), the function of Hermes as guide and conductor (333 ff.). The whole story of the ransoming of Hector bears the marks of a later period of civilization in the more developed idea of courtesy and generosity, which could not rest content without softening the picture of the savage vengeance of Achilles as presented in X and Ψ. The author of the account of the meeting between Achilles and Priam possessed poetic gifts of the highest order, but, as in the case of the Ἄθλα Πατρόκλου, the merit of the passage cannot fairly be used as an argument for its place among the older portions of the *Iliad*.¹

¹ While we may declare, with considerable confidence, that passages of conspicuous weakness are of later origin, yet the converse can by no means be held with equal certainty, when other reasons exist for the opposite opinion.

Some special difficulties and inconsistencies in this Book are the following: in 31 (*ἐκ τοῦ δωδεκάτη ἡώς*), the words *ἐκ τοῦ* refer, not, as we should expect, to the events last narrated (3 f.), but to the day of Hector's death, though the reader does not discover this till much later (107, 413). The announcement by Zeus that Priam will be escorted by Hermes to the tent of Achilles (152-158) and its repetition to Priam by Iris (181-187) appear to be ignored by the poet in the following scenes (unless we assume that Priam doubted its authenticity as coming from Zeus). Priam does not make use of this information to quiet the alarm of Hecabe (203-208, 220 ff.), but speaks of the possibility of losing his life on his journey (224 ff.), in a way that is inconsistent with the previous assurance. His demeanor when Hermes meets him (358 ff.) shows no signs of his expecting such an escort. Finally, we are expressly told (332 f.) that Zeus was moved to send Hermes by compassion at the forlorn appearance of Priam and the herald as they crossed the plain. No intimation is given that he is here carrying out an intention previously formed and expressed. There can be little doubt that 152-158 and 181-187 are interpolations. Another hint of the late origin of this Book is found in 734 f., where the death of Astyanax is foreshadowed. His unhappy fate is here depicted in a manner entirely different in conception from the corresponding passage in X 484-506. But just such a violent death of the young prince was described by Arctinus in the *Ἰλιον Πέρις*, and by Lesches in the *Ἰλιάς Μικρά*, and it is not impossible that the poet of Ω was composing under the influence of these epics of the later Cycle, though so late a date as this implies is not generally accepted.

A probable opinion in reference to the last two Books of the *Iliad* is that the *Ἄθλα Πατρόκλου* and the greater part of Ω are the work of a later poet of great genius, who wished to give the *Iliad* a more humane conclusion, and to paint the character of Achilles in softer colors than the sterner manners of the Homeric age required. The first part of Ψ, on the other hand, must be ascribed to still another composer, of less talent.

CRITICAL NOTES. Ω.

6-9. Aristarchus rejected these verses as commonplace, and as weakening the description of Achilles's grief. He also objected to *ἀνδραγαθήα* for *ἡρωεάν* (see on X 363) and to the words *τῶν μνηστῆρων* (9) after *ἐτάρου μνηστῆρος* (4). See *Scholia* ed. Dindorf ii. 274. Most modern editors agree in this judgment.

13. For inferences as to the home of the poet, see Critical Note on Ψ 227.

17. AH.³, with several modern editors, omit *τέ*. See on X 339.

20 f. Nauck follows Aristarchus in rejecting these verses. Christ believes that the *αἶψα* here is merely the skin of an animal. As there is no other evidence that the poet was familiar with this original signification of the word,

Christ holds that 20 f. are an interpolation. Leaf holds the same view, arguing (1) that the verses are unnecessary; (2) that the aegis would be profaned by contact with a corpse; (3) that the aegis in Homer is a shield, not a skin; (4) that it belongs to Zeus, not to Apollo; (5) that a different means of preserving the body is given in Ψ 185-191.

25-30. Aristarchus rejected these verses on the ground (1) that the three divinities named were of such great importance that to mention them merely as exceptions to the general statement *πᾶσιν ἐήνδανεν* is almost absurd; (2) that the Judgment of Paris is not known to Homer; (3) that *velκεσσε* (29) is used in an unusual sense; (4) that *μαχλοσύνη* (30) is not an Homeric word; (5) that Aphrodite gave Paris not *μαχλοσύνην*, but *τὴν καλλιστήν τῶν τότε Ἑλλήνων* (*Scholia* ed. Dindorf ii. 276). To this may be added that the anger of Poseidon, who is mentioned along with Athena and Hēra (26), had nothing to do with the judgment of Paris.

42 f. The ancient critics sought to avoid the striking anacoluthon by reading *εἴη* for *εἴας* (*Scholia* ed. Dindorf ii. 276). Nauck suggests *εἰθαρ* for *ἐπει ἀρ.* Christ suggests *ὅς φεῖξας μεγάλη . . . σέύηται*. Leaf believes that 42-45 are all interpolated.

45. This is identical with Hesiod (*Works and Days* 318), and is meaningless here. It was apparently inserted to provide a verb for *αἰδώς*, but Hesiod referred to the untimely *αἰδώς* as well as the proper feeling, while here only the latter is meant, which benefits or injures men according as it is disregarded or respected.

53. The MSS. read *νεμεσσηθῶμέν οἱ ἡμεῖς*, but this position of *οἱ* is unusual (M. 365, 5, and top of p. 338), and its insertion can easily be explained by assuming that *-θαιομεν* (Bekker) or *-θιομεν* (Wackernagel) became changed to *-θωμεν* (*-θεωμεν*), so that *οἱ* was inserted to restore the meter.

54. This interpretation of *κωφὴν γαῖαν* is accepted by Monro and Leaf. But even with the support of H 99 (*cf. εἰ γὰρ ὁ μὲν θανὼν γὰρ τε καὶ οὐδὲν ὦν* Soph. *El.* 244) it can scarcely be regarded as certain, and the words may easily be referred to the earth itself, which is outraged by the dragging of the corpse over its bosom.

116. This is rejected by Köchly. Fick ascribes it to his Ionic redaction, on the ground that it does not suit the context. But Peppmüller in his commentary defends it.

119. For the subjv. *ιήνη*, see Hale, *Anticipatory Subjv.* 23.

130-132. These verses were rejected by Aristarchus, chiefly because the advice given seems unbecoming from the lips of a mother. But their excision is impossible without a change in the text of 129. It is plain from *Nich. Eth.* iii. 13, 1118 b that Aristotle recognized these verses as Homer's. They are ably defended by Köchly and Peppmüller.

152-158. These verses are bracketed because the information thus given to Priam is ignored by the poet in 203-208, and 220 ff., as well as in 358 ff. In

332 f. Zeus is moved to send Hermes solely by pity, and no reference is there made to this previous intention.

154. The metrical difficulty in the quantity of *δς* (cf. X 236) is removed by the conjecture of Bekker *δς* *ς* *δξει*, cf. *δς* *ς* *δξει* 183. Leaf calls this a 'brilliant discovery,' and adds that it is important as showing that 'at the time of the composition of a comparatively late portion of the poems the *ς* was an actual, independent, and still living sound in the epic dialect.' See M. 391, 402; § 41 *q*. An object for *δξει* is certainly needed. Cf. II 545, where MSS. read *μη από τούχε' ελωρται*, but several scholars (Cobet, Nauck, Monro) agree that the const. should be completed by reading *μη* *ς* *από*.

163. The word *ἐντυπὰς* is apparently derived from *τύπος*, which meant originally 'the impression of a seal,' and then any mark or impression. Aristarchus explained its use here as referring to the outline of the form of the wearer visible through the *χλαίνη*. La Roche and FF. agree with the view of Aristarchus, which is the basis of the interpretation given in the note.

181-187. Bracketed for the same reason as 152-158.

189 f. On *ἀμαξα* and *περιανθα*, see Grashof, *Fuhrwerk* 29, and Woerner in Curtius, *Studien* ix. 458 ff.

206. In spite of the explanation in the note, the words *ς' αλρήσει* seem strangely used here, and *και ἐσθψεται ὀφθαλμοῖσιν* forms a weak anticlimax. The conj. *ς' ἀθρήσει* for *ς' αλρήσει* is very attractive.

213. *ἀντιτα ἔργα* is the best-attested reading. There is less authority for *ἀντιτά*. The former reading is supported by ρ 51, while the simple *τιτάς* does not occur elsewhere. But most modern scholars (Bekker, Peppmüller, Lange, Nauck, Delbrück, Fick, Christ, Monro), influenced by the need of *ἀν* with *γένοιτο*, read *ἀντιτά*. La Roche, FF., and Leaf, with AH., *ἀντιτα*.

215. See the full and satisfactory discussion of *κόλπος* and *βαθύκολπος* in Helbig² 212 ff., where the explanation given in the note is sustained.

221. The interpretation of *θνοσκόοι* given in the note is very uncertain, since such an inspection of the victims (common in later Greek) is mentioned nowhere else in Homer.

232. This interrupts (with *ἔφερεν*) the anaphoric series with *ἔξελε* (229), and *ἐκ δέ* (233, 234). Moreover, with 232 inserted, we should supply *ἔφερε* and not *ἔξελε* in 233 and 234. But this is inconsistent with 275, where it is stated that the sons of Priam had brought the ransom *ἐκ θαλάμῳ*. The verse is probably an interpolation from T 247.

239. Nauck and Christ prefer *ἐλέγχεα*. See M. 116, 5.

269-274. This difficult passage is well discussed by Helbig² 147-154. See also Grashof, *Fuhrwerk* 37 f.; Leaf, *The Homeric Chariot*, in *Journal of Hellenic Studies*, 1884, 185 ff.; and the note in Leaf's edition. Leaf, with many scholars, holds that the *ζυγώδεσμον* was finally drawn back to the chariot-rim, and there fastened, which seems the only way of accounting for its length. — It is usually said that Alexander 'cut' the Gordian knot, but Aristobulus, who

was on the expedition with him, says that he removed the peg. (Arrian *An.* ii. 3. 7.)

293. Zenodotus read οὐ, apparently as gen. of the pers. pron. (not rel.). Menrad (*De Contract.* 97) suggests οὐ τε κῆρος, or δο κῆρος, to avoid the contraction (see § 17 c; M. 98; Kühner-Blass 100, 3). But as the change from the rel. to the pers. pron. is frequent in Homer, it may be better to read καὶ οἱ with two MSS.

294. Here, too (*cf.* 152-158), it is evident, from the manner in which Hecabe speaks of the desired omen, as well as from the fact that Priam without hesitation complies with her request (300), that Priam cannot already have received (or, at least, believed) from Iris the definite promise of Zeus that Achilles will spare him as an *ικέτης*.

304. The Alexandrian critics (see *Scholia* ed. Dindorf ii. 285) rejected this verse on account of the unusual use of *χέρνιβον*.

320. On account of the neglected *ς*, Bekker, Nauck, Christ, and Fick read διὰ δούρεος (from the *Banckes Papyrus* and several inferior MSS.). See M. 390, p. 365.

325. On *δατφρων*, see F. D. Allen in *A. J. P.* i. 133 ff. Allen rejects the derivation from *δαῖναι*, as well as that from *δατ* (*battle*), and prefers *δατς* (*torch*). Hence the word signifies *fiery hearted*, or *high-spirited*.

340. Wackernagel (*ἔπεα πτερόεντα* 34) has some interesting remarks on the winged sandals of Hermes as recalling a popular belief in the assumption of the bird-form when speed was required. But it is doubtful whether the winged sandals were known to Homer. See Preller, *Griech. Myth.*⁴ i. 413.

354. Simple adjectives in -ης are very rare in Homer, the only other examples being *σαφής* and *ψευδής*. The neglect of the *ς* in *νόου ἔργα* is also uncommon. Menrad (*De Contract.* 47) proposes *φραδέος νῦν φέρῃα* or *τοὶ φέρῃα*. See M. 390, p. 368.

369. In the parallel passages cited in the note, the inf. *ἀπαμύνασθαι* is foreshadowed in the preceding principal clause, so as to be quite in place as an expression of the possibility conceived of. Here, on the contrary, the connection of the infinitives is so loose, and especially is rendered so difficult by the second member of the principal clause, that it may fairly be doubted whether the verse is genuine.

382. Bekker and Christ follow the *Syr. Pal.* and other MSS. in reading *ἵνα τοι τάδε περ σὸα μύθη* instead of the usual order.

385. Most modern scholars reject this verse, but Leaf defends it. The suddenness with which Hermes breaks through Priam's mask of reticence as to his identity is at least strange, and the thought in the last part of the verse is feebly and obscurely expressed. There is therefore good ground for doubting the authenticity of the verse. If 385 be omitted, the following answer of Priam, in which he declares himself to be the father of Hector, gains much in effectiveness, since the confession then comes solely as the result of an outburst of paternal feeling.

425. On *διδόναι*, see M. 85; Kühner-Blass 286, 2, A. 1.

434. On *κέλει*, see M. 378* a.

437. In cases where *ἐν* and *κέν* occur in the same clause many scholars are inclined to reject one of the particles as unnecessary. Others strive to find a separate force for each. See Delbrück, *Gebrauch d. Conj. u. Opt.* 84 ff.; Lange (i. 353, ii. 489). See also M. 363 f.; Bäumlein, *Untersuch. über d. Griech. Modi* 368 ff.; GMT. 194, 401.

449. On account of the neglected *ς* in *ἀνακτι*, Bentley conjectured (for *πολιτῶν*) *δείμαντο* (Fick *δέμμαντο*), Dawes *ποτόντο*. See M. 390, p. 364.

456 ff. Leaf remarks: 'The *κλισίη* of Achilles is described as a full counterpart of the Homeric house, with a fore-court and *πρόδομος* (673), *αἰθουσα* (644), *μέγαρον* (647), and the whole is called *οἶκος* (572) and *δώματα* (512). This indicates a complete difference of view from the rest of the *Iliad*, except Book I [ix]. Even there, though the scene passes in the same place, there is hardly any indication of a building on this scale. Cf. particularly I 668 f. with Ω 643 f., where in a precisely similar context the former knows nothing of an *αἰθουσα*. The *μυχός*, however, is common to both (Ω 675 = I 663). In the rest of the *Iliad* the *κλισίη* is hardly thought worthy of the formal compliment of an epitheton ornans, the only exception being *κλισίη ἐντυκτος* (K 566, N 240), and *ἐνπηκτος* (I 663 = Ω 675), all late passages. The whole conception indicates a poet who is more familiar with the palace than the camp. He has not taken the trouble to consider how little his spacious dwelling agrees with the crowding of the Achaeans along the shore, or indeed with the first conditions of a naval camp.'

491. On the neglected *ς* in *ἐπὶ τ' ἔλπεται*, see M. 390, p. 367.

498. AH. make *τῶν* refer to *all* the sons ('von denen in grosser Zahl'). But this is not consistent with *τῶν δ' οὐτινά φημι λελείφθαι* 494.

499. AH.³, with Leaf, adopt the reading of two MSS., *αὐτός*. The change has much to recommend it.

506. This is the only case of the mid. *ὀρέγεσθαι* with *χεῖρε* or *χεῖρας*. Elsewhere the act. is used. Hence it is perhaps better, with Leaf and others, to take *χεῖρ* as *χεῖρι* and translate, 'to reach with the hand,' i.e. 'to lift my hand to the lips of him who slew my son'; cf. Ψ 99. But the Paraphrast in *Schol. V.* and many modern scholars prefer the construction *χεῖρ' ἀνδρὸς παιδοφόνου ποτὶ στόμα ὀρέγεσθαι* = *κύσε χεῖρας* (478). Jordan remarks that it is precisely this kiss, upon the hand which had slain his sons, which marks the extreme self-abasement of the aged king. But this interpretation, like the one in the note, is at variance with the ordinary use of *ὀρέγεσθαι*.

514. This verse, constructed after X 43, and perhaps § 140, was rightly rejected by Aristarchus, as carrying out the thought of 513 with too much fullness, and because the use of *γυῖων* here is entirely inconsistent with the usual signification of the word. See App. on Ψ 627.

519. This question does not seem to be introduced appropriately by the

preceding thought. Its content, too, is less natural in the mouth of Achilles than in that of Hecabe 203-205.

527. On this allegory, and especially its interpretation by Plato (*Rep.* ii. 379), see Schmidt, *Ethik d. alten Griech.* i. 79, and Leaf's note.

532. The interpretation of βούβρωσις in the note is also given by La Roche, FF., and others. Leaf favors another explanation of the Schol., by which the word is the same as ὄστρος. Cf. Aesch. *Prom.* 681.

544. For ἀνω, Leaf prefers the translation *out to sea* (cf. ἀνάγειν), but La Roche, FF., and Wackernagel follow the interpretation in the note.

550. Zenodotus read νίος ἑοῖο, which Christ adopts and Brugman defends (*Problem d. Hom. Textkritik* 53 ff.).

551. On the subjv. παθήσθαι, see Hale, *Anticipatory Subjv.* 17.

556 f. These verses were rejected by Aristarchus, since so much detail is not suitable from Priam, and they are not appropriate to the impatient mood of the aged king. Moreover, πρῶτον is scarcely intelligible. The following verse (558) is wanting in good MSS., and was probably interpolated in order to supply what was apparently necessary to complete the meaning of ἔασας, which was not rightly understood. The unskilful borrowing of the words is also seen in the fact that αὐτόν stands here without meaning.

583. But how could Priam, sitting within the κλισίη, see what was going on without, since it was night? Leaf answers by explaining νόσφιν ἀεράσας, 'not bringing him into the μέγαρον, but taking him into another room.'

586. On the clause with μή, see Lange (i. 418), who makes the subjv. ἀλίστηται coördinate, not with the opt. immediately preceding, but with the final clause ὥς μή . . . ἴθι (583). The subjv. is certainly very strange. See M. 298. Herwerden, to avoid the hiatus, proposes ἀλίστοι' ἀρ'. Leaf objects to this as too feeble, and regards the verse as the interpolation of a rhapsodist who thought 585 not sufficiently explicit.

594. On the prominence here given to the ransom, see Schneidewin, *Ueber die Hom. Naivität* 46.

597. But little is known as to the exact meaning of κλισίος, as compared with θρόνος, except that it was apparently a lower seat, more easily moved, and of less dignity. See Helbig² 118 ff., 122 ff.

611. La Roche, following the Schol., explains this as meaning that Zeus made the hearts of the people as hard as stone, that they should not bury the victims. But this is hardly consistent with 612, and it is clear that in some way the people were involved in the punishment of Niobe.

614-617. These verses interrupt the course of thought, and were rejected by Aristophanes and Aristarchus (*Scholia* ed. Dindorf ii. 293). After the speaker, in 613, has returned to the starting point of the narrative (602), the application of the comparison to the present situation (618 f.) should follow, in harmony with 601 f. The verses inserted contain a form of the myth which is

inconsistent with the previous narrative, and which has no application to the present case. See also Leaf's note.

617. Professor Sayce holds that the figure referred to in the note represents the great goddess of Carchemish, and that the cartouches engraved by its side, partly in Hittite and partly in Egyptian characters, show that it was carved in the time of Ramses-Sesostris himself. See Pausanias i. 21, 5; Quint. Smyr. i. 299 ff.; Jebb on Soph. *Ant.* 831; Ramsey in *Journ. Hell. Stud.* iii. 61 ff.

629 f. Gerlach (*Philologus* xxx. 57) remarks that these verses show a conception of the beauty of Achilles which puts it above even that of Helen; for Priam, who has suffered unspeakable sorrows at Achilles's hands, is forced to admire him, even at the moment when he asks for the return of his son's body. Helbig² (426) notices that the genuine Hellenic admiration for beauty stands out as conspicuously here as in any later expression.

681. On the opt. ἐκπέμψει, see Hale, *Anticipatory Subj.* 34, 41.

687. παῖδες τοι is the reading of two MSS. and of Eustathius. It is adopted by AH.³ and Leaf. Other MSS. and edd. have παῖδες τοι, though this use of the article is difficult to parallel.

693. Wanting in the best MSS. Cf. 349-351, where simply ἐν ποταμῷ is used, without further description.

721. The best-supported reading, according to La Roche, is δαιδὸς | θρηνοῖς [i.e. θρηνηδοῖς], ἐξάρχουσ' οἱ τε στονόεσσαν δαιδὴν. | οἱ μὲν ἄρ' ἐθρήνεον. Düntzer has adopted this, and defends it in his *Hom. Abhandlungen* 388 f. The chief objections to this reading are the unusual use of θρηνοῖς and the un-Homeric order in ἐξάρχουσ' οἱ τε. The ordinary reading is θρήνων ἐξάρχουσ' οἱ τε στονόεσσαν δαιδὴν | οἱ μὲν ἄρ' ἐθρήνεον. But as οἱ μὲν ἄρα always begins a clause in Homer the change adopted by Bekker², Peppmüller, and La Roche (from MSS. *D, L, Lips.*) to οἱ μὲν δὲ θρήνεον seems necessary. See Bergk, *Griech. Lit.* i. 350 and Leaf's note. It is uncertain whether or not the song here was accompanied by instruments.

723-776. Various scholars have sought to show that these laments of Andromache, Hecabe, and Helen are strophic in composition. Von Leutsch (*Philologus* xii. 33 ff.) noticed that the lament of Hecabe falls naturally into four strophes of three verses each, and by means of rejecting certain verses, as interpolated, he extended the same principle to the other laments. Westphal regarded the laments as a commatic dialogue between the three women singly and the chorus of Trojan women. Christ, in the first edition of his *Metrik*, adopted a similar view, but in the second edition he confined the strophic arrangement to the lament of Hecabe. Peppmüller regards the laments as examples of the ancient νόμος. The νόμος, he says, consisted of three parts, the ἀρχή, ὁμφαλός, and σφρηγίς. Thus in the lament of Andromache we have (1) ἀρχή (725-730), six verses; (2) ὁμφαλός (731-739), nine verses; (3) σφρηγίς (740-745), six verses. In the lament of Hecabe the divisions consist of three, six, and three verses, respectively; in that of Helen, of three, seven, and three,

772 being rejected. But the whole attempt to show a strophic composition in the passage is attended with the utmost uncertainty.

757. The ordinarily accepted etymology of πρόσφατος (προς-φν-τος), from φένω, gives the meaning *just slain*, as in the note. Another interpretation is found in *Schol. B.* ἡ ἀπὸ τῶν νεωστὶ πεφασμένων ἐκ γῆς φυτῶν, ἵνα δηλοῖ τὸ χλωρὸς. Cf. πρόσφατον Θήβα ξενοθελὶς Pind. *Pyth.* iv. 299 (533). But both of these interpretations assign the meaning *recent* to πρόσ, which is difficult to account for. Hence A.H. prefer to derive from φημί, in the sense *to be spoken to*, i.e. *lifelike*.

765. On ἐλευκστὸν ἔτος, see Welcker, *Ep. Kyklos* ii. 265; Nitzsch, *Beiträge* 183.

768. On this use of εἰ with the optative, see Lange i. 372.

804. *Schol. V.* gives this in the form mentioned in the note, and adds another verse—"Ἄρρης θυγάτηρ μεγαλήτορος ἀνδροφόνου. As the added verse was evidently intended to connect the *Iliad* with the *Aethiopis* of Arctinus, Fick rejects 804 also, since 803 concludes the action, and ὦς is common at the beginning of separate parts of the poem; cf. T 1, X 1, Ψ 1. See Fick, *Ilias* 235; Welcker, *Ep. Kyklos* ii. 170; Düntzer, *Hom. Abhandlungen* 396.

III. METRICAL APPENDIX.¹

I. DACTYLS AND SPONDEES.

Dactyls are far more numerous than spondees in Homer, as follows naturally from the prevalence of short syllables in Greek, and especially in the epic language. Leaving out of consideration the sixth foot of each verse, which is always a spondee or trochee, and comparing the number of dactyls and spondees in the first five feet, we find that $75\frac{1}{2}$ per cent. of the feet are dactyls and $24\frac{1}{2}$ per cent. spondees. But since the fifth foot is conventionally a dactyl it would perhaps be more instructive to confine the comparison to the first four feet, where the poet was untrammelled by rule. In these the dactyls are $70\frac{1}{2}$ per cent. of the whole number of feet and the spondees $29\frac{1}{2}$ per cent., or about $2\frac{1}{2}$ dactyls to one spondee.²

¹ The statements here made are based upon a new examination of Homeric usage in T-Ω (according to the Dindorf-Hentze text), which is meant to be exhaustive in each case. But where the usage of other poets is cited for the sake of comparison, the editor has followed Ludwig's *Aristarchi Homerische Textkritik*.

² The preponderance of dactyls in the first four feet is even greater in the later Greek hexameter poets (Apollonius Rhodius 73 per cent., Smyrnaeus 77 per cent., Nonnus 80 per cent.), largely in consequence of the fact that a mute followed by a liquid ceased to make position. In Vergil and Horace, on the contrary, the spondee prevails (Vergil 56 per cent., Horace 57 per cent.).

Of the 3754 verses in T-Ω, according to the text of this edition,

798	contain	no	spondee	except	the	sixth	foot;
1013	"	one	"	besides	"	"	"
1084	"	two	spondees	"	"	"	"
241	"	three	"	"	"	"	"
17	"	four	"	"	"	"	"
1 (Ψ 221)	"	five	"	"	"	"	"

Taking up the several places in the verse separately, the dactyl prevails:

in the	first	foot	in the	ratio of	65	to	35,
"	"	second	"	"	"	"	61 to 39,
"	"	third	"	"	"	"	85 to 15,
"	"	fourth	"	"	"	"	72 to 28.

The spondee, therefore, is most frequent in the second foot, a little less frequent in the first foot, still less in the fourth, and very much less in the third. Arranging the six feet of the verse according to the relative frequency of spondees the order is 6th — 2d — 1st — 4th — 3d — 5th.

A spondee in the fifth foot makes the so-called 'spondaic' verse. These number 181 in T-Ω, or $4\frac{1}{2}$ per cent. of the total number of verses.¹ The last word in a spondaic verse is usually one of several syllables. Thus, of the 181 spondaic verses in T-Ω,

99	end in a word of four syllables,
43	" " " " " three "
6	" " " " " five "
5	" " " " " three " + an enclitic,
3	" " " " " six "
156	out of 181.

The most frequent verse-forms in T-Ω are (*d* = dactyl, *s* = spondee):

<i>d</i>	<i>d</i>	<i>d</i>	<i>d</i>	<i>d</i>	<i>s</i>	21 per cent.
<i>d</i>	<i>s</i>	<i>d</i>	<i>d</i>	<i>d</i>	<i>s</i>	16 per cent.
<i>s</i>	<i>d</i>	<i>d</i>	<i>d</i>	<i>d</i>	<i>s</i>	14 per cent.
						51 per cent.

It thus appears that more than one-half of all the verses in Homer fall under three out of the large number (32) of possible arrangements. It is interesting to note that in Vergil only eight per cent. of the verses are included under these three forms, the prevailing forms in his poems being

<i>d</i>	<i>s</i>	<i>s</i>	<i>s</i>	<i>d</i>	<i>s</i>	15 per cent.
<i>d</i>	<i>s</i>	<i>d</i>	<i>s</i>	<i>d</i>	<i>s</i>	11 per cent.
<i>d</i>	<i>d</i>	<i>s</i>	<i>s</i>	<i>d</i>	<i>s</i>	11 per cent.
						37 per cent.

¹ Spondaic verses are frequent in the Alexandrine poets, but they do not occur in Nonnus, and are very rare in Vergil (one-fifth of one per cent.).

Only nine *per cent.* of Homeric verses fall under these three forms. The double contrast thus shown is highly significant of the wide difference in character between the hexameters of Homer and Vergil.

II. VERSE-PAUSES: CAESURAS AND DIAERESSES.

In discussing the Homeric caesura and diaeresis two points of view should be clearly distinguished. Wherever a word ends within a verse a slight break occurs in the flow of the rhythm. If this coincides with the end of a metrical foot it is called a diaeresis, but if it comes within a foot it is known as a caesura. It is obvious, then, that at the end of every word in a verse, except the last, there is either a caesura or a diaeresis, and if a verse could be found consisting purely of monosyllables it might contain no less than sixteen caesuras and diaereses (X 123 contains eight caesuras besides one diaeresis). If we discuss the subject (a) from the formal or mechanical standpoint, we may record every case of caesura or diaeresis, and so endeavor to ascertain the laws of arrangement which the poet may have followed. If we investigate from this standpoint no notice is taken of the meaning of the words or of the pauses in thought which occur. But (b) it is common in speaking of Homeric caesura to refer, not to the very numerous cases of mechanical caesura, but to the special caesura (or diaeresis) which coincides with that natural pause in the thought which is found in most Homeric verses, where the voice of the reciter rests for a moment. This is what is usually meant by *the* caesura of a verse, though for the sake of clearness the term 'verse-pause' is to be preferred. A second problem, therefore, is to investigate at what point in the verse, whether caesura or diaeresis, the poet prefers to make his *chief* pause. In this case we take no notice of the many caesuras or diaereses at which there is no pause in the thought, but confine our attention to the one place (or sometimes two) where such a pause clearly occurs.

Differences of opinion may arise as to where the pause in any particular verse should be placed, but it is plain that the most important pauses will usually coincide with marks of punctuation. The following table is therefore offered as a slight contribution to the discussion. It shows the number of times that marks of punctuation occur (in T-Ω) at the several caesuras and diaereses of the verse, according to the text of this edition. For the sake of brevity no distinction is made between masculine and feminine caesuras, except in the third foot.

Verse-position of Punctuation Marks in T-Ω.

(c = caesura, d = diaeresis, m = masculine, f = feminine, 1 = first foot, etc.)

c 1	d 1	c 2	d 2	c 3 m	c 3 f	c 4	d 4	c 5
80	330	287	2	480	440	149	500	7

The reader sees that the two caesuras in the third foot, if taken together, easily outnumber the pauses at any other place in the verse. But he may be surprised to learn that the marks of punctuation at the bucolic diaeresis outnumber those at any other *single* place. The large number which occur after the first foot, and within the second foot, is another unexpected result of the enumeration. No such pause occurs within the sixth foot, or after the third or fifth foot. About two-fifths of all the verses contain no mark of punctuation.

If commas are ignored on the ground that their insertion or omission is largely an arbitrary matter, and only the more important marks of punctuation (period, colon, question mark, dash, parenthesis) noticed, the proportionate frequency of pauses at the bucolic diaeresis and the caesura in the second foot is even greater, as follows:

<i>c</i> 1	<i>d</i> 1	<i>c</i> 2	<i>d</i> 2	<i>c</i> 3 <i>m</i>	<i>c</i> 3 <i>f</i>	<i>c</i> 4	<i>d</i> 4	<i>c</i> 5
15	69	87	0	137	107	17	158	0

Scholars may differ as to the importance to be attached to these results, but, so far as the writer has observed, the facts here brought out have not been sufficiently reckoned with by students of Homeric verse. *Cf.* the results as to 'illicit' hiatus in III. 3 below.

III. HIATUS.

Homer is said to avoid hiatus, and yet in more than two thousand places in T-Ω, according to our text, a word ending with a vowel is followed, in the same verse, by a word beginning with a vowel. But on closer examination most of these examples of hiatus may be accounted for.

1. In more than four hundred cases the hiatus is only 'apparent,' since there is reason to believe that the second word originally began with a consonant (§ 14; M. 390-405).¹

2. In very many places hiatus really exists, but the circumstances are such that it does not offend the ear.

(a) In cases of synizesis (seven in T-Ω) the two words are almost fused together in pronunciation, so that they become practically a single word. *Cf.* § οὐχ Ψ 670.

(b) Where one vowel has already been elided from the first word (66 cases),

¹ In this enumeration the existence of an original consonant has been admitted in some cases where the evidence is not entirely conclusive, and other lost consonants besides *f* have been noticed. See the list in Van Leeuwen's *Enchiridium Dictionis Epicae*, pp. 161-182.

the two words are so closely bound together that the hiatus is not felt. The vowel elided in these cases is most frequently *a*.

(c) Analogous to (b) is the very frequent occurrence of hiatus (1122 cases) where a long vowel at the end of the first word loses half its quantity in the arsis of a foot before a vowel. This is called 'semi-elision,' and the hiatus is termed 'weak' or 'improper' hiatus.

(d) Hiatus is regarded as unobjectionable where the vowel at the end of the first word is *i* or *u* (41 cases). These vowels, probably from their semi-consonantal character, seem to have a peculiar power to resist elision. In these cases *i* seems to generate a *y* sound, and *u* a *w* sound.

(e) In 175 cases the hiatus occurs at a masculine caesura, where the thesis-stress may be supposed to give the long vowel sufficient firmness to resist shortening. These cases are therefore somewhat analogous to (d) above. They occur with approximately equal frequency in each of the first five feet: 18 in the first foot, 39 in the second, 41 in the third, 39 in the fourth, 38 in the fifth.

(f) In more than one hundred places hiatus occurs without any of the mitigating circumstances above described, but with so decided a pause in the sense that its existence is not unpleasantly noticed in reading aloud. (As a rule only those cases are included here in which the pause is sufficiently important to require a mark of punctuation.)

3. The 45 cases of hiatus¹ which remain may be called irregular, since they are not justified by any clearly defined principle. They occur after an unaccented long vowel (nine), or after a short vowel (36), where there is no marked pause in the sense to account for the hiatus. Fourteen, to be sure, appear at the feminine caesura in the third foot (T 73, 133, T 148, Φ 112, 421, 426, Ψ 224, 233, 252, 332, 585, Ω 297, 733, 784), where a verse-pause frequently occurs. If the Homeric hexameter (as generally believed) was originally formed by uniting two short verses, this hiatus at the point of juncture may have been traditionally allowed. But, on the other hand, eight cases, the next largest number (T 286, 466, X 135, 152, 286, 347, Ψ 382, Ω 122) are found at the diaeresis after the third foot, the 'worst pause.' Seven are at the bucolic diaeresis (T 170, Φ 111, 234, Ψ 195, 224, 441, Ω 641), five at the diaeresis after the second foot (T 93, 384, T 98, Φ 362, X 199), four at the diaeresis after the first foot (Φ 33, 575, X 266, Ψ 71), and two, two, and three, respectively, at the feminine caesuras in the first, second, and fifth feet (T 194, Φ 569, — T 288, Ψ 263, — X 315, Ω 349, 528).

¹ Some of these cases might be differently classed by other observers, and some cases may have been overlooked. But the editor believes that the classification is substantially accurate and complete.

Recapitulation.

1. Apparent Hiatus		431
2. Allowable Hiatus:		
(a) Synizesis	7	
(b) Elision	66	
(c) 'Weak' hiatus	1122	
(d) After ι or υ	41	
(e) After long vowel in thesis	175	
(f) Pause in sense	<u>126</u>	1537
3. 'Illicit' hiatus		<u>45</u>
		2013

IV. THE VERSE-CLOSE.

Homer does not avoid a monosyllable at the close of a verse so carefully as was done by Vergil. The Roman poet employs a monosyllabic ending scarcely once in 100 verses, while in T-Ω, on the other hand, 75 verses out of 3754 end in a monosyllable, or one in every 50. It is often said that Homeric Greek is richer in monosyllables than Latin, and this fact may be supposed to account for the difference in verse-structure here noticed. But many of the most frequent monosyllables in Greek are enclitics, which are not included in the above enumeration, and these are much less numerous in Latin. Moreover, if we compare the frequency of monosyllables in Homer and Vergil at some other point in the verse (*e.g.* at the beginning), no such difference is found to exist. Hence it may fairly be said that Homer does not object to the monosyllabic ending as strongly as did his Roman imitator.

It may be noticed in passing that in almost half (35 out of 75) of the cases of monosyllabic verse-endings in T-Ω we find that the monosyllable is either *Zeús* (twelve times), *κῆρ* (ten times), *πῦρ* (eight times), or *χρῆ* (five times). This is accounted for by the frequent recurrence of certain stock poetic formulas such as *ρεφεληγέρετα Zeús*, *ἀχυνμένω κῆρ*, *ἀκάματον πῦρ*, *οὐδέ τι σε χρῆ*.

Over against this willingness to close the verse with a monosyllable may be set Homer's evident fondness for a longer word in the same position. More than one-fifth of all the verses end with a word of four or more syllables, a tetrasyllable, following the favorite bucolic diaeresis, being especially frequent.

Finally, there is some slight evidence in Homer of a tendency to make the verse-ictus at the close of the verse fall upon the same syllables as the word-accent. We find that in the last two feet of the verse the accent and the ictus coincide in about one verse out of every six, while in the first two feet the same phenomenon appears less than half as often. The tendency is therefore but slight, and might, perhaps, be explained from the general laws of word-accent.

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